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# THE CHURCH AT HOME AND ABROAD.

JANUARY, 1894.

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# THE CHURCH AT HOME AND ABROAD.

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JANUARY, 1894.

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CAPE PRINCE OF WALES, AMERICAN SIDE OF BERING STRAITS.

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## THE ARCTIC ESKIMOS OF ALASKA.

SHELDON JACKSON, D. D.,

U. S. GENERAL AGENT OF EDUCATION IN ALASKA.

In 1889 a special call came for work in Arctic Alaska. The Presbyterians, commencing in 1877 at Ft. Wrangel, had grown and widened until they had seven churches, with 580 native communicants and 739 children under instruction.

The Moravians, commencing on the Kuskokwim river in 1885, had their two churches, 58 communicants, and 56 children in school.

The Episcopalian Missionary Society in 1886 had entered the great Yukon River valley, and established themselves the following year at Anvik and later at the mouth of the Tanana River.

In 1886 the Jesuit fathers had also entered

the great valley of the Yukon, locating the first year at the mining settlement of Forty Mile Creek, and in 1887, with the assistance of the Sisters of St. Ann, at Kozorifski, Nulato, and Cape Vancouver.

In the meantime, the women of the Methodist Episcopal Church Missionary Society were busy laying foundations at Unalaska and Unga.

In 1886 Swedish missionaries secured a foot-hold at Yakutat, at the edge of the glaciers that sweep down the sides of Mt. St. Elias, and at Unalaklik, on the north-east coast of Bering Sea.

The women of the American Baptist Home Missionary Society were also entrenching

themselves at the mouth of Cook's Inlet, on the islands of Kadiak and Afognak.

The Quakers had quietly but effectively commenced work at Douglas Island.

But the great Arctic region remained untouched and unvisited, its thousands of Eskimos continuing to live and die without God and without hope.

On the Arctic Coast, stretching from Bering Straits to Point Barrow, the most northern point on the mainland of the continent, were three large settlements, to wit, Point Barrow, Cape Prince of Wales, and Point Hope, 810 and 220 miles apart, respectively. As a commencement to the work, it was suggested that these three places should be at once occupied. The proposition involved almost insurmountable difficulties. The field was inaccessible, perhaps as much so as any other portion of the earth. Usually, for a few days in July or August, the eternal ice-fields break away from the shore and leave sufficient open water for a few whalers; and the Government ship to reach the more northern station. But this is not always certain, as when in 1891 the Government vessel failed to reach Point Barrow, on account of the ice. The region is desolate, beyond description—a bleak, dreary and frozen waste. All food supplies, except those drawn from wild birds and animals, had to be brought from San Francisco, 4,000 miles distant. These supplies usually reached the station once a year, but, not always. Sometimes the ice fails to leave the shore, and then the supplies are obtained only once in two years. The long Arctic night, with its depressing influence on both mind and body, so dreaded by Arctic explorers who have had occasion to spend two or three winters in that region, is by the missionaries to be faced year after year. A degree of cold that burns like fire, that sometimes causes steel to fall to pieces like clay, is to be endured. Again, the missionaries are beyond all earthly protection. Thousands of miles of untraveled wastes separate them from the nearest policeman, court of law, or soldier. Owing to these and other difficulties, the great missionary organizations of the country were reluctant to enter the work, as they had been

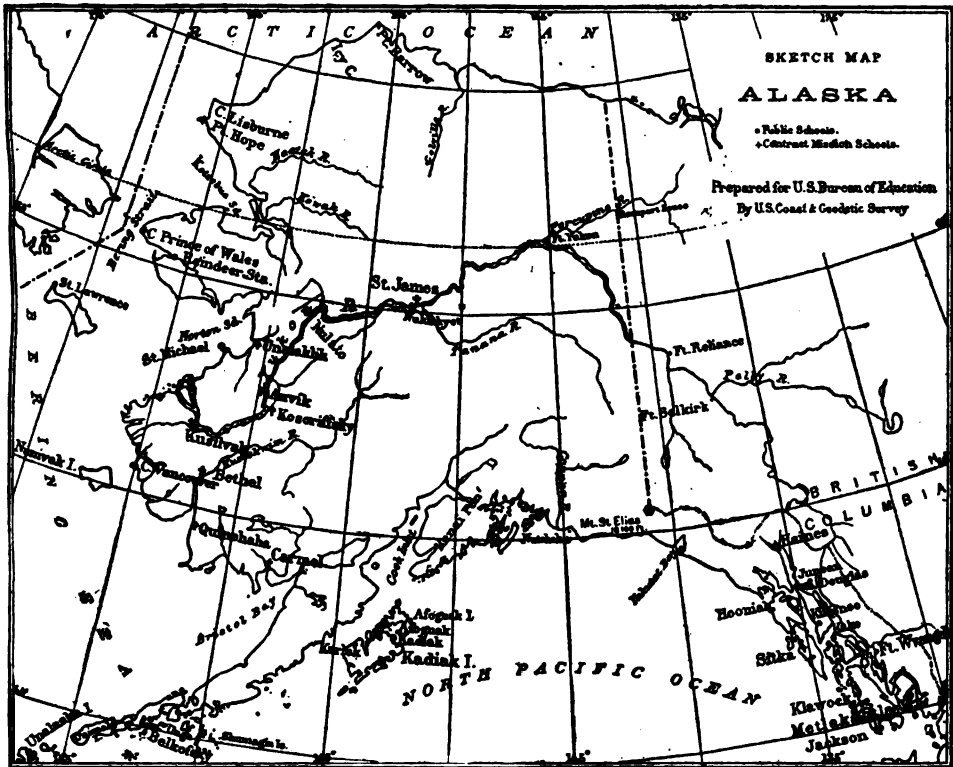
in the southern and eastern sections of Alaska. However, under the stimulus of special contributions, the Woman's Executive Committee of Home Missions of the Presbyterian Church took up the Point Barrow station, sending as their first missionary Mr. Leander M. Stevenson, of Versailles, Ohio. The Foreign and Domestic Missionary Society of the Episcopal Church sent J. B. Driggs, M. D., as their missionary to Point Hope. And the American Missionary Association of the Congregational Church sent Mr. Harrison R. Thornton, of Hampden-Sydney, Va., and Mr. W. T. Lopp, of Valley City, Ind., as missionaries to Cape Prince of Wales.

The people to which they were sent are Eskimos; and it may not be generally known, but it is a fact, that the largest body of Eskimos in the world are in Alaska, numbering about 15,000 souls. Their villages are found stretching at long intervals around the three great ocean sides of Alaska, to wit, the Arctic, Bering Sea, and North Pacific Coast, and as far to the east as Mt. St. Elias.

In the extreme north, at Point Barrow, and along the coast of Bering sea, the people are of medium size.

At Point Barrow the average height of the males is five feet, three inches, and average weight 153 pounds—the women, four feet, eleven inches, and weight, 135. On the Nushagak river, the average weight of the men is from 150 to 167 pounds. From Cape Prince of Wales to Icy Cape, and on the great inland rivers, emptying into the Arctic ocean, they are a large race, many of them being six feet and over in height. They are lighter in color, and fairer than the North American Indian, have black and brown eyes, black hair (some with a tinge of brown), high cheek bones, fleshy faces, small hands and feet, and good teeth. The men have thin beards. Along the Arctic coast the men cut their hair closely on the crown of the head, giving them the appearance of monks. They are naturally intelligent, ingenious in extricating themselves from difficulties, fertile in resources and quick to adopt American ways and methods. Physically they are very strong, with great powers of endurance. They are, as a rule,





industrious; men, women and children doing their individual part towards the family support. In a general way they are honest. They are shrewd traders. They are exceedingly dirty in their persons and clothing.

Among the Thlinket people of South-eastern Alaska, the labret is worn by the women only. Among the Eskimo of North-western Alaska on the contrary it is worn by the men alone. The use of it is almost universal.

The girls have their ears and sometimes their noses pierced, wearing pendant from them copper, ivory and bone ornaments, also strings of beads.

Both sexes tattoo their faces, hands and arms, more or less elaborately. Both sexes wear bracelets, amulets and sometimes fancy belts.

In the manufacture of clothes the Eskimo use the skins of birds, beasts and fish alike. I saw clothes made of reindeer skins prepared in fur, from the skins of ducks and geese with the feathers on, from the skins of the salmon, and from the intestines of the walrus. Sometimes

several kinds of fur are used in one garment.

The use the reindeer skin is, however, more general than all the others combined. More than any other skin known, it has the quality of resisting the intense cold of the Arctic.

The dress consists of a large fur coat called "parka." This is like a shirt to be pulled over the head. Attached to it is a fur hood to be used in cold weather. The parka is made whole, there being no openings except for the head and sleeves. That of the man is cut square at the bottom, that of the woman with a point or scallop front and back. The bottom is frequently ornamented with a fringe of different kind of fur, or different colored furs, pieced together like inlaid work. To the back of the man's parka is attached the tail of some animal. In the back of the woman's is a fullness or enlargement of the hood between the shoulders making a place for stowing away the baby.

The pantaloons only reach a little below the knee. They are also made of reindeer skin with the fur on, as also are the stockings.

For summer they make water-proof boots of seal-skin, with walrus or sea-lion hide soles. For cold weather the boots are made of the coarse hairy skin taken from the reindeer's legs. The tops of the boots reach the bottom of the legs of the pantaloons above and are securely tied to them by a string of sinews. In winter two suits are worn, the inner one with the fur to the flesh and the outer one with the fur to the weather. With two thicknesses of reindeer fur, and plenty of fat food, the Eskimo can defy the coldest weather with impunity. With the weather at 40° below zero the children can be seen making snow houses, snow images and playing house-keeping, like a group of American children making play houses of empty boxes in May.

In summer but one suit is worn and even this is sometimes discarded when in the house. From the intestines of the seal and walrus and also from salmon-skins are made the famous kamleika, a water-proof garment, which is worn over the others in wet weather. The kamleika is lighter in weight and a better water-proof garment than the rubber garments of commerce. The native dress when well made, new and clean, is both becoming and artistic.

They live principally upon the fish, seal, walrus, whale, reindeer and wild birds of their country. Latterly they are learning the use of flour, which they procure from the Government revenue vessels, or barter from the whalers.

They have but few household utensils. A few have secured iron kettles. Many still use grass woven baskets and bowls of wood and stone. Occasionally is found a jar of burnt clay.

Among the more northern tribes much of the food is eaten raw, and nothing is thrown away, no matter how offensive it has become.

During the summer large quantities of fish are dried, and the oil of the seal, walrus and whale put up for winter use. The oil is kept in bags made of the skin of the seal, similar to the water skins of oriental lands. The oil is kept sweet by the bags being buried in the frozen earth until wanted for use.

The coast Eskimo have underground, permanent houses in villages for winter, and

tents, that are frequently shifted, for summer.

Large shallow dishes of earthenware, bone or stone, filled with seal oil are the combined stoves and lamps of the family. Some lighted moss makes a dull line of flame along the edge of the dish.

The Eskimo of Arctic Alaska are still in the stone age. The manufacture of arrows and spear heads from flint is a living industry. Stone lamps, stone hammers and ehisels, and to some extent, stone knives are still in ordinary use among them.

Fish lines and nets and bird snares are still made of whalebone, sinew or raw hide. Arrows, spears, nets and traps are used in hunting, although improved breach-loading arms are being introduced among them, and will soon supercede, for the larger game, their own more primitive weapons.

For transportation on land they have the snow shoe, dog-team and sled, and on the water, the kiak and umiak.

The kiak is a long, narrow, light, graceful, skin-covered canoe, with one, two, or three heles according to the number of people to be carried.

The umiak is a long skin-covered boat. This is the family boat or carryall. Those in use around Bering Straits are about 24 feet long and 5 feet wide. They will safely carry 15 persons and 500 pounds of freight, coasting in the sea. Those on Kotzebue Sound in the Arctic Ocean are 35 feet long, 6 feet wide, with a capacity of 3,000 pounds of freight and a crew of six. There are exceptionably large ones that will carry from 50 to 80 people.

Both the kiaks and umiaks are made of walrus, sea lion, or whale hides stretched over light frames of spruce wood.

There seems to be no special ceremony among them connected with marriage. If the parties are young people, it is largely arranged by the parents.

Among the Eskimo, as among all uncivilized people, a woman's is a hard lot. One of the missionary ladies writes, "My heart aches for the girls of our part of Alaska. They are made perfect prostitutes by their parents from the time they are nine or ten years old, until the parent dies. And yet

notwithstanding all their disadvantages, they have a voice in both family and village affairs. The husband takes no important step without consulting and deferring to his wife."

The drudgery of women is such that they sometimes destroy their offspring. Particularly if the child is a girl. A missionary gives the following incident: "Some one tied a helpless little child of about two years down at the water's edge at low tide. Its cries attracted the attention of a passer-by, who found the water up to its neck. The man took it to his home and cared for it. The only surprise expressed by the people was that any one should want to drown or kill a boy."

If a family is very poor, they sometimes give away to childless neighbors all their children but one. Thus during childhood a boy may pass from one to another to be adopted by several families in turn. Children are sold by their parents, the usual market price being a seal skin bag of oil or a suit of old clothes.

The prevailing diseases among the Eskimos are scrofula, diphtheria, pneumonia and consumption, and the death rate is large. They have a superstitious fear with reference to a death in the house, so that when the sick are thought to be nearing death, they are carried out of the home and placed in an out-house. If they do not die as soon as they expect, they ask to be killed, which is usually done by the shaman stabbing them in the temple or breast. The aged and helpless are also sometimes killed at their own request. A prominent man in a tribe not long since tried to hire men to kill his aunt, who was dependent on him. Failing to have her killed he deliberately froze her to death. The cruelty of heathenism is almost beyond belief. The dead are wrapped up in reindeer or seal skins and drawn on a sled back of the village, where they are placed upon elevated scaffolds, out of the reach of animals, or upon the ground and covered over with driftwood, or as among some of the tribes, left upon the ground to be soon torn to pieces and devoured by the dogs of the village.

Like all other ignorant people they are firm

believers in witchcraft and spirits generally. They also believe in the transmigration of souls. That spirits enter into animate and inanimate nature, into rocks, winds, tides, and animals; that they are good or bad according as the business of the community or individual is successful or unsuccessful. They also believe that these conditions can be changed by sorcery. By suitable incantations, they firmly believe that they can control the wind and the elements, that they can reward friends and punish enemies. The foundation of their whole religious system is this belief in spirits and the appeasing of evil spirits. This demon or evil spirit worship colors their whole life and all its pursuits. Every particular animal hunted, every phenomenon of nature, every event of life requires a religious observation of its own. It is a heavy and burdensome work that darkens their life, it leads to many deeds of unnatural cruelty. At the mouth of the Kuskokwim river an old woman was accused of having caused the death of several children, of being a witch. This was so firmly believed that her own husband pounded her to death, cut up her body into small pieces, severing joint from joint and then consumed it with oil in a fire.

These people, possessing so many good qualities, capable of being civilized and becoming a valuable portion of the American people, and the only ones that will be willing to remain in and utilize that Arctic region, are in their spiritual darkness and helplessness pleading for some one "in His Name" to have compassion on them and bring them and their children the light and joy of the gospel. A devoted Christian man and his wife will be needed next spring for the Presbyterian Mission at Point Barrow.

Another couple for the Congregational Mission at Cape Prince of Wales, and a third couple for St. Lawrence Island.

Applications should be addressed to Sheldon Jackson, Washington, D. C.

As it is so vital that suitable missionaries be secured I request all who may read this to join me in special daily prayer, this winter, that the right people shall be led of God to offer themselves for these Arctic fields.

## MARIOLATRY IN THE CHURCH OF ROME.

REV. ALEXANDER ROBERTSON, VENICE.

A thing that greatly surprises and shocks English and American visitors in Venice, is to find in so many of its churches, statues and images, as well as pictures, of the Madonna and child. The images, which cause the deepest feeling of revulsion and even disgust, consist of the form of a woman dressed up in old faded bits of silk, ribbons and laces, and having an abundance of tinsel ornaments about her; and a glittering crown with seven stars on her head, and a mock sceptre in her hand; whilst on her knee sits her babe similarly gotten up, but generally without the crown and sceptre. These 'idols' are perfectly hideous, and yet they are set up on thrones in prominent parts of the churches, and oftentimes on side altars, and sometimes even on the chief altar itself. Generally beside them is a box into which you are invited to put money to save your soul, and the souls of your friends, by having prayers said to the "Mother of God." The whole thing is repulsive, not only to one's sense of religion, but to one's common intelligence.

These images are only a sign of the wide extent to which Mariolatry has spread in the Church of Rome, and of the desire of those in authority to maintain it, and to extend it still further. I have noticed that in churches it is often only the chapel of Mary that has any worshippers, and it is only her image that is kissed and adored, and it is at her altar that masses are most frequently said. To a large extent modern popery in continental countries is Mariolatry. This is the idolatry that has supplanted the worship of God and of Jesus. And there is a tendency to spread Mariolatry wherever Romanism exists, and many ritualists in Protestant churches second their efforts. Dr. Vaughan went through the farce the other day of dedicating England to her, and many Romanizing clergymen have set up her image and superscription in their churches.

In view of these things it may be worth while to ask and answer these two questions. (1) How did Mariolatry begin? and (2) Who is mainly responsible for its present increase?

These questions I purpose answering briefly in this paper.

1. Mariolatry began, strange to say, in something that was done in the fifth century in honor not of Mary, but of Christ. Early in that century pictures of the Madonna and child, such as everyone is familiar with in the present day, began to be made. This was intended to show that Jesus Christ was divine in his nature, and that therefore even as a babe he was worthy of receiving worship. The device was thought of in order to protest against, and controvert, the heretical opinion that Christ only differed from other men in having received the Divine Spirit in more abundant measure. The intention was good, and the pictures may, for a time, have served the purpose of their inventors, but by and by, not only did they fail in this, but they served the very opposite purpose. Worship began to be transferred from the babe to the mother, from Jesus to Mary. In the eleventh century we find the Church of Rome appointing a canonical service in honor of Mary; in the fourteenth, Popes and Councils making bulls and decrees for the regulation of her worship; in the sixteenth, the Jesuits came upon the scene, who devoted themselves to the extension of Mariolatry.

Thus it began and has flourished down the centuries to our own day, when it has monopolized worship in the Roman Church almost completely. During the last fifty years the spread and growth of this idolatry, has been more marked than during any previous period in its history.

2. Pope Leo XIII is mainly responsible for this. The Pope not very long ago issued an Encyclical Letter on Mariolatry, which if one had been told only of its existence, and had not seen it, would have seemed incredible. The letter is entitled "*De Rosario Mariali*," "concerning the Rosary of Mary," and it is addressed to the Primates, Archbishops, Bishops and others in connection with the Apostolic See. I give only a part of it, and follow the translation that was given in the Anglican Church Magazine. The letter begins:

As often as the occasion permits me to rekindle and augment the love and devotion of Christian people towards the great Mother of God I am penetrated with a wondrous pleasure and joy! dealing with a subject which is not only most excellent in itself, and blessed to me in many ways, but is also in tenderest accord with my inmost feelings. For indeed, the holy affection towards Mary, which I imbibed almost with my mother's milk, has vigorously increased with growing years, and become more deeply rooted in my mind. The many and remarkable proofs of her kindness and good will towards me, which I recall with deepest thankfulness, and not without tears, kindle and inflame more and more strongly my responsive affection. For in the many varied and terrible trials that have befallen me, I have always looked up to her with eager and imploring eyes: all my hopes and fears, my joys and sorrows, have been deposited in her bosom, and it has been my constant care to entreat her to show to me a mother's kindness, to be always at my side, and to grant especially that I, on my part, may be enabled to manifest toward her the proofs of the most devoted love of a son. When, then, it was brought about that I should be raised to this Chair of the Blessed Peter, to rule his Church, I strove in prayer with more ardent desire for divine assistance, trusting in the maternal love of the blessed virgin. And this my hope (my heart delights to tell it) throughout all my life, has never failed to help and console me. Hence under her auspices and with her mediation I am encouraged to hope for still greater blessings. It is, therefore, right and opportune to urge all my children to set apart carefully the month of October to the celebration of our lady and august queen of the Rosary, with the more lively exercises of piety.

*For when we betake ourselves in prayer to Mary, we betake ourselves to the mother of mercy, well disposed toward us, that whatever trials we may be afflicted with, she may lavish on us the*

*treasure of that grace, which from the beginning was given to her in full plenty from God. Therefore, let us not approach Mary timidly or carelessly, but pleading those maternal ties where-with she is most closely united with us through Jesus, let us piously invoke her ready help, in that method of prayer which she herself has taught us, and accepts.*

I desire to conclude this present exhortation, as I began it, by again and with greater insistence, testifying the feelings which I cherish toward the great parent of God, mindful of her kindness, and full of the most joyful hope. Our hope in Mary, our mighty and kind Mother, grows wide, day by day, and ever beams upon us more brightly. [The italics are mine.]

Such is the gist of this encyclical letter of Pope Leo XIII. He claims to be the Vicar of Christ, but here he avows himself to be a worshipper of Mary, and talks irrationally and blasphemously about her. And yet considered neither a bad man, as Popes, go, nor a man lacking in intelligence. But there is such a thing as a man and a Church so rejecting truth and propagating falsehood, so professing to be spiritual and living carnal, so trading and trafficking in a lie, that God gives them over to strong delusion, so that they believe a lie.

What a pity it is that so many Protestants talk with vated breath of *His holiness*. The Church of Rome needs the gospel as any Pagan institution does. In Italy also this is recognized, and Italians are accepting the Bible as they did not and could not do formerly, and having put off a system which was external to them, consisting of rites and ceremonies, of meats and drinks, are putting on that which enters into their hearts and lives, and consists of righteousness and peace and joy in the Holy Ghost.

## MISSIONARY PICTURES FROM MADAGASCAR.

BY THE REV. JAMES JOHNSTON.

For the purpose of estimating present day success and prospects concerning the Master's Kingdom on the "great African island" it will be helpful to review briefly former struggles and achievements. When the first seeds of the Gospel were sown in 1818, the

whole land was densely heathen. The entire population, some four millions in number, was destitute of a written language—worshipping idols, addicted to witchcraft and superstition, and, victimised by poison ordeals. There was no word in the native speech for

chastity, nor, alas, the thing which the word signified. Except on the coasts, where the people lived in wicker huts, the inhabitants universally were occupants of mud hovels, the walls and floors made of mud. These had one unglazed window and were innocent of chimneys. Pigs, fowls, and other live stock found asylum in the same room. Such was the outward degraded condition of the Malagasy, only too typical of the heart within.

During eighteen years the handful of missionary pioneers, in and around the capital, continued to open the furrows until persecution broke out, by which the missionaries were expelled and a reign of terror prevailed over the island for twenty-five years. Amid this darkness, faithful Malagasy witnesses dared to stand forth on behalf of the ark of light. Native confessors at the stake, before the spear, and, over the face of yawning precipices, glorified Christ. Others again were placed in chains, were banished, or, suffered unmentionable tortures. Throughout this long period persecution, "now raging fiercely, now lulling," never ceased.

With the advent of the Christian Queen, Ranavalona II, a silver lining shone o'er.

"The sunless days and starless nights."

At her coronation in 1868, this noble woman forbade the introduction of idols and, a year later, commanded that these objects of royal worship should be burnt in her presence. This action of the sovereign was followed by throngs of heathen flocking into the chapels and begging to be taught the new faith. In a sense the Church absorbed the nation and, down to the present hour, a congested order of things has existed. The messengers of grace were overwhelmed by the freshet of souls and, like some fishermen of old, they beckoned to their brethren "that they should come and help them." Even with the aid which England and Norway, and America, in part, have since supplied it is quite common to-day for a missionary to have the charge of 70 or 80 semi-heathen congregations scattered over a large area, under his care. In many villages Christianity and heathenism jostle each other, sometimes blend in strange fashion, yet, the dominant character is Christian, with every promise of

holding the field in the future. Difficult victories have already been chronicled in the brief span of twenty-five years which embrace the nation's actual religious history. This saving crusade is extending and, the spiritual life deepening, in a clime where two-thirds of the inhabitants are the bond-slaves of heathenism.

In 1891 a wave of heavenly refreshing swept over multitudes of God's people in Antananarivo—the capital, which has a population of over 100,000 souls. Numbers of young Christians were quickened and the churches graciously blessed. The circumstances of this stirring awakening are worthy of record. For several years the missionaries perceived that their labors had exercised a civilizing influence in addition to the direct fruits of Christian teaching. They had seen buildings of burnt brick supplanting wretched dwellings, decent clothing taking the place of semi-barbarian dress, and, similar marks of the dawn of civilization. It had been their pleasure, likewise, to note and further the erection of high schools for boys and girls, colleges and hospitals where doctors and nurses were trained, and valuable printing presses from which good native literature was poured out. On the other hand they desired to witness something more than progress in social and educational matters. This could be done largely by the instrumentality of man, whereas, God only could change the heart and alter the life. After full consideration the more evangelical missionaries and spiritually minded native Christians joined in humble and united supplication. The windows of heaven were soon remarkably opened and, in ever-widening circles, the blessing has rippled and travelled to districts far away from the capital. "A religion," says one of the leading Malagasy missionaries, "that makes thieves honest, bad people good, impure women pure, impenitent people penitent, hard and unforgiving people willing to forgive one another; that makes restitution for wrongs done, and people pay debts that they had tried to get out of paying," that is a real religion anywhere and must be of God. From "nationalism in conversion," Christianity, in Madagascar, is rising into the higher



stage of "individualism in conversion." Instead of crowds drawing near mechanically, individuals, moved from above, are entering into that Kingdom which consists of righteousness, joy, and peace, in the Holy Ghost. Among young disciples in many centres a delightful enthusiasm for service prevails. Open-air services are becoming popular, Christian Endeavor Societies are taking root and flourishing, and, Sunday-schools increasing in number.

A great work awaits the Gospel plough. Vast tracts are spiritually unfurrowed. Numerous and populous tribes are still wholly untouched by the Father's message of love.

Slavery exists in Christianized parts with kindred evils and woes. Throughout this large island, twice the size of Great Britain and Ireland, and over 1,000 miles long and 360 miles wide, there is not a made road, a railroad, or wheeled vehicle in it. The day-break tarrieth, and in thousands and tens of thousands, the Malagasy are passing on uncheered by divine light. To the Christian Churches of America and Europe a call is heard: "Whom shall I send, and who will go for us?" and happy he that answers, "Here am I; send me," to add to the jewels in the diadem of the celestial King.

Darwen, England.

## MICHIGAN.

REV. WILLIAM S. JEROME.

### PHYSICAL FEATURES.

The motto of the State of Michigan is: "If you seek a beautiful peninsula, look around."

Like Wren's epitaph in St. Paul's Cathedral, it takes for granted that a look around is sufficient, without added eloquence or eulogy.

And certainly the look justifies the pride felt by the inhabitants of the beautiful peninsula. As a matter of fact, they do not claim in their motto all that they might, for in reality Michigan consists of *two* beautiful peninsulas. The State lies in the very embrace of three of the Great Lakes, and its coast-line is the longest of any of our inland states. The land area of the State is 57,430 square miles. The length of the southern peninsula is 280 miles, while it is 336 miles from one end of the northern peninsula to the other. And all over this vast territory are scattered thriving cities and towns and villages, which with the farms and mines and forests contain a population of 2,098,889 people. The State ranks ninth in order, as to population, its growth having been very rapid. It may almost be called a western New York, for the Empire State has contributed more than any other to its growth and prosperity. The soil of the lower peninsula is generally fertile, and in the southern portion the State is thickly set-

tled. The upper peninsula is rougher in exterior and the population is sparser, but the copper and iron mines are the sources of vast wealth. Their rich stores were known to the race that preceded the Indians, and they still continue to enrich their owners. The lumber and salt industries of Michigan are famous everywhere. Through the Great Lakes passes a traffic three times as great as that through the Suez Canal, and in its vast agricultural, mercantile and maritime interests Michigan stands in the first rank of American commonwealths. Like Palestine, it is "a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."

### POLITICAL HISTORY.

Michigan is a very old State. Though not admitted into the Union till 1837, its history goes back to the earliest times. Before the Pilgrims landed at Plymouth the Jesuit missionaries had visited the shores of the Great Lakes. In 1641 the first mission and trading post was established at Sault Ste. Marie. In 1668 Father Jacques Marquette

founded the first permanent settlement, at St. Ignace. Detroit was founded in 1701 by Antoine de la Motte Cadillac. And the names of Marquette and Cadillac indicate the race and creed of the first settlers. Judge Cooley calls attention in his history of the State to the fact that the changes of sovereign as well as of subordinate jurisdiction have been greater in Michigan than in any other part of the American Union. Originally, of course, it was possessed by the Indians, whose story has been so graphically told by the historian Parkman, lately deceased. Then the French Jesuits and traders raised the lilies of France over the posts and missions they established. Next, Great Britain substituted the cross of St. George for the French lilies, and harsh and repressive government for the mild sway of the French. And at last, on July 11, 1796, the Stars and Stripes were raised for the first time over the fort founded by Cadillac, and surrendered by Great Britain. But even then the changes were not at an end. Under the United States Michigan was successively a part of the Northwest Territory, then of the Territory of Indiana, afterward organized as the Territory of Michigan, and finally, on January 26, 1837, received as a State, being the 18th thus received into the sisterhood of States. Since that day it has done its full duty as a State of the American Union. It sent nearly 100,000 men into the war for the Union, and in the affairs of the national life it has always borne a prominent and honorable part.

#### EDUCATION AND RELIGION.

Michigan has always been famous for its educational system. The celebrated Ordinance of 1787 enacted that "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." In this spirit the State has established and fostered a public school system that ranks among the best in the land. The crowning feature is the famous University at Ann Arbor, probably the largest and best known of any state educational institution. If the Massachusetts settlers receive credit for their devotion to the cause of

education, certainly the founders of Michigan's University and public school system deserve equal recognition. The name of Rev. John Monteith, a Presbyterian missionary, will always be honored as the pioneer of education in Michigan. With a Roman Catholic priest, Father Gabriel Richard, he labored to promote the cause of popular education, and the Presbyterian minister and the Romish priest were the first officers of the school which became afterward the great University. The public school system was largely due to the labors of Rev. John D. Pierce, a Congregational missionary, and to-day the public schools of Michigan contain more than 427,000 pupils. Beside the State University most of the religious denominations have also founded colleges, which are doing good work. The Methodists have a college at Albion, the Congregationalists at Olivet, the Baptists at Kalamazoo, and the Free Baptists at Hillsdale. The Presbyterian college is at Alma. It is the youngest of the sisterhood, having been founded only six years ago. As usual the Presbyterians, "God's foolish people," supported the institutions of others, until aroused to the need for a college of their own, and now President Bruske presides over a flourishing institution, which has in it the prophecy of great future usefulness, based upon the established record of past success. We have also, at Ann Arbor, "Tappan Hall" as a centre for our work among the Presbyterian students at the University. A library and reading room, a gymnasium, courses of lectures, etc., are all employed as agencies for the training and helping of the young men and women who come from Presbyterian homes.

#### PRESBYTERIANISM IN MICHIGAN.

While the Presbyterian Church was not the first to enter Michigan, it was not far behind others. In 1816 the Rev. John Monteith visited the Territory with a commission from the Board of Missions of the General Assembly bearing date June 6 of that year. By the terms of his commission he was directed to the eastern part of the Territory, and very naturally, Detroit became the centre of his operations. On August 5,

following his arrival, he organized the "First Protestant Society of the City of Detroit." This is still the legal name of the First Presbyterian Church of that city. It was not until September 8, 1828, that the Presbytery of Detroit was organized. This consisted at first of but five churches, Detroit, Pontiac, Farmington, Ann Arbor and Dixborough. Before the organization of the Presbytery the Pontiac church was for a time connected with the Presbytery of Geneva, N. Y., and the fact attests the closeness of the tie which bound together western New York and the new and growing communities of the West. The boundaries of the new presbytery were those of the entire lower peninsula, and included all the churches of our faith in the Territory. In 1884 the Synod of Michigan was organized at Ann Arbor, Rev. Phauluel W. Warriner being the first moderator. To-day the Synod of Michigan consists of the Presbyteries of Detroit, Flint, Grand Rapids, Kalamazoo, Lake Superior, Lansing, Monroe, Petoskey and Saginaw. The Presbytery of Lake Superior covers the upper peninsula, and was attached to the Synod of Wisconsin

till two years ago. These nine presbyteries contain, according to their last reports to the General Assembly, 213 ministers, 9 licentiates and 19 candidates. The number of churches is 246, and the number of members 26,015. There are 30,276 Sunday-school scholars, and the benevolent offerings of the churches for the past year reached the sum of \$71,-978.

While we have many strong churches, yet in the wilder and sparsely populated parts of the State, there is much missionary work to be done. We have 73 missionaries of all kinds at work, and Rev. David Howell is our efficient Synodical Superintendent. The northern part of the State is largely a home missionary field, and will require the fostering care of the Board for some time in the future. Michigan is not yet able, like the older Synods, to do all its own missionary work. But with its increasing population and wealth we may hope that the time will soon come when the Peninsular State need not ask a dollar from any one outside its own boundary, to carry the gospel to the scattered population of its forests and fields.

**MOSLEM VIEW OF ELECT INFANTS.**—Recently traveling in company of two pilgrims returning from Mecca, the conversation turned on religion and their views of Jesus and His relation to Mohammed. Among other things they said, "We believe that children of Christians and Jews who die before they reach the age of distinction between good and evil, will be saved by the grace of God *through Mohammed*." It is not only American Presbyterians who have difficulty in formulating the doctrine of infant salvation.

W. S. N.

**THE PROBLEM** proposed in the October number, page 294, by Bro. Esselstyn, could not fail to touch the heart and conscience of every missionary who lives in a Moslem country. It is a constant burden on the heart to think of these millions of believers in Mohammed, for whom almost nothing is being accomplished. This year thousands of them have lost their lives on the annual pilgrimage

and many more have come home from Mecca with shattered health but intensified bigotry. Are we doing all we might to reach them? What means can be used? We long for the comparative freedom of speech which English government has secured in India and we even hear of the work in Persia with a touch of something akin to envy. What may be the reason I have not learned, but it seems to be the fact that the Moslems of Persia are more approachable and more receptive than their more "orthodox" co-religionists of Turkey.

I am writing in Aleppo where an overwhelming majority of the population follow the teachings of the prophet of Arabia, but there seems no way to get hold of them by missionary effort.

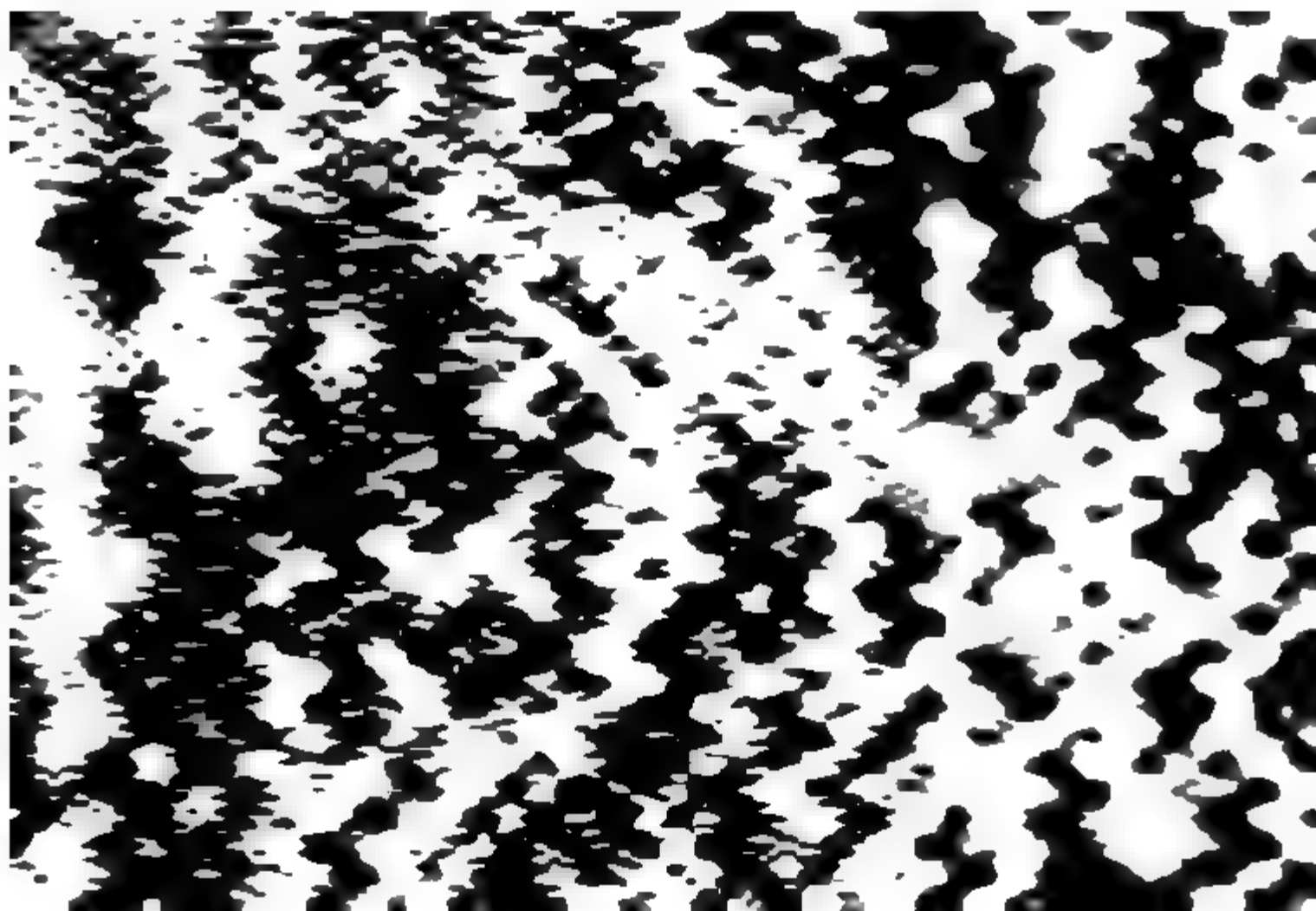
I have lived for five years in the Moslem city of Tripoli, but have been able to gain only the slightest casual intercourse with a few Moslems and have been unable to think of any way to reach them with systematic

effort. I was greatly interested a few days since as I passed along a busy street to hear the voice of a Moslem reading aloud at a shop door; and as I drew near I discovered that the book he held was a copy of the New Testament. There are occasional indications of isolated individual interest in Christianity and it is not always difficult to engage a Moslem in conversation on the subject of religion.

As it seems to me, the opposition of the government is not the only and perhaps not

the chief obstacle. The mass of the people are not only thoroughly satisfied with their present state, but haughtily proud of it. What can be done to make them dissatisfied and uneasy? It seems to me, that is the fundamental question. When the people themselves become conscious of a lack in their present system and wish for a better hope, then no opposition of government can prevent the conversion of multitudes.

W. S. N.



POYNETTE ACADEMY, SEE PAGE 56.

### PECULIAR.

PECULIAR is a peculiar word, and very peculiar uses have been made of it. A letter was once passing through the United States mail, of which the superscription was so badly written that the postmasters and their assistants could not make out the name of the post-office to which it was addressed. After several experts had tried to decipher it, the last

of them "gave it up," remarking, as he threw it down, "*That is peculiar.*" His happening to use that word suggested an idea to one of his companions, who picked up the letter, and soon found that the writer had tried to write PECULIAR, which was the name of a post-office.

It is said that when the people of that

neighborhood petitioned for a post-office, they did not send any name for it to the department, but requested that it might have some *peculiar* name so that letters addressed to it might not be so apt to be miscarried to some other, of similar name. The Postmaster General or his assistant took them at their word and named their post-office PECULIAR.

Two meanings of the word are well illustrated by this story. The clerk who said, "*That is peculiar*," as he gave up the effort to decipher the superscription, meant to describe it as "unusual, singular, strange"—now the most common, though a secondary, meaning of the word. But the primary meaning of the word is *one's own*, and surely that name was emphatically that particular post-office's *own* name, and little likely to be appropriated by any other.

In this last sense, Christians are Christ's "peculiar people," Titus ii. 14. They have no occasion to try to be singular or strange, in dress and manners or in any other way. They have only to be Christ-like in spirit, and yet if they be truly that, their spirit will probably so form their manners and behavior

that those who observe them will see or feel that somehow they are not altogether like the world's people. They "take knowledge of them, that they are like Jesus." It is not a bad thing to be thus *peculiar*.

Do not fail to read about "A Peculiar School," page 56. Is it not peculiar in both senses of the word?

It is not *singular*. At least it is not the only such school. Most persons who read that article will be reminded of Park College; some also of Maryville; some of Olivet; some — well, there are too many of them to be here enumerated, and we earnestly hope that there will be many more. We congratulate the Board of Aid for Colleges and Academies upon its wise readiness and increasing ability to aid them.

The cut on page 14 was intended to be printed with the article on page 56, but it did not arrive until the 32 pages of which that is one were made up and printed. We therefore insert it in one of these pages which are the last to go to press, and hope that it will all the more secure the attention of readers to that article.

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SYNODICAL MISSIONARIES.—The usefulness of this class of agents in the work of Home Missions is well illustrated in the communications from several of them on pages 42-47; "Presbyterianism in Wisconsin," "Home Mission Work in Washington," "Home Mission Work in Michigan."

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THE PRESBYTERY AND HOME MISSIONS.—In the interesting communication of Rev. Daniel Howell, (page 44) is a suggestion worthy of careful consideration. It relates to the desirableness of "an equitable plan for asking aid from the Board of Home Missions which shall be uniform for all presbyteries." When the Church was small and its congregations

few, it was practicable for a single Board or Committee to deal directly with single congregations needing aid, and to distribute a small fund among them wisely and equitably. A home mission work extended quite across the continent and employing between seventeen hundred and eighteen hundred missionaries, "distributed over thirty-nine states and seven territories," is quite another affair, and requires to be conducted as differently as a large army from a sheriff's posse comitatus. The constitutional organization of the Presbyterian Church has preordained the lines along which its work of home missions must move. The Presbytery should realize its responsibility for all congregations within its

bounds, and its utmost vigilance and wisdom should be utilized for securing only a reasonable aggregate call for appropriation from the Church's general treasury, and for the wise and equitable distribution of that aggregate amount to its really needy congregations and new fields according to their real need and promise.

CHILDRENS' WORK FOR CHILDREN has always had a cordial welcome among our exchanges, and it has been pleasant to look across the narrow court in the midst of our building to the window of the office where we knew that the editor of the little people's magazine was busy with her correspondence and her manuscripts and her proofs, preparing the monthly message for the children of the Church.

Now we learn that with the December number the name that eighteen years have made familiar is to be laid aside, and with the first of January, 1894, we are to welcome

OVER SEA AND LAND,

a missionary magazine for the young, published by the Woman's Foreign Missionary organization and the Woman's Executive Committee of Home Missions of the Presbyterian Church. The number of pages is to be increased to make room for intelligence upon Home Missionary subjects, and the new magazine will have an appropriate illustrated cover. Miss Mary R. Murphy has succeeded Mrs. Mary Lombard Brodhead as editor, and the editorial office will still be at 1834 Chestnut street, Philadelphia.

With many changes and many plans for increasing the attractiveness and value of the magazine, it has not been found necessary to increase the price, which will remain as heretofore, 85 cents for single subscription, 25 cents in clubs of five or more mailed to one address.

Our "Benevolent Fund" for sending THE CHURCH AT HOME AND ABROAD to persons who value it and are not able to pay for it is almost exhausted.

More than four-score names are on the list thus provided for during the year just now closed.

Some of these may feel able to make themselves subscribers for 1894. Some have probably gone from their recent places of abode, and some gone from this world.

Those who will still need it are invited to write us very frankly, giving their post-office address. For, unless this year shall be different from any preceding year, we shall soon begin to receive donations to this "Benevolent Fund," [from Chicago and Minnesota, and places nearer and not so near. It seems to us a very sweet way of helping one another in the name of Christ.]

The Committee on Systematic Beneficence issues leaflets of suitable size for ordinary letter envelopes for gratuitous circulation. Address Rev. Rufus S. Green, D. D., Elmira College, Elmira, N. Y.

It is well for those requesting copies to enclose stamps for the postage on them. From five to ten copies can be sent for each cent of postage. They have such titles as Paul's Diary, Christian Stewardship, The Worship of God by Offerings, How it Paid, etc. They are by such writers as Dr. Green, A. J. Wesley, Edward Everett Smith and Rev. Robert Adams.

All our readers are respectfully invited to read the testimonials on the second page, and on the last two pages of advertisements. If they hold similar opinions, cannot they call the attention of some friend or neighbor to them, and invite him to become a subscriber?

## FOREIGN MISSIONS.

### TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO NOV. 30, 1892 AND 1893.

	CHURCHES.	WOMEN'S S'D'S	SAB. SCHOOLS.	T. F. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$74,262 48	\$68,496 83	\$9,392 04	\$3,930 24	\$49,147 33	\$34,080 13	\$239,089 05
1892	69,136 91	75,974 89	8,790 61	5,786 80	22,926 57	23,818 50	206,494 28
Gain		\$7,548 06		\$1,856 56			
Loss	\$5,135 57		\$501 43		\$36,220 76	\$10,311 63	\$52 664 77

Total appropriated to December 1, 1893 .....	\$1,043,655 77
Received from all sources to December 1, 1893 .....	\$906,424 28
Surplus of May 1, 1893 .....	1,858 72      208,283 00
Amount to be received before May 1, 1894, to meet all obligations .....	885,872 77
Received last year, December 1, 1892 to May 1, 1893 .....	775,415 22
Increase needed before the end of the year .....	59,987 45

Perhaps the most notable ecclesiastical event of the past year was the Jubilee of the Free Church of Scotland, which was celebrated in the spring. The occasion brought together a distinguished gathering of the leaders of the Free Church at the Jubilee General Assembly. A review of the motives and incidents of the great Disruption and of the noble history of the Church during the past fifty years was a mighty stimulus to praise, and kindled anew the inspiration and courage of high convictions in all hearts. The missionary record of the Free Church is not the least of its causes of thanksgiving and congratulation. A sum total of about \$18,000,000 has been contributed for missions at home and abroad, and on the roll of its foreign missionaries are such names as Duff, Wilson, Burns, Douglass, Stewart, Miller, Laws, Keith-Falconer, Inglis, and Paton.

We mentioned in a recent number of *THE CHURCH AT HOME AND ABROAD* the project of the London Missionary Society to send a missionary steamer for work in the South Seas. The October number of *The Chronicle* contains a beautiful picture of the proposed steamer, and now in a recent number of *The London Times*, under the head of ecclesiastical intelligence, is an account of the launching of this missionary steamship, in which is given a brief account of previous ships that have been used in the service. The young people have been asked to pay for this steamer as a centenary offering, the cost of which will be about \$85,000. It is to be 180 feet in length, 31 feet, 8 inches in breadth, and 16 feet in depth. It will have cabin accommodation for twelve European missionaries and thirty native teachers. The usual voyage of a mis-



#### CHILDREN'S HOSPITAL, MIRAJ, INDIA.

missionary vessel in the South Seas covers fully 18,000 miles. The steamer is fully rigged with sails which can be used when the wind is favorable. She will have her cabins on deck on account of the heat of the tropics, and will be lighted with electric light, and will have a steaming capacity of ten knots. She is to be named the "John Williams," in honor of that grand South Sea Islands missionary, and is the fourth ship which has borne his name. May the Lord grant her favoring seas and long service, and may she be covered with the honors of this holy warfare in the interests of the Prince of Peace.

The gratifying intelligence has been received from Constantinople that Dr. Mary P. Eddy has received from the Turkish authorities a legalization of her medical diploma, authorizing her to practise medicine in Syria. This is an interesting and significant instance of Divine favor shown to mission work in the Turkish Empire in the midst of many and formidable perplexities and difficulties. The American Minister at Constantinople has given careful attention to this matter, and his efforts have been crowned with success. Now that the point has been conceded, there is reason to hope that lady physicians will be

able to practise their profession without annoyance or molestation throughout the Empire. Much prayer has been offered in connection with this matter, and answered.

Recent letters from Persia speak of continued persecution of converts from Islam. In one instance property valued at 400 tomans was confiscated, and its owner had both of his ears cut off. He still had a tongue left, however, with which he boldly declares that he is convinced that "Christ is the only Saviour of men, and Christianity is the true religion." One year ago this convert was such a fanatical Moslem that he would go to the bath every night to wash off the pollution of contact with Christians during the day. There are at present seven Moslem inquirers at one of our mission stations who are attending Christian meetings, and by so doing are deliberately exposing themselves to the fanatical persecution of former associates. Let us offer special prayer for those who are "persecuted for righteousness' sake" in our mission fields.

We present in this number illustrations of the mission church at Sangli and the children's hospital at Miraj, both in the Kol-



hapur Mission, India. Sangli has a population of 196,000, and is a center for work among 242 villages. The station is a new one, and is already a center of evangelistic and educational work. A boarding-school of 45 students has been established, and an industrial school has just been opened. Thirteen were added to the Church during the past year, and it has a Sabbath-school of 100 pupils. During a recent Shimga festival the fanatical spirit of the Hindu populace was exhibited by their stoning the church. The broken windows will be noticed in the illustration.

The children's hospital at Miraj has been recently completed. It is a section of the large medical work, which has been planned at Miraj, under the direction of Dr. W. J. Wanless. Miraj is a city of 25,000 inhabitants, and is considered an interesting and promising field of work. The medical plant has been given by John H. Converse, Esq., of Philadelphia, whose generous donation of \$12,000 for that purpose has enabled Dr. Wanless to open a station promptly and begin his work with every needed facility. A dispensary has already been built, and a general hospital is to be erected in addition to this special one for children.

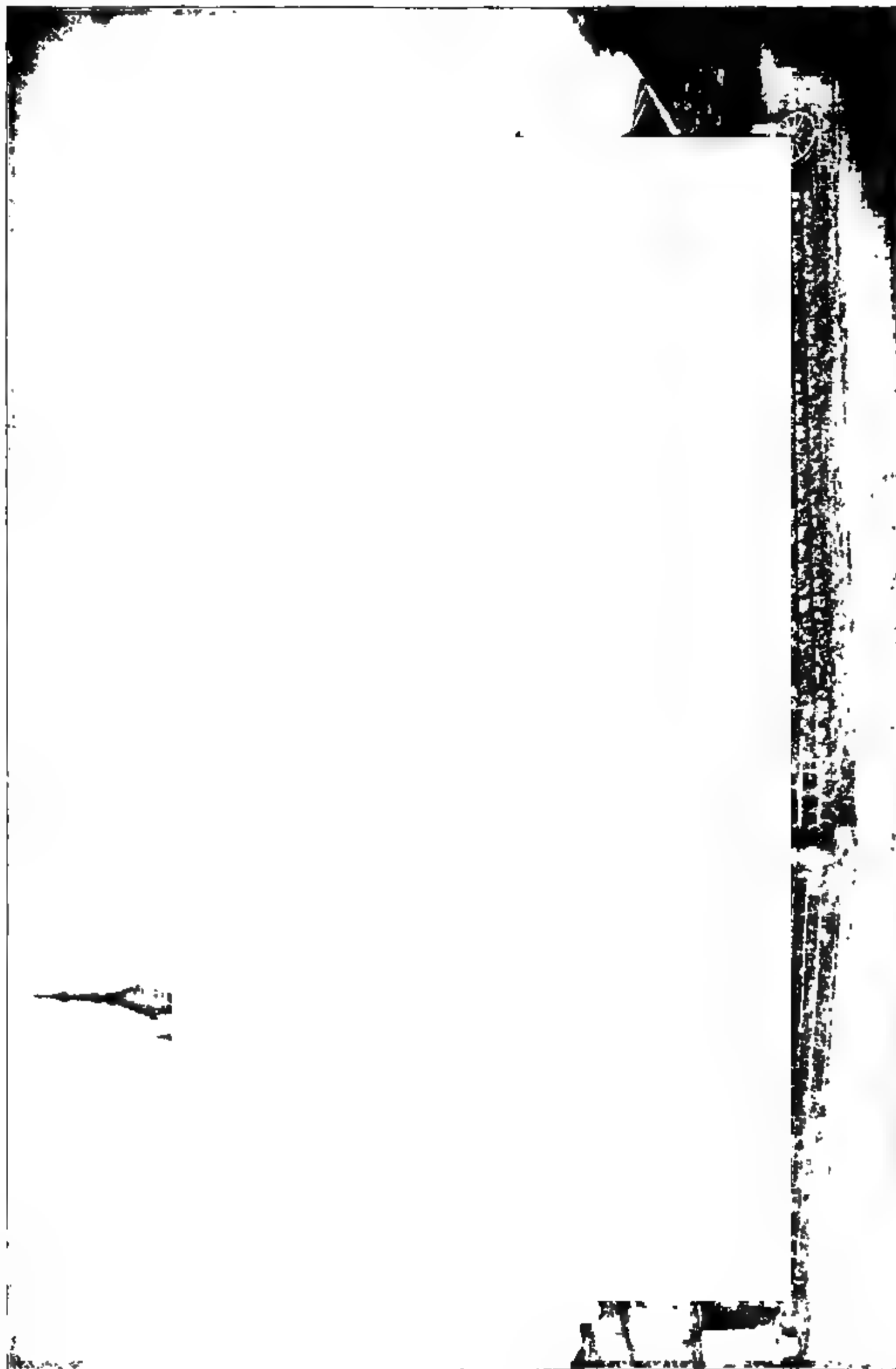
The Secretaries of the Board of Foreign Missions desire two copies of the Annual Report of the Board for the year 1873-4. Any person who has a copy will confer a favor by sending it to Mr. Robert E. Speer, 53 Fifth Avenue, New York.

Dean Vahl, President of the Danish Missionary Society, is considered at the present time to be the great authority on missionary statistics. He has made an elaborate and, as far as possible, exhaustive study of missionary agencies and results throughout the world. There are several peculiarities, however, about his method which should be carefully noted in connection with his statistical tables, and which modify somewhat their accuracy as representing what we are accustomed to regard as foreign missionary work. In the first place, he does not count the wives of

missionaries as missionaries, and reports only men and unmarried females, and he moreover counts all local societies in heathen lands as distinct foreign missionary agencies. He also takes no account of missionary efforts and results among nominal Christians, confining his investigations strictly to mission effort among non-Christian peoples. The results as given relate only to missions among the heathen and Moslems, so that in Turkey and Egypt, for example, only work among Mohammedans is counted. Then again, he includes missions to the North American Indians and the Indian, Chinese and Japanese residents in the United States, Canada and British Columbia under the head of foreign missions. Also, he counts the thirteen local missions in the British West Indies, reporting 158,294 communicants, as foreign missions, and the local missionary societies in Asia, Africa, and Australia, amounting to the surprising number of sixty-nine distinct societies, reporting 118,492 communicants, are counted in with his statistics as missions to the heathen. It will be noticed that according to this method an addition of something over 250,000 communicants is obtained in excess of the results generally counted under the head of foreign missionary converts, while at the same time the entire results among nominal Christians are omitted. If these facts are borne in mind we may regard the recently published tables of Dean Vahl for 1891 as the most complete and accurate presentation of the whole subject that has been given to the world. They will be found in English in the *Church Missionary Intelligencer* for September, 1893, pp. 676-683. The British, Continental, American, and Colonial Societies reported by Dean Vahl are 304 in number. The total summary representing the results of 1890 in comparison with those of 1891 is as follows:

	1890	1891
Income.....	£2,412,938	£2,749,340
Missionaries.....	4,652	5,094
Missionaries, (single ladies)	2,118	2,445
Native ministers.....	8,424	8,780
Other native helpers.....	36,405	40,438
Communicants.....	966,856	1,168,560

It will be noticed that the number of adherents is not reported, but only the communi-



MIRACON CHURCH, MANCER, INDIA

cants. It is the custom in some of the Continental missions to make slight distinction between a communicant and an adherent; nevertheless we may safely say that the number of communicants given may be multiplied by  $3\frac{1}{2}$  or 4 to obtain the number of adherents, which will give us a Protestant following in foreign mission fields of not less than 4,000,000, and to this we may also add the Protestant converts from nominal Christian sects in South America, Mexico, and the Orient, which will add over 200,000 more to the total of adherents. If we now add to the number of communicants reported by Dean Vahl the Protestant communicants from nominal Christian sects, we shall have without any exaggeration a grand total of 1,200,000 communicants and 4,500,000 adherents as the present results of missionary work, by all agencies, among those usually counted under the head of foreign mission converts.

The Church Missionary Society of England stands well to the front, with the London Missionary Society, as a leading agency in the cause of world-wide missions. Its annual report is a volume of over 300 pages, containing a series of beautiful maps representing the fields of the society. Almost every section of the heathen world feels the touch of this great organization. It is almost literally a tree whose leaves are "for the healing of the nations." It has 402 stations and 400 clerical and lay missionaries, besides nearly 400 lady workers. To this force of workers we must add 800 native ordained clergymen and some 5,000 native lay workers. It has congregations numbering 190,000 attendants. Of this number 53,000 are reckoned as communicants, of whom 3,316 were received during the past year. It has 1,970 schools, with 81,000 pupils, and its income last year was \$1,450,000.

The recent sudden death of the eminent missionary to China, Rev. Dr. Nevius, has startled the whole Church as it has appeared in the daily and weekly papers. A suitable memorial of him from the pen of Dr. Ellinwood may be expected in our next issue.

*The Baptist Missionary Magazine*, representing the American Baptist Missionary Union, has the following notice of the honorable rivalry of our Presbyterian missions with those of the Union:

The million line is passed this year for the first time by the Northern Presbyterian Board of Foreign Missions as well as the American Baptist Missionary Union. Our Presbyterian friends raised from all sources for all purposes connected with their foreign missionary work \$1,014,504.37, while the Missionary Union received \$1,010,341.46, so that they surpassed us by \$4,162.91. This close correspondence in receipts may well provoke these two great religious bodies to love and good works in keeping their receipts above the million dollar line for the coming year and increasing them by every proper effort.

#### MISSIONARY CALENDAR.

##### DEPARTURES.

From New York, returning to Brazil, November 1, Rev. J. B. Kolb, wife and six children.

From New York, returning to Siam Mission, November 2, Rev. E. Wachter, M.D., wife and child.

From Chicago, returning to Saltillo, Mexico, November , Miss Jennie Wheeler.

From New York, to Bogota, Colombia, November 8, Miss Nellie Nevegold.

From Conway, Arkansas, to Mexico Mission, November 10, Rev. C. C. Millar.

From San Francisco, returning to Shantung Mission, November 21, Miss Fannie E. Wight; returning to Central China Mission, Miss Carrie Rose; returning to Canton Mission, Rev. W. H. Lingle.

From New York, returning to Chili Mission, November 29, Rev. J. F. Garvin, wife and four children.

##### ARRIVALS.

At Vancouver, from Laos Mission, November 21, Rev. W. C. Dodd.

##### DEATHS.

At Grand Forks, Dakota, November 5, Mrs. W. H. Lingle, of the Canton Mission, China.

At Teheran, Persia, November —, the infant son of Rev. J. G. Wishard.

## Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

upon my garden, that the spices thereof may flow out."

New calls for the new year! Happy tidings from the old year! Every field calling; yes, calling mightily! Would the Church have it otherwise? Would she enjoy *silent* mission fields? Does she wish to be let alone with reference to this colossal business of the world's redemption? It cannot be; the very stones will cry out; the very heavens will speak, if burdened missionaries and perishing souls do not.

With the appeals for help come also the cheering tidings of success. God is "making up His jewels" in all our mission fields.

In these Monthly Concert pages we have placed tidings of the noble work of translating the Bible for 100,000,000 of our fellow beings, and specimen calls from Syria and from China. We give also examples of Christian character building in China, and Gospel victories in Japan. Study that illustration of Chinese Christianity which Dr. Corbett has so picturesquely drawn for us from life. Read that story of victory and peace which Mr. Winn has told us fresh from his own missionary experience in Japan. A Church which can point to such calls of duty as these, and record such triumphs of grace in heathen hearts, *should thank God and press forward.*

### BIBLE TRANSLATION IN INDIA.

REV. S. H. KELLOGG, D.D.

After many delays, the work of revising, or rather translating, the Old Testament into Hindi is well under way. Unfortunately, the

Baptist member of the Committee, having resigned, only the Anglican member, besides the writer, is working at present at the new version, to prepare which; at the best, must take some years. Naturally, we have our native helpers, both of whom are Brahmin pundits. If learned Christians had been available, there would have been, no doubt, a certain advantage in this; but, on the other hand, since the version is intended first of all for the millions who are not yet Christians, it is perhaps well to have helpers who look at everything from a Hindoo point of view. Statements which to a Christian, familiar with Biblical conceptions, might be perfectly intelligible, are by no means always equally so to a Hindoo; and it is really in a sense, very satisfactory to me, when, often, my pundit will ask frankly what this or that very simple statement means; saying that to a Hindoo like himself, it conveys no idea, or else one utterly foreign to the context. A good illustration was given by the bright young pundit whose face appears in the picture, when the other day he was perplexed by the promise which God made to Jacob, Gen. xli. 4, when about to go down into Egypt, that Joseph should lay his hands upon his eyes; i. e., should close his eyes in death,—as Delitzsch and others render. It appeared first, that when among the Hindoos a man dies, the eyes of the corpse are left unclosed, so that the custom referred to, though so familiar to us, was unknown to the pundit. "Why not leave the eyes" he said, "as it has pleased God to leave them?" Then, in the second place, it appeared that this phrase, "to close the eyes of a person," in Hindi has only the meaning, "to kill," for which it appears to be a kind of slang expression. So it was no wonder that the pundit was simply bewildered by the words as included in a special promise of *blessing* to the old man going down to Egypt!

In such a case, of course there was nothing to do but to try to meet the difficulty and make the intention of the words intelligible.

One cannot always, however, accept the pundit's suggestions for the improvement of Moses' way of putting things. For instance, when he strenuously insisted that Gen. xxi.

## TRANSLATING THE BIBLE IN INDIA.

16, should read that Hagar sat herself down "as it were a *pistol shot*" from Ishmael, instead of "bow-shot," most will agree that I was right in declining to make the change.

One of the greatest difficulties which one has to contend with in such work with native scholars, from which, however, in the case of my own *present* helper, I am happily quite free, is their almost invincible preference for lofty and high-sounding Sanskrit words, though no one but a few learned men may understand them. A former Brahmin helper of mine as I was reading with him something that I had written for the people, suddenly interrupted me with an exclamation of admiration: "*Wāh / wāh !* where did your Excellency get that fine word!" Said I, "Out of the dictionary! It is a fine word, then is it, and means just what I wish to say." "Indeed it is a fine word," said he; "it is a *great* thing that you have got it." "And every one will understand it!" I continued. "Every

one *understand* it!" he exclaimed in astonishment: Why, scarcely any one will understand it, except now and then may be a learned man like myself. It is a *splendid* word! every one who reads what your honor has written when they come to that will say: 'What a very learned man this Pádrí must have been!'" It is needless to say that the "splendid word" went out of the sentence, though not without much entreaty from the pundit that I would not be so foolish as to let such a fine word go, when once I had unearthed it, and take instead a commonplace word, which any old woman would understand. All which will help the reader to understand some of the difficulties and perplexities which attend the rendering of the Word of God into an unfamiliar language in a heathen land. May the reader remember now and then in prayer those who are trying to give a version of the Scriptures which shall be intelligible to 100,000,000 of our fellow beings.

## A MESSAGE TO OUR CHURCH FROM ALEPPO.

REV. GEORGE A. FORD, SYRIA.

This city, one of the four or five largest in the Ottoman Empire, the capital of a state, has no provision for the spiritual enlightenment of the  $\frac{1}{10}$  of its population who use the Arabic language. Of the more than 120,000 inhabitants, two-thirds are Muslims, and of the other one-third, three-fourths are "Christians" and one-fourth Jews. Yet the city is fairly accessible to travel and to missionary enterprise, and it has been calling to the Christian Church for years to send it the Arabic Gospel. It is only 95 miles by carriage road (such as it is) from its sea port, Alexandretta, where the regular Mediterranean Merchant and Postal Steamers stop several times a week. And it is only two forced, or three ordinary, days by horseback, along a splendid road from Hamath, one of our present missionary out-stations, and the terminus of the omnibus route from Tripoli. Carriages run even now after a fashion from Damascus to Aleppo. But these two cities are bound to be connected at an early day, not only by a good omnibus route, but by the railroad that cannot be long deferred. The vast plains south of Aleppo are of such extent and natural richness that the whole region must soon attract attention and enterprise upon a large scale, and there are no engineering difficulties to be overcome in the building of these anticipated roads.

In December, 1855, Rev. W. W. Eddy, now of Beirut, wrote thus: "We commenced learning the Arabic language, as that is used by all the sects (in Aleppo) except the Armenians, and we supposed that our labor would be principally with those who constitute by far the majority of the population. But it was not so. The Greek and Catholic and Maronite sects were all rich and proud, immersed in business, and fond of pleasure, and they had no wants of mind or soul to be met by the Gospel. They were courteous to us when we met them, and ready to converse upon secular matters, but they would not come to hear the preaching of the truth, and what they listened to in conversation, made no impression upon them. In view of the

state of things at Aleppo and also of the fact that around that city, in Aintab and Marash and Antioch and Kessab, the work was altogether among the Armenians, and in view of the great want of missionaries speaking Arabic in the southern part of the Syrian field, it was determined that Aleppo should be transferred to the Armenian Mission, henceforth to be supplied by persons speaking the Turkish language, and that Mr. Ford should be transferred to Beirut, and we to Kefr Shima. Dr. Anderson visited Aleppo, and was confirmed in his decision. He met the native brethren twice and received from them a petition not to be deprived of their missionaries. These latter met the seven members and the congregation; gave them parting counsel, and formally transferred them to the care of Dr. Pratt of Aintab."

At times, during these intervening 40 years, some Arabic religious work has been carried on, without apparent fruit. All the Arabic-speaking adherents of former years have been cut off by death or removal, and there remains as a Gospel witness in that city the little Armenian church with an excellent native pastor, and ministration in the Turkish language only. But this little band has been for years past, and with the true Christian and missionary spirit, striving to secure Arabic ministrations for their city. They have appealed repeatedly to the A. B. C. F. M., with which they are officially connected, and although that Board still finds itself unable to command the means, and has no expectation whatever of inaugurating Arabic work there, yet the missionaries in charge of the Turkish Mission there say that for years, at every Mission meeting, the urgency of this appeal comes up and it is a constant source of deep regret to them all that they cannot grant the request. Accordingly, both the church and the missionaries of the A. B. C. F. M. turned to our own Syria Mission and Presbyterian Board to supply the need, and pursuant to these requests we sent a commissioner, three years ago, to investigate the field, but though he reported the case as urgent and hopeful, the time did not then seem ripe for action. Last April it was my privilege to revisit, after an absence of nearly 38 years, that city of my birth.

Two long days of brisk horseback riding, with a horseman whom I engaged as guide and protector, brought me from Hamath, one of the out stations of our mission, to Aleppo. Hamath can be reached in three days from Beirût by land (carriages nearly all the way) or in two days and a night, by using one of the regular steamers from Beirût to Tripoli. We encountered formidable gangs of robbers, both in going and in returning, but a merciful Providence held them completely in check.

I spent five days of keenest enjoyment in Aleppo, preaching in Arabic five times to audiences that steadily grew in numbers and solemnity. The last audience was estimated at 300. Many sects were represented and many listened for the first time in their life to Gospel preaching. Having neither books nor singers in Arabic, the Armenian brethren present filled the gap by singing in Turkish at all the services. These good brethren repeatedly laid siege to their new visitor in behalf of the immense Arabic population, wholly uncared for, until they extracted from him a promise that he would spare no efforts to secure the granting of their petition.

One week after I left them they sent me the following letter, in broken English:

ALEPPO, May 1, 1893.

*Our dear Brother and esteemed Friend, Mr. Ford :*

As well as we were joyful by your presence when you visited us, so we have been sorrowful on account of your departure. Especially our grief in this respect has been increased on yesterday. Because, at the opening of our Sunday-school, in its usual time, there came a multitude, consisting more than thirty in number, who were asking us about an Arabic service. These were not among the attendants of the last Sunday, as they have been told about your separation [departure]. These persons were a new and different party. Then we all were glad, on seeing them in our chapel, but we were surprising and not knowing what shall we do. At last there was a young [youth] in our congregation, we gave to him the Arabic Bible, of which he read some places.

After this, at noon time, some persons came vicariously from their side, to our house. They were like a committee who talked with us. According to the sayings of these men, there are four hundred persons ready to attend and to be

added to our congregation, provided to be an Arabic service and a pastor who will take care of them in their spiritual needs; besides this they are ready, even their spiritual debts willingly. [An allusion to self-support.]

When our church members observed the case, and these anxious people, they determined to write you this letter so that when you will be informed, please to send an Arabic preacher as soon as you are able. We are living on hope. Seeing these emblems, we are expecting a good harvest. We all send our salams to you, and remain prayerful for your health and success and returning to us. From the Church of Aleppo in Syria.

PASTOR MANOOJ G. MISSIRIAN.

This letter was followed, a few days later, by another in Armenian, signed by the brethren and designed as a more formal and comprehensive appeal. Here is its substance: "The Evangelical church was established in Aleppo in 1852 by Rev. J. E. Ford, and has continued to the present time with a congregation of nearly 100 and a membership of about 20, a small number relatively to the vast population of the city. The great obstacle to the growth of the church is that the language of the services is Turkish, while that of the city is Arabic. Still we believe its indirect influence is great. We have good reasons to think that if means were used we should soon have a self-supporting church, able also to assist in the neighboring towns.

Many of the nominal Christians are tired of their priests and of their ignorance and superstition. They would be glad to take refuge in a Protestant church, if the language were Arabic. We, therefore, the undersigned, bring the following points before you for consideration and earnestly invoke your aid.

1. We see that the Christians of the various sects in Aleppo are quite ready to be benefited by Gospel preaching. We believe that the harvest is ripe. There is no need to wait for further proof.

2. Considering the importance of Aleppo, we think that it is worthy to be made a strong missionary centre.

3. If this is not possible at present, we pray you to send us an Arabic-speaking preacher to satisfy the demands of those who seem to be anxious to hear the Gospel.

4. We earnestly wish to continue our Turkish services as before, but if we are not able to support the expenses of both, for the sake of the spiritual benefit of our city and for the sake of the salvation of our people, we would prefer to give up the Turkish altogether and apply all our energies to the Arabic.

In behalf of the Aleppo Evangelical church, &c.:

A few days later, the post brought me a letter from a member of the Greek Orthodox sect in that city, who is a highly respectable merchant of about 50 years of age, and whom I had observed as an attendant at all the services I held while there. In giving his letter, I have not omitted the tiresome exaggeration of compliment and deference, simply because these are so invariable and characteristic a feature of all Oriental correspondence.

Aleppo to Sidon, may it please God.

May 12, 1893.

To the honorable presence of the reverend brother and learned philanthropist of high station, George Ford, the highly respected minister at Sidon, may the Most High preserve him. After presenting all due and suitable reverence toward your person, I beg to submit that I had the misfortune to miss seeing you to bid you farewell on the day of your departure. After you left us accompanied by peace, many of our citizens began to come to the mission chapel in the hope of profiting by your purely evangelical preaching, only, however, to be disappointed. I think you should know this fact, and you need no further comment upon it. I ask God, through the meditation of the Saviour, that I may yet see in my own city a prosperous church and a prosperous school also, that shall belong to Christ alone (and nothing is hard for God since all things are possible to His Divine Majesty). And I beg of your eminence that, as your preaching in Aleppo was with fervor, your efforts in behalf of an Arabic church and school in the same city may be likewise fervent. I have written thus, adding my hope that you will not forget me in your prevailing prayers. And if you should require in Aleppo any services, however exacting, honor me by your commands, for I love, from the bottom of my heart, to serve the messengers of the Gospel of Peace, as does also my whole family, for they are indeed the chief agent in the spread of the Kingdom of our Lord and Saviour, Jesus Christ; and in turn-

ing people from the many forms of sin and deceit. O, that it were possible that you should live in our city. Accept my profound respects with those of all who are concerned for the prosperity of the Church. Fare thee well! From the seeker of your prayers. Your brother and son,  
PETER, ABRAHAM NEW-MOON.

This man had rendered me already valuable services and in a conspicuously delicate and cordial way, and this unexpected letter from an "outsider" touched me deeply. One other letter should also be quoted here. It was from Rev. C. S. Sanders, of Aintab, who is in charge of the Turkish mission at Aleppo, and was dated May 28th.

"We will be greatly pleased to have a native Arabic evangelist sent to Aleppo, whether for a shorter or a longer period. I hope you will certainly send such a person. They tell me that even now, after more than a month, people come asking whether there are Arabic services. I do not know how thoroughly you were able to appreciate the situation at Aleppo. There is a strong tendency to practical infidelity, especially among the chief Christian sect, the Greek Catholics, and many of them, in their utter disgust with what they at present have might be won to Christ now, but ten years later, it will probably be too late.

Formerly, I wanted very much to go to Aleppo, and tried for it very hard, but the Board could not see its way clearly to taking up the financial responsibility. Since then my eyes have become so weakened that all thought of mastering a new language must be given up. But the question remains, and every time I go to Aleppo it is a repeated trial to see the state of things there and be unable to do anything. If your Board will take it up, we shall be so glad. A single missionary could do a good deal. Hoping you will push this matter, and assuring you that you will always find us very ready to co-operate in every respect. Yours, &c."

The Syria Mission, at a special meeting last June, took into consideration the facts and documents given above, and voted urgency in the matter. It was there decided that evangelism in Arabic should be begun on a modest scale without delay in Aleppo, even though



this must involve, at present at least, the sacrificing to a certain extent of existing work in less important places.

Pursuantly to that action of the mission, one of our most efficient and trusty native evangelists has already gone to Aleppo and begun this work, pending such action as the Board at New York may take in the premises.

This preacher is one who lost his young wife by cholera not long ago, besides suffering a bad disfigurement of his face and neck through accidental burning. His little boy, an only son, is many day's journey from him; studying in the Sidon Training School, and his only daughter, three or four years of age, is several day's journey distant, with her grandmother at Hums, so that we consider him as having shown rare consecration and fidelity to duty in his cheerful acceptance of this most trying appointment to Aleppo, and richly deserving commendation and earnest prayer in his behalf.

A letter just received from Sidon gives the cheering news of the arrival at the Training School there, of the first boy from Aleppo, a future evangelist, let us believe, to his own city.

The considerations that draw us to this new work at Aleppo are:

1. The original connection of that work with our mission.
2. Homogeneity of language.
3. Increasing accessibility.
4. Hopelessness of supply by the A. B. C. F. M.
5. The nobleness of the Armenian brethren, as shown in their memorial.
6. The urgency of the natives, and of the missionaries of the A. B. C. F. M.
7. The increasing ripeness of the field itself, as attested by many witnesses.
8. The increasing ability of our mission to deal with it, in view of the constant development of our native agency, and the growing experience and efficiency of our native presbyteries, and the steady increment of missionary workers in Syria, of various nationalities. It would be grand to make a clear increase of men and means for this new mission; *but if that cannot be*, let us at least so stretch and readjust our present agencies, as

to give to the needy thousands of Aleppo their due proportion of the bread of life.

## TWO MESSAGES FROM CHINA—A PROCLAMATION AND AN APPEAL.

### THE PROCLAMATION.

The story of the recent riot at Ichowfu has been published in *THE CHURCH AT HOME AND ABROAD* for November, 1893, pp. 381-383. We give herewith the sequel, which is in the form of a proclamation which is to the credit of the Chinese authorities of that district.

Translation of Proclamation of Prefect of Ichowfu (Shantung) on occasion of the riot at Ichowfu, June 8th, 1893:

Hsi,—of Third Imperial Brevet Rank; holding vice-gubernatorial jurisdiction in (the Province of) Shantung, invested with special military authority, exalted and unique, expectant of promotion, (distinguished by) ten ordinary and two extraordinary degrees, repeatedly mentioned with honor in the public records and specially invested with the office of Prefect of Ichowfu—issues this proclamation to suppress (disorder) and instruct (the people.)

Be it known, that since the promulgation of the Treaty between China and the United States, men of all nationalities, whether residing at Peking or elsewhere for the purpose of propagating their religion and conducting medical charities, or locating at the open ports for the purpose of engaging in business, buying houses and building residences, do so under the articles of (said) Treaty. (Our) superior officers constantly transmit instructions to this effect.

Bear in mind that those who enter the Christian Church or sell property to it may consult their own convenience in so doing and can complete such transaction free from compulsion. This statement is sufficient to exhibit the far-reaching justice of the Treaty and to show that it does not contain any ground for apprehension.

Nevertheless, our territory being extensive and there being ignorant as well as enlightened men, it comes about that there are many idlers and busy-bodies who are not acquainted with the details of the Treaty and hence it is difficult to prevent the occasional spread of evil reports.

Let all citizens beware how they lend ear to such rumors and thus groundlessly multiply disturbances. Only consider that those in this Empire who embrace the Christian religion are likewise bound to cherish good intentions and

must not be misled into acts of retaliation by current slanders, nor must they, having entered the Church, slight ordinary people. They are to be friendly to their neighbors and thus, without their exacting respect, others will voluntarily respect them. If on account of a single hostile word or act you are led to mutual recriminations you may become involved in a quarrel and your avowed intention to find your pleasure in that which is good will vanish.

And let others consider the fact that these foreigners, having come thousands of miles (10,000 "li") to our country, have uniformly treated our people with justice and been strenuous in seeking the common peace. The local officials in exerting themselves to protect the foreigners ~~intended~~ by this very means best to protect their own people.

In general, amity between China and foreign countries, the mutual peace of Church and people, and the absence everywhere of causes of complaint, these are all germane to the original intention of the Treaty.

It has happened that on the evening of the 24th day of April, at the Ancestral Grove of the Hsi family, there arose a case of dispute between the people and the Church, these alleging that a child had been abducted, and those that a mob had collected and persons had been beaten. Each party took the case to the local magistrate, and accordingly the magistrate of this district, Lou Hsien, has already promptly investigated the case and taken measures to secure peace.

It became your duty to await quietly the termination of his thorough investigation. How did it happen then, that next day some ignorant fellows proceeded to the residence of the foreigners and behaved themselves in a lawless manner, throwing bricks and stones? In thus adding a side issue to the original case you have certainly exhibited readiness to provoke a disturbance.

It becomes necessary that the magistrate should be ordered vigorously to prosecute this case as a warning to others. Know ye, who deliberately transgress the praise-worthy (Imperial) Statutes, that these laws are sanctioned by fixed penalties. Why will you voluntarily seek to become criminals?

In addition to ordering the local magistrate forthwith to discover and arrest the instigators of the trouble and the perpetrators of the beating, it is proper that I should issue this stringent proclamation. Having done so, I expect all soldiers, citizens, and also Christians, under my jurisdiction, to understand that from the date of this Proclamation each one of you ought, in

peace, to attend to his own proper affairs, and not exhibit mutual distrust nor give currency to slanderous reports which may lead to out-breaks.

If cases occur which you cannot satisfactorily adjust, in each (such) case you should appeal to the officials for equitable adjudication. A resort to beating and mob violence will not be tolerated.

If you dare deliberately to disobey these requirements you will surely be tried and punished with severity, so as to protect the interests of this locality. But if you, the people and the Church, truly honor these instructions and really exert yourselves to keep them, you shall have at once guaranteed the safety of your own families, and, with due humility, shown sympathy with His majesty, the Emperor, whose indulgent grace is bestowed with an impartial view and a universal benevolence.

Beware! Take care! Do not disobey this special and stringent Proclamation.

Proclaimed on the 11th day of May, in the 19th year of the Emperor Kuang Hsi.

Let the above instructions be generally known!

#### THE APPEAL.

IN THE CHURCH AT HOME AND ABROAD for February, 1893, p. 101, is an article entitled "Our Responsibility in Hainan," and in the December number, p. 460, is an interesting letter from Rev. J. C. Melrose, of Kiung Chow, giving some fresh and inspiring tidings from our new "Hainan Mission." Now comes a remarkable appeal right from the almost unknown interior of that great island. It deserves to be placed side by side with the Laos Appeal as another special summons to the Presbyterian Church to honor a providential draft upon its enormous missionary resources, and do well its own exclusive work in the fields where God has given it a free hand and a *carte-blanche* of unlimited opportunity.

At a meeting of the Hainan Mission in June last the following minute accompanying the appeal appended, was adopted and forwarded to our Board.

"One step in advance requires another. The Hainan field was, on May 1, 1893, set apart as an independent mission. This field includes the Island of Hainan and the neighboring peninsula. We, as its only Protestant missionaries, feel the burden of responsibility which rests upon us to

make the Gospel known to the more than *three million* of heathens who are living in this extensive field. The *nine* missionaries and *five* native assistants now here are a force wholly inadequate to perform the task that is laid upon us. We are now at work in three localities, viz., Kiungchow, Nodoa, and Din-Ki; but our force is not sufficient to meet the demands made upon us even in these places where work has been opened. In addition to these places we should at once provide for the opening of two others, one on the east coast in Van-Chew district and another at Ta-Han, near the center of the island. To reach all parts of the field we believe that five additional stations with resident foreign missionaries should be opened, viz., at Kam-Un on the west; at Lim-Ko, on the north; near Ka Chek, on the northeast; and at least two on the neighboring mainland, one on the east and one on the west of the peninsula. With stations distributed as above, the field could be worked with some degree of thoroughness and satisfaction, and as each of these places is, so far as the people are concerned, ripe for occupation, the demands of the field require these stations. In due time we hope that the Church will send missionaries to enter each of these open doors, but now we appeal that our present necessities may be supplied.

We need a medical missionary in Kiungchow and another in Nodoa, and also two young ladies to work among the women in these two places. Also a minister and a physician to assist in working the broad field near Din-Ki, where Mr. Jeremiasen and his wife have been preaching and dispensing medicines daily for several months to large and interested crowds.

In connection with the above, this remarkable call which cannot be lightly set aside, comes to the Church from Van-Chew. During one of the sessions of the mission, a prominent citizen from that region arrived, having come a distance of some 130 miles for the express purpose of laying before the missionaries a petition, of which the following is the translation:

Messrs. Jeremiasen, Melrose and Tang, three great men, we invite you, honorable gentlemen, to deign to examine our petition. To begin:—On a previous occasion you, honorable persons, came and preached the Gospel in the home of Ngou in the village of Dang-Toa, Van-Chew. Many people gathered together to hear you and many believed. Several gentlemen counseled

together in reference to building a chapel in Dang-Toa village.

We now give this as proof that we have not three hearts and two wills. This chapel is like leaven, men's hearts like meal. If there is no chapel how can the Gospel be proclaimed? If there is no leaven how can the meal be leavened? But if there is leaven the meal will gradually rise; if there is a chapel and the Word is preached, then gradually one man will proclaim to ten, ten to one hundred, one hundred to one thousand, a thousand to ten thousand. Is not this like the mountain stream? One place will then be all leavened by the Gospel.

The three teachers morning and evening prayed to Jesus, the Saviour of the world, to give the Holy Spirit to regenerate our hearts and to help the world to hear and do God's commandments, and to change our former transgressions and all that does not correspond to the doctrine, to change the bad to good. This is exceedingly good. Signed.

IO SANG JI,	LIM SING MOE,
NGOU LOK JOANG,	NGOU TIN HUN,
UI SI SONG,	NGOU TIN KENG,
UI SI CHI,	DANG SI TI,
ONG SONG MENG,	LI TI KHUI.

All agree.

The messenger also promised to give the church a suitable site of land on which to build a chapel. This appeal has not been excelled in interest in the last twenty years. It puts in tangible form the promises that were made to the missionaries who visited them in May. In the district adjoining Van-Chew on the south, our assistants found a Hakka settlement that was anxious to receive the Gospel; also in the district north of Van-Chew are several families that are interested. A part of the Loi country is within easy reach of this place. This valley being low and flat and the main traveled road near the sea being sandy, the people suffer from malaria and eye diseases. We are already making arrangements to settle a native assistant among these people. But it is so far from both Kiung-Chow city and Din-Ki that the field cannot be worked long from these places without detriment to all. A minister and physician are needed for this place.

Ta-Han is a village in the Loi country and is a very favorite location to open a station to work among the populous villages of the aborigines of the Island. This place was vis-

ited several times last year by Mr. and Mrs. Jeremiassen, and they found the people very friendly and open to the reception of the Gospel. We hope to locate a native assistant there next year, but a foreign missionary is a necessity to fully develop the work in that region, which is opening very promisingly.

The substance of our appeal is that the Board should send us:

1. Two young ladies to work among the women.

2. Two physicians for the already organized work, there being, at present, no foreign physician at Hainan.

3. A minister and physician for the Din-Ki region.

4. A minister and physician for Van-Chew.

5. A minister for Ta-Han.

In all,—two young ladies, four physicians, three ministers.

With these at work we shall be in a position to more nearly meet the demands of the field. Having thus stated our needs, we must leave the responsibility upon you and the Church at home to see that the Hainan Mission is properly manned.

#### MAKING UP HIS JEWELS IN CHINA.

REV. HUNTER CORBETT, D. D.

In the year 1867 Yu He Hwoa entered the street chapel at Chefoo, China, and heard for the first time of salvation through faith in Jesus Christ. He became much interested and asked if there was hope for him. He said that on account of famine he had sold his property, 250 miles in the interior, and was now waiting for a boat to take him to Manchuria. There he expected to join a friend, who had charge of a Taoist temple, and become a priest. He had lived a strange life in all the darkness and hopelessness of heathenism. His wife offended him about two years after their marriage, and he sold her and an infant daughter for a sum equal to \$35.00. He came to the chapel day after day, and finally accepted an invitation to come and stay at my home, where he could receive daily instruction. He was illiterate, but the preacher and others read to him until he thoroughly memorized a Christian catechism

and many portions of Scripture. When he came fully to understand the fearful nature of sin, he was well nigh overwhelmed, and prayed day and night, often with strong crying and tears, for mercy and help. He had to contend with a fearful temper, which he had never learned to control, and also with many superstitions, which clung to him from childhood. He fully accepted of Christ as his All-powerful Saviour, and has since lived a faithful and consistent life. He was always at church on the Sabbath, and the prayer-meetings were his especial delight. He improved every opportunity to witness for Christ, and plead with men to accept of salvation.

He supported himself by carrying chairs, pasturing cattle, gathering grass, etc., doing whatever came to his hand. He thus earned but little money, but by great economy always managed to save some, which he deposited from time to time with his pastor. He contributed liberally to the support of the Gospel, giving at one time \$7.00. He also did much to help the poor. In cold and stormy weather he took delight in sharing his room and food with the destitute. One man who had met with misfortune and was reduced to beggary was, in his 73d year, by the kindness and faithful teaching of Yu He Hwoa, led to accept Christ, and was baptized. Mr. Yu spent many an afternoon distributing tracts and pleading with men to believe in Jesus. He always carried a Bible and hymn-book, and was often seen sitting by the roadside or in the fields surrounded by a little group of men and boys reading the books or listening to his story. Some years ago he became greatly discouraged because no one seemed to desire salvation, and resolved to have a large wooden cross made and carry it through the streets in the hope that the sight might lead men to inquire its meaning and compel them to believe. He finally had a banner prepared. On one side he had written an account of his own life and of what the Gospel had done for him; on the other an outline of the plan of salvation and the folly of idol worship. This he carried with him for years, and constantly besought men to read it. Many years ago he purchased his coffin and burial clothes, had his grave dug

and arched over, and his tombstone erected. He prayed for a sudden death. On Sabbath morning, January 1893, he came to church and seemed unusually well, but while eating his noon meal he was taken ill, soon lost consciousness, and so continued until his death the next day, at the age of 72. A short time before his death he told a friend that he still had a little money (about \$25.00). He requested that after his death this be used to buy catechisms and other books for distribution. He has left a fragrant memory and all feel that he has passed into the "better country."

### JAPANESE TROPHIES.

REV. THOMAS C. WINN.

In the providence of God we have recently witnessed several deaths among His followers in Japan, in connection with which signal testimony has been given to His saving power and grace.

A young girl who had been a pupil in our girl's school at Kanazawa, died a few months ago. She had been ill for a long time and her death was, therefore, not unexpected. During her sickness she gave every evidence of a heart touched by grace and prepared to enter the eternal world. With perfect calmness and real joy she spoke of her expected departure. Her assurance of the salvation that awaited her was undisturbed as her death approached, on the contrary it was strengthened. One beautiful thing that she said was addressed to a lady missionary whom she especially loved. Knowing that she would probably reach heaven before her teacher, she said: "If God will let me, I will come to meet you when it is your time to die." Her faith was such an "evidence of the things not seen" that her heathen mother's heart was awakened to an interest in these things.

A few weeks after, another young girl was called from this earthly life. A month before her death, at her own request she had been baptized. When she was taken ill a doctor was called in, but she astonished him by saying that she did not wish his medicine; as she had no desire to live, but preferred to go to Heaven. Her illness in its serious stage lasted perhaps three weeks. During most of that

time she could not lie down with any comfort and most of her nights were sleepless. She would not let others sit up with her, saying that they could do nothing for her. During those wakeful hours she read her Bible and sang Gospel songs. Although hardly more than a child, (she was only fourteen years old) yet to her those night watches were hours of communion with her Lord. She was not anxious to live; her whole soul seemed turned rather toward God and Heaven as her hope and desire. She assured us time and again that she was clinging and would ever cling to Jesus as her Saviour. When she became suddenly much worse as her death approached, and every breath seemed a groan for release, she often remarked: "I hope the angels will come and carry me home to-night." The Japanese have a way of carrying children upon their backs instead of in their arms as we do. She seemed to be most comfortable when carried in this way. An attendant was stooping down for her to get upon his back: she stood up, arranged her dress, and was in the act of putting her arms around his neck to be borne off when a change was seen to come over her face. Her mother caught the falling form of her daughter and resting the child's head upon her breast asked: "Have the angels come for you, Haru?" She could only nod her assent, and with one or two quivering breaths, her spirit was gone. Can any one doubt that she was "borne," like another we read of, "by angels into Abraham's bosom?"

Three men have, since this year began, passed into the world beyond and left their dying testimony to the truth of this Gospel which we preached unto them. I heard of the sickness of one of them. He was a man who ten or more years ago burned up the greater part of his stock in trade of books, because he learned that they were such as a Christian ought not to sell or possess. I went to see him. His body was greatly emaciated, as the result of his suffering. But his face—as we talked of Jesus and His love—his face! I can never forget it! It was, almost without exception, the most expressive of joy unspeakable of all the faces I have seen among the dying. He rejoiced to

talk of God's goodness and of His mercies—more than he could number. I looked about his room; where were those mercies and blessings? His house had nothing in it but indications of poverty. He was lying on one thin comfortable, the mats were ragged and dirty. Surely these were no signs of blessings—abounding blessings—here. No, they were spiritual things he was talking of. He said to me before I left him, "And now before saying good-bye, I want to tell you, Mr. Winn, that I have cast all my care upon the Lord, and that His wonderful goodness to me and my *overflowing* joy at the thought of soon seeing Him has taken away all my anxious thoughts about my bodily necessities." Walking homeward I felt that I had gotten the greater blessing from that visit, and the glory which shone in that poor man's face seemed to be lighting up my soul. A few days after that, when his wife was preparing the humble breakfast in an adjoining room, he called her in such a way as to bring her at once to his side. He said then *rapturously*, "Jesus has come for me now." "Has he?" "Yes, Jesus has come for me now," and in less time almost than it takes to tell of it his spirit had taken its flight.

The second one to die of the three men referred to above was a young man, to whom the following words seemed so truly applicable that I took them for the text of my remarks at his funeral: "And Jesus beholding him loved him." When he was taken sick we all thought it was nothing serious, and that he would soon be well again. For a week he was perfectly rational, and by many statements and prayers showed that he put his trust wholly and unreservedly in Jesus Christ as his Saviour. I was afterward called up at midnight to go and see him. I stayed a long while, for he had become a little delirious, and, his father being absent, his mother was much alarmed. In spite of all that was done for him we were greatly saddened to see him gradually decline. His mind was never fully restored, only for short intervals at a time. It was touching to see his gratitude for what was done for him. Every time we called he always knew us and would insist upon expressing his thanks, not only with hi

lips, but by making as much of a bow as he could. Just before he breathed his last, his face wore an expression of great happiness, and his lips were seen to be moving. These were his words: "Take — home — this — wandering — sheep — for — Jesus' — sake."

Recently an old man was borne to his grave from our church. Last year he had an attack of la grippe, from the effects of which he gradually failed, till death came to relieve him from the sufferings of a wasted, weary body. He had not been a believer in Jesus many years, and it would not have been surprising, therefore, if early religious beliefs had asserted themselves as his powers began to fail. But it was not so. He himself asked to have the communion celebrated in his room that he might partake of it once more. At that time and on other occasions he said that being old he could not expect to live much longer; that he had no other purpose or hope than to trust in Jesus Christ, and be saved by Him. The evening before his death, I called to see him. As I entered the house, I was told that he would not probably recognize me, or understand anything I might say to him. But when he heard my name, he turned his face toward me and waved a feeble welcome to me with his hand. Up to the moment of his death, during the following forenoon, he was listening to his daughter read the 15th chapter of 1st Corinthians. While attending to the reading of those words, in which he found pleasure, he suddenly and quietly fell asleep to await that glorious Resurrection Day.

To us who saw these persons during their illness and listened to their oft repeated and unchanging testimony as to their faith in "The Only Redeemer of God's Elect," nothing of doubt ever suggested itself concerning the eternal salvation of their souls. Their dying words and experiences leave no place for such thoughts. We cannot sorrow for them as for those who have no hope.

"Tis the promise of God, full salvation to give  
Unto him who on Jesus his Son will believe.

"They are safe now in glory, and this is their song:  
Hallelujah, 'tis done! I believe on the Son;  
I am saved by the blood of the crucified One."

# A CURIOUS FRAGMENT OF AFRICAN HUMANITY.

REV. A. C. GOOD, PH. D.

My last trip inland from Batanga was marked by an incident which interested me very much. The journey was one of the most troublesome I have yet made. In trying to find a shorter road I found the very worst I could have taken. Besides being very crooked it was much obstructed, so that it seemed at times as if we would never get to our destination. To make matters worse, it rained even more than usual, so that when we arrived I was more thoroughly used up than I have been at any time since beginning this work.

The second day from Batanga, however, I struck something that reconciled me to the bad road. It was a village of the famous Dwarfs. As everybody knows, it is only by a rare chance that one ever gets a sight of these little people. Generally they are very timid, but I suspect there is usually a reason for their timidity. These Dwarfs are found all over this part of Africa, but they have no country of their own. They live much as do the Gypsies with us, scattered among many tribes, but belonging to none. All the other races of this region live by agriculture. True they are much engaged in hunting and fishing, and depend mainly on the chase for their supplies of meat, but what they kill is a very small part of their living. It is on their gardens of plantains, cassava, yams, corn, sweet potatoes, ground-nuts, etc., that they mainly depend for a living.

But the Dwarfs do not live after this manner. They subsist by the chase, and on such wild fruits and edible leaves as are to be found in the forest. However, they are not at all averse to eating what others have raised. They are as fond of the cassava, plantains, etc., as are other Africans, but for some reason they have never taken to raising these things for themselves. Whether it is simply that they are averse to agriculture, or for some other reason, I would not venture to say. Here, then, we have a people who want vegetable food, but do not wish to work for it. How are they to get it? I am happy

to say they are not accused of stealing food from their neighbors' gardens. Indeed, it is admitted on all hands that they are remarkably honest.

## HOW THE DWARFS LIVE.

Here is their mode of life. They attach themselves to some town of the Fang, Mabea, or any other tribe occupying the country in which they wish to live and hunt. They are very skillful hunters, and if there is game to be had they will get it. When they are hungry for vegetable food they take the game they have killed to the town to which they have attached themselves, and exchange it for the food they want. This arrangement seems so satisfactory to both parties, that often a family of Dwarfs will maintain such an alliance with a town of their stronger neighbors for generations. The Dwarfs are themselves a timid and harmless people; at least this is true of those found in this section of Africa. They never pretend to fight for their rights, so I am assured. When the people to whom they have attached themselves do them a wrong which they are disposed to resent, they simply move away and seek an alliance with some other town where they will receive better treatment. But it is considered an advantage to have them as neighbors, so I am assured they are generally well treated. Their towns are not permanent, however, and their dwellings are only rude sheds, covered with leaves, which they occupy while the game in the neighborhood lasts. They are so constantly moving from place to place that even their friends hardly know sometimes where to find them.

But if the stronger tribes do not rob or kill them, they certainly take advantage of their ignorance of the world. They supply them with cloth, guns, powder, spears, etc., at such prices as they choose to ask for them, and they take good care that "Their Dwarfs" come in contact with no one who will tell them how they are being cheated.

## WHY THEY ARE DIFFICULT TO FIND.

Here comes in the difficulty of seeing these Dwarfs. You go to the people of that tribe and ask them to show you the town of the Dwarfs. Usually they pretend to be most

willing, but they assert that the Dwarfs have never seen a white man, and will be afraid, so they must go in advance and prepare the Dwarfs to see the white man. Their real object is to see that the Dwarfs run away, or if the white man succeeds in seeing them, they will make his visit in some way strengthen their own influence over the Dwarfs. If a white man journeying by himself comes on a Dwarf village in the forest (a most unlikely thing), the stories the Dwarfs have been told about the dreadful visitor will send them flying in all directions in the forest.

But to come to my story. Had I asked the Mabea to show me "Their Dwarfs," I would have asked in vain. They would have hit upon some scheme for keeping me away. But I happened to have a young Mabea as guide, who was very impetuous and thoughtless. About noon of the second day, as we were trudging along through the forest, I happened to notice a newly beaten track leading off from the main path. At the same moment I heard the sound of voices at no great distance from the path. I asked in surprise who made that path, for I had supposed we had left all the towns far behind. Without taking time to think, he replied:—"There is a town of the Dwarfs there." Then I had him fast; he was in my employ, he dare not directly disobey, and, of course, I at once announced that I would turn aside and see these people. As there was nothing else to be done, he started with me for the town. When we came near he said, "I will go on and tell them so they will not be frightened. You wait here, and when I have prepared them I will call for you." Perhaps his intentions were all right, but I was suspicious. So I followed close behind him, and we entered the strange village almost simultaneously, so that there was no chance for plotting anything to my disadvantage if this was contemplated. Well, I found the Dwarfs at home to the number of fifty or sixty, and not so badly frightened after all, which fact I attribute to the fact that they had not been "prepared" for my visit.

#### THEIR HOME IN THE SUNLESS FOREST.

The village was evidently newly built. The paths were new, the leaves with which

the houses were roofed were still comparatively fresh, everything suggested a temporary encampment only. The spot they had selected for their village was well chosen; the ground was high and well drained, and a fair sized stream of beautifully clear water flowed close by. I could have enjoyed spending a few days in such a camp myself, but to spend one's life in such an environment, with no clearing, no open country, no sunlight, no outlook beyond the shadowy forest glades,—the thought was enough for me. But I have only pictured the reality. How can these people ever see the clear sunlight? They can, of course, wade out into the middle of a stream, where they find one wide enough not to be overshadowed by the trees, or they can seek a place where a large tree has fallen and carried down with it a number of its lesser neighbors, thus letting the sunlight through to the earth; but practically these people can only see the sun as they get dim glimpses of it through the trees. Their houses are as different from the houses of the Dwarfs I have seen pictured as they could well be. They are simply sheds. Poles are placed with one end on the ground and the other resting on a horizontal pole supported on posts four or five feet from the ground. Across these poles small sticks are laid like the lath on the roof of a house, and on these are laid with wonderful skill the large leaves that serve as shingles.

#### A MUTUAL SURPRISE.

You would imagine that such a roof would leak, but when well made it is really wonderful how it will turn water. These houses are ten to twelve feet from front to back, and anywhere from ten to twenty-five feet long. There are no walls, only sometimes the ends are partly closed by setting up branches of trees against the roof. The front of the shed is always open. They are not built in any order, but are scattered about apparently at random. In these houses, if we can call such structures houses, these people live, eat, sleep on their beds of poles, and die. When the game becomes scarce in the place where they have fixed their camp, they simply move to a new place, and in a few days have a new village and a new home. When I came into



their encampment I found a number of Mabea there from the coast, exchanging cassava for game. They seemed quite annoyed at seeing me there, but the Dwarfs appeared rather pleased, and gathered around gazing at me in speechless wonder, but I doubt whether their curiosity was greater than mine. Could I talk to them? I tried Bulè on them. They replied modestly that they did not know Bulè, but as they spoke in a language very like the Fang of the Ogowe, I felt at home at once. A big and very consequential Mabea came up and offered to interpret my Bulè into Mabea, but I very promptly and emphatically declined his services, as I found that most of them understood the Fang quite well, so that I had no difficulty in making myself understood.

#### PRISONERS IN THE AFRICAN WILDS.

I asked them some questions about themselves, which they answered without hesitation. The women and children were a little timid at first, but no more so than the Bulè the first time I came among them. One little old man seemed especially intelligent and fearless. I put the question to him plainly, "Why do you live here in the bush like this, and never come to see the white man?" He replied, with a side wink toward the Mabea man, "These people will not allow us to see the white man." I spent most of my time trying to solve a question, the answer to which I have been seeking for years, viz., Do the Dwarfs have a language of their own, or do they speak the language of the tribe with which they associate themselves? The other tribes answer the question both ways. I watched them very carefully to see if they spoke among themselves in a language I did not know, but while I was among them I heard nothing but Mabea and Fang.

#### THE LOWEST STRATA OF HUMANITY.

These Dwarfs did not fit any description I have ever read of African pigmies. They were not remarkably small; some of them must have been five feet or more in height. Still they were distinctly dwarfed in stature. The Mabea are rarely above the medium height, and yet those standing by seemed very large compared with the Dwarfs. They were a distinctly lighter tint than the surrounding

tribes, but I could not see any sign of the yellowish or reddish growth of hair on the body, of which some travelers have spoken. Certainly these Dwarfs were the lowest specimens of the human race I have yet encountered. Their jaws were much too large, their foreheads low and retreating, and I noticed especially that their foreheads and the tops of their heads seemed irregular and rough, instead of smooth and rounded. The lowness of their foreheads was emphasized by the size of their eyes. The children especially seemed to have eyes like saucers. The eyebrows, which were heavy, were, or seemed to be, farther above the eye than in other races. You can perhaps imagine the result. The eyebrows appeared to be in the middle of the forehead, and, worst of all, the brows did not in some cases seem to be set on straight, for not only did they appear to slant inwards but the two eyebrows on the same person did not in some cases seem to have the same slant. This must have been a mistake on my part, but certainly it looked so to me. The upper part of their bodies was apparently strong enough, but the abdominal part was far too large for symmetry, suggesting gluttony, and their legs appeared crooked and weak.

On the whole, my visit to the camp of the Dwarfs left on my mind a feeling of sadness. To think that human beings should live such a life! I tried to learn something of their religious ideas, but could not find that they differed from those of the Mabea.

#### SHALL THESE CHILDREN OF DARKNESS SEE A GREAT LIGHT?

Near the coast these Dwarfs are not numerous, but as we go back they become greater in numbers, until I am told that far back of the Bulè, there is a country occupied by Dwarfs alone. Whether this is true or not I cannot tell, but certainly there are in Africa a vast number of these weak, harmless people, and the Christian cannot but ask, "How long will it take the slowly dawning light to reach these children of nature, skulking with the beasts in the shades of these mighty forests?"

One more curious fact I must mention. It is not only claimed by the Dwarfs, but freely admitted by the other tribes of this region,

that the sea was first discovered by the Dwarfs, while the people now on the coast were still far back in the forest, and did not as yet know that there was such a thing as the sea. The first paths in this whole region were opened by them, and, if I am not mistaken, many of the names of localities were first given by them.

Let us make it a subject of earnest prayer that we may be able to carry the blessed Gospel of light to these fellow creatures who are literally living in darkness.

## Letters.

### PERSIA.

#### A MISSIONARY TOUR ALONG THE ARAS.

REV. T. G. BRASHEAR, *Tabriz*:—The Aras is lined on both sides with mountains, and it was thought not to be too dangerous to make a journey along the Persian side during the hottest weeks of the year, so we started for that historic region the 13th of July. Our party was small, consisting of only one native brother, who was a colporter of the American Bible Society, and myself, with a man to look after our horses.

Tabriz is about three days' journey south of the Aras and six days west of the Caspian. We travelled slowly toward the Caspian, stopping at nights in Moslem villages where we were able to have conversations and prayers with those who as usual gather around when it is known that a "Frangee" has come.

#### KINDLY RECEIVED AT AHAR.

In three days we reached Ahar, a Turkish city. Here we made a very pleasant, and I hope profitable, stay of nearly one week. The people received us very kindly and took us from the old dusty tumbled-down caravansary to a private house where we lived very comfortably. Although only three days from Tabriz very few foreigners have ever visited Ahar, and the people thought it a great privilege to entertain us. Calls were received from the prince, principal doctor and a khan, and returned. These and some others understood that I was an American subject and acknowledged of themselves that the United States is progressing more than any other country. I always tried to show them that it is because of our Christian religion.

There were many opportunities of reading from the Gospel and speaking with the people who came to visit us at the house where we

were staying. The last two days of the week spent at Ahar were passed in company with Miss Holliday and Dr. Bradford who were on their way back to Tabriz from a tour in the same general direction where we were going.

#### AMONG THE DARK MOUNTAINS.

After a very pleasant visit at Ahar, which we hope to repeat soon, we took our journey toward the Aras, intending to visit mostly Armenian villages. Armenian and Moslem villages are numerous in this region, to which the name Kara Dagh (Black Mountains) is given. The name is very appropriate for in more ways than one can darkness be ascribed to this region. We visited in all about a dozen villages, two of which were Moslem. At Has, a large Moslem town, where we spent the first night, there was some little difficulty in finding entertainment. I must have been the first foreigner to visit the place for they were more inquisitive and superstitious here than usual. We were continually asked who we were, what we were doing and where we were going.

Every person you meet, while travelling in Persia, thinks it his privilege, not to say duty, to ply you with all sorts of questions till he is satisfied. I knew of nothing more unpleasant than to have to bear with them and hear and answer the same questions many times every day. But this is a part of our work and gives us a better chance to talk with them and present to them the truth of which they are so ignorant. At this place they were afraid we were Russians who had come to spy out the land, which was a very natural suspicion. The Russian influence seems to be growing stronger in Persia as well as in the Pamirs. They have gotten possession of the railway at Teheran and are building a wagon and carriage road from the Caspian to the capital.

From Has we journeyed on toward the Aras and ascended a steep mountain to an Armenian village. Our tour from this point was made among mountains and by means of narrow, thorny trails. It is doubtless true that these Armenian Christians were forced to retreat to these mountain fastnesses during the persecutions by bigoted Moslem rulers. For all we know they may have been here since the time of Tamerlane.

I will not give the names of the places where we stopped as they are difficult to pronounce.

#### "LIKE PEOPLE LIKE PRIEST."

We were usually the guests of the priests, wherever a village contained one. We all have

some idea of what the priests are, but it is necessary to see them to know what they are like and what they do, or rather do not do, for their people. At two villages I attended morning prayers; in the first one there were present in the church four women besides an old man and myself; in the second village there was not a single worshipper besides the old priest and myself. I did pray most earnestly that the truths of the Bible which the priests were singing, or rather muttering, in ancient Armenian might be the power of God to lead them to repentance. I could not help feeling that although the houses of worship were so old and dilapidated, still they were the Lord's houses and they who sincerely call upon Him there may expect to be heard and blessed. I always tried to impress upon these priests the sacredness of their calling and the duty of feeding the flock under their care. One of them said "The people are bad, they don't come to church nor keep the Sabbath. The reference in Hosea 4:9, "Like people like priest" was most suitable here and I did not hesitate to remind him of it.

#### A CHRISTIANITY WHICH ITSELF NEEDS CONVERSION.

We journeyed on toward the Caspian till we came near the Aras and then turned westward keeping in sight of the river for several days. In not one of these villages did we find a school, although there is now much talk of establishing several of them.

As harvest was in progress the men were usually in the fields and we did not have such good opportunities for speaking with them as we had hoped. However, I am more than ever inclined to the idea that individual conversations are about as fruitful as public speaking. Whenever we could we talked and read and prayed with those present. They think it very strange when we do not make the sign of the cross upon our breasts after prayers and eating.

The condition of these people is most pitiful. As to real consolation and blessings from the Gospel, they are few indeed. They are different from their Moslem neighbors only in having the name of Christ upon them, and in receiving baptism and in being married and buried by the priest, for all of which they pay a certain sum as a kind of poll tax. It is said that the priests write prayers for all manner of purposes and sell them, and that even the Moslems buy them. Bands of robbers infest the region, and at one place while we were eating dinner a number passed near by. Word was soon brought from another village that they had been robbed. The

priest and three or four more (one of them riding my horse) started in pursuit. Soon others followed from other places. After two or three hours they returned, having recovered the stolen mules. It is for protection that they always live together in villages.

No weekly or even monthly mail comes to this region. They depend upon chance travelers to carry their word or letters.

#### "MINT, ANISE AND CUMMIN."

In one of the last villages visited we found honey to eat. The bees would sometimes fly around us and several people asked if we thought it a sin to kill one. You see how they exercise themselves still over the "mint and anise and cummin," but I can assure you they neglect as of old the weightier matters of judgment and justice and mercy. I often wondered what thoughts must occupy their minds and hearts! How blank, not to say filled with evil and nothing but evil continually! Nothing but the Spirit of God can awaken them, and let us all unite in this one request that God will, even this year pour out His Spirit upon them and convert them. It is not too much to ask.

REV. HUGH TAYLOR, *Lakawn, Loas*, writes:—"We have suffered a great loss in the death of Ai Nong, of famine relief fame. It was while absent looking after some distant members of the flock that he contracted a disease which proved fatal. He was an earnest student of the Bible, and his one regret at dying so early in his Christian career was that he had had so little opportunity to study God's Word. When he once learned that a thing was wrong he studiously avoided it; when he once learned that a thing was right he put forth every energy of his being in the doing of it; and he possessed a courage born only of real faith.

J. G. WISHARD, M. D., *Taheran*, writes:—"The hospital work is moving quietly along and we are gradually developing our facilities. We have received more than twenty patients and have had as many surgical operations. I presume this will be, perhaps, one of the most difficult years, since we have few trained helpers and everything is to a certain extent experimental.

The U. S. Minister called to-day and informed me that he had received from H. I. M., The Shah, a very strong letter assuring him that our friends in Oroomiah (both American and native) should have full protection, and that the murderers of our Nestorian friend and brother *will be punished*.

## HOME MISSIONS.

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### NOTES.

The best possible use of money is to put it into *character*. That is what the Board of Home Missions does with it.

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Every aid-receiving church that reaches self support enables the Board to send the gospel to some destitute community that is waiting.

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Rev. Vincent Pisek, pastor of the Bohemian Presbyterian Church in New York City has married more than seventeen hundred couples and received into his church more than three hundred converts from the Roman Catholic Church,—all within the ten years of his pastorate.

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To question the propriety of Presbyterians going into New England is as absurd as to question the propriety of Congregationalists entering New York or the south.

Does any one suppose New England so thoroughly evangelized as to need no more effort, or that one Church can do the work there any more than elsewhere?

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The slavish fear of priest-ridden people obscures much of the fruit of our mission work in Utah. But the fruit is there, and it makes itself manifest in the progress of American ideas, in the quickening of enterprises, in the desire of youth for instruction, in the rising intelligence of the people, as well as in the enrollment of our schools and the accessions to our churches.

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Oklahoma wants to become a state. It was born in a day with a population of 62,000. That day was April 22, 1889. It is, therefore, three and a half years old. A year ago there were over 22,000 votes cast, indicating a large increase in population. The set-

tlement of the Cherokee strip in October has swelled the population to 175,000, it is claimed, and has brought the taxable property up to \$50,000,000.

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The condition of our treasury is enough to make us cry out with the disciples of old when they were about to be shipwrecked: "Master, save! we perish!" Yet that courage is of little value which blusters when it is epauletted and in the barracks but retreats before the cannon's mouth. That amiability which is seen where there is no provocation, is of little merit, and that faith which fades with the light will never win a victory that is of any account, and so we keep up a cheerful courage.

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Santa Fe, county seat of K Co., Cherokee strip, has 2,500 inhabitants although but six weeks old. They have twenty-seven saloons yet our missionary was greeted by a large congregation in a dance hall at night. Many came who could not find standing room and were compelled to go away.

There are eight or ten towns along the Santa Fe Railway all needing immediate attention as they contain from 500 to 2,000 inhabitants. I found two good men for elders at Santa Fe.

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There are two villages at Point Barrow. Many Esquimos of the inland regions visit the Point and come in contact with our missionary and with the natives whom he teaches. One firm employs constantly five hundred men in shore whaling business. Besides these many hundreds of whalers from the Arctic ocean are compelled to winter at Point Barrow. The influence of these men upon the natives before our mission was established was indescribably bad. But now they themselves come under the influence of the gospel.

A small boy in one of our Utah Sabbath-schools induced a neighbor's son to accompany him one Sabbath. The new boy became interested and was evidently learning something, when his father forbade him going again. On being asked why he objected to his son's getting the benefit of instruction he replied: "Well, yes, the Bible's good enough, but the folks—they are kickin' so." The father was, in fact, proud of his son's progress under Christian instruction, but he was compelled by his ecclesiastical superiors to withdraw his son from the light and to keep him in the darkness of ignorance.

A Home Missionary writes:—"I have been having some good meetings. Will try hard for a collection from all the fields. I have to work with them some time to get them in frame of mind to give. I find lots of people that are willing to do the amening, shouting and hallelujahing that are as dead as an oyster when you ask them to give. How much of all work consists in ringing the bell and blowing the whistle. This is all very nice, but it does not move the train. Let us pray that the Lord will help His dear people to enthuse more in real gifts and work and not so much tooting and bell ringing to clear the track from imaginary obstructions."

A Paris journal, with pardonable pride, boastingly says: "Mr. Charles E. Dallin, a Paris sculptor, has been awarded a diploma at the Chicago Exposition." It may be of interest to the friends of Home Missions to know that Mr. Dallin was a poor Utah boy, whose talent was discovered by a teacher in one of our mission schools. A wealthy gentle miner aided him by sending him to Boston to study under a competent sculptor. Some years ago he was the successful competitor for a large prize which had been offered for the best statue after an original design representing the "Ride of Paul Revere," Mr. Dallin's visit to Paris was recent and brief.

Two illustrations taken from the Board's correspondence give some idea of the effect of the "hard times" on our churches and the

missionaries. One missionary writes: "I have been compelled to sacrifice my watch—a fine one and a keepsake—in order to provide necessary things, because the members of my church cannot get the money to pay their part of my salary. If it were not for the Board's help we would certainly starve."

Another says: "Our large mill that employs 5,000 men closes soon. Hundreds are already out of employment and cannot meet their pledges. I am much in need of my check, and feel sure that you will send it as soon as possible."

The wisdom and economy of employing pastors-at-large in missionary presbyteries has been abundantly proven. The most gratifying testimony to their usefulness comes from the presbyteries where they labor. The following extract of a letter from the Home Mission committee of the Presbytery of Ozark is a fair sample.

"The Committee desires to give especial commendation to the work of our 'Pastor-at-Large,' Rev. George H. Williamson. He is revolutionizing the aspect of our weaker churches. He has secured money to build a house of worship at Monett, cleared Fairplay Church house of debt and is saving Lockwood and Golden City churches. He is skillful, indefatigable—a host. It will save the Board immensely in the end and greatly advance the cause."

A large colony of Waldenses have bought 10,000 acres of land near Morgantown, N. C., and are making permanent homes there. They brought with them from Italy their historic faith and zeal. Their pastor explaining this movement says: "It is because our valleys are so narrow and our young people, flocking into France, chiefly into Marseilles and Nice, are surrounded by many temptations endangering their faith and morality. We do prefer to imitate the old Puritans and go abroad in order to keep our faith and our old simplicity."

They have provided for the support of their pastor but need help in the education of their children. Such immigrants will always meet a cordial welcome in this country. Against such there is no law.



## Concert of Prayer For Church Work at Home.

JANUARY, . . . . .	The New West.
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

### THE NEW WEST.

The accompanying map represents our New West, which embraces more than two-fifths of our country exclusive of Alaska, and probably much more than half the natural wealth of our entire national domain.

The rapidity of its increase in wealth and population is without precedent in our history. If we receive the official estimates of its agricultural possibilities, founded upon experiment and results and the actual measurement of areas of mineral deposits and their richness, which are confirmed by the judgment of the promoters of great enterprises for material development and transportation, we must expect and provide for a continuance of its rapid increase of population and wealth.

It is not wise to predict, even upon the most reliable data, what the future may bring forth, but judging by the past a fair estimate would fall below what we shall realize. The predictions of the most sanguine a quarter of a century ago fell short of the realities of to-day.

The attention of the world centres upon

our New West just now more than upon any other portion of our country. This special interest has been awakened by the place which silver has held in the finances of our country,—by the opening to settlement of vast regions of land from which settlers had been barred,—by the attention given to irrigation which promises to prepare for settlement many millions of acres of our most fertile land which have hitherto been regarded as desert and worthless,—and by the resultant fact that a new era is about to be ushered in by the rapid development of the marvelous resources of the West. Surely much of our national history, and probably its most brilliant chapters, are to be made between the Mississippi river and the Pacific ocean. Thither a vast multitude of the most enterprising sons and daughters of the older States are flocking. There hosts of sturdy immigrants from foreign shores are seeking homes, and on that great theatre of human action millions will be born and live and act.

If the population of our entire country shall double in the next thirty years, as it has done in the past thirty years, the new West will certainly receive more than its proportion of the increase estimated upon either its present population or its geographical extent.

Full and reliable information respecting the resources, attractions and material prospects of the West may be found in most attractive form in the *Review of Reviews* for October and November, 1893, also in *The Great West*, a volume recently issued by the Harpers.

But the growth and outlook of our Church work is certainly of equally thrilling interest. In 1870 there was not a minister nor a church in Montana, Idaho, Utah, New Mexico, Arizona, or Nevada. In the two Dakotas there were seven foreign missions among Indians.

Now there are in these states and territories 5 synods, 15 presbyteries, enrolling 214 ministers, 332 churches with 12,899 church members. Wyoming had in 1870 three nominal churches, one of which was at Cheyenne and had nine members on its roll. The other two were at Laramie and Rawlins and reported six members each. Colorado had six ministers and ten churches with an average membership of twelve, all belonging to a synod

in Iowa because there was no synod between Iowa and California. Now, Colorado, including Wyoming, has a strong synod with 85 ministers and 98 churches, enrolling 8,158 church members.

Oregon had, in 1870, but nine churches with 308 members. She now has a synod with 70 ministers, 81 churches, enrolling 5,271 church members.

California had but 33 ministers, as many churches and 2,000 members. She now has 244 ministers, 224 churches and 19,100 members.

Nebraska's growth has been as great. In 1870 she had a few struggling churches belonging to an Iowa synod. She now has a synod with 140 ministers, and 222 churches with 13,390 members, two important colleges and a rising theological seminary.

In Kansas equally great things have been accomplished. She has gathered into her great synod 208 ministers, 361 churches, with 24,663 members.

Minnesota might have been included in our map, for she is new enough to have grown in church life since 1870 from 44 ministers to 172,—from 53 churches to 211 and from 2,504 members to 16,123.

Indian Territory had then one minister and two churches with 154 members. The Synod of Indian Territory now has 51 ministers, 96 churches with 2,601 members.

Texas is not included in our map—and not properly in our topic—but in passing it is well to notice that from a half-dozen small churches and as many ministers of sterling quality she has grown to a synod of 39 ministers, 64 churches with 2,539 members. In this state, however, the southern branch of our Church has had an equal growth. Both are there, because neither can do the work alone and both fall far short of the demands of that greatest of our states.

Great as this growth of our Church in the New West has been, the increase of the demand has been greater. We have not kept in sight of the work to which the country and its increasing population have invited us. All these states and territories are calling for more men and more churches. In many communities the living are without the Gos-

pel, the dying without its consolations, and the dead are buried in silence.

No one having a full knowledge of the situation will assert that the country is over-churched, or even adequately churched.

If the Church is to catch up with the country and then double her forces, as the country doubles her population, we shall need to organize a church and add a minister to our forces each working day in the year for thirty years.

Added to this it must be remembered that the New West is the home of the Indians, the Mexicans and the Mormons—not to reckon our far away Alaska land, where dwell a distinct and interesting population of our Nation's wards.

No work of the Church in any lands of the earth has been more signally blessed of God than that which we have maintained among our exceptional populations. They respond most readily to the labors of the missionaries. The results have more than justified the expenditure of money and effort and time upon them.

Surely with these vast and varied interests our hearts will be full of interest and sympathy and prayer throughout the month. The interests of our beloved land and the salvation of millions of immortal souls are at stake.

## PRESBYTERIANISM IN WISCONSIN.

REV. W. D. THOMAS, PH.D.

Our progress in the last few years is due in the main to the *kind of pastors* that have labored in our state more than to anything else. Men of cultured intellects, robust manhood, sterling integrity and fiery hearts are living the truths they preach,—the old Gospel is just beginning to make itself felt, its transforming power and regenerating grace are doing over again what Paul did in Rome, Ephesus, Phillippi and Corinth.

A prominent feature of our growth is in the new structures erected for worship. Five quite costly, beautiful and churchly in appearance have been put up—Eau Clair First; Portage; Madison, Christ's Church; East Superior; and Stevens' Point. And twelve less expensive, yet attractive and most ser-

viceable have been finished; they are the Bethel Church of Ashland Rice Lake; Bethany of Milwaukee; First German, Milwaukee; Shortville; Greenwood; Fort Howard; Westminster Chapel and Grace Chapel, La Crosse; Eden, (Bohemian Church); Muscoda, (Bohemian Church); and Mayville. Also quite a number of new manses have been added to the roll. Two Bohemian churches and ten English-speaking have been organized,—they are Eden Bohemian Church and Muscoda Bohemian Church; Blair; White Hall; Pleasant Valley; Montello; Bethany, Milwaukee; Westminster and Grace Churches, La Crosse; Ellsworth; Hager City; and Colby. Work has been maintained in seven important stations—preaching and Sabbath-school every Sabbath during the past Summer—and most of these fields are now ripe for organization. A number of our churches have been healthily revived and many souls have been added to the Master's service. All our churches, with the exception of three small stations, were supplied during the past Summer.

Materialism, Sabbath desecration, ignoring of the Bible as an inspired volume, the intoxicating cup, are the main foes of the Gospel here. Crime is greatly on the increase; drunkenness abounds; and profanity is everywhere indulged in. Men live for this world only, indifferent to the claims of eternity—without God and without hope in the world. Not long ago our Supreme Court by its decision ruled the Bible out of the public school—the Book that has ushered in the civilization of this nineteenth century and made Great Britain the foremost nation of the world.

Wisconsin, except Rhode Island, has a larger foreign population than any state in the Union—it may be roughly expressed as *two-thirds*. Herbert Spencer tells us that *heterogeneity* is the index and symbol of civilization. Ours must be a very high order of civilization, for here we have Englishmen, Dutchmen, Frenchmen, Welshmen, Irishmen, Scandinavians, Hungarians, Bohemians, Germans, Italians, Russians and Poles. If the criterion of Mr. Spencer is true, what a magnificent chance for civilization! This Babel of tongues is one of our greatest ob-



stacles in the march of the Gospel. They come here not only with their foreign tongues, but also with their habits, superstitions, filth and degrading vices.

There is a splendid future before our State. The Lake Superior region is going to play a conspicuous part in our history. Superior itself is going to be a city of no mean proportion, and not far distant. Minerals will be the chief sources of our wealth. Rich farms will dot our land. Villages will yet cover this commonwealth. There is quite a motley throng here now; a mightier host is yet to come from all lands. To civilize and evangelize this people is the task God has set before us. From the depth of their spiritual natures comes to us the Macedonian cry; "Come over and help us." Christ's final command is ringing in our ears, "Go ye, therefore, and teach all nations." For this service and this obedience we need profound faith, fervent zeal and more Christ-like consecration.

#### HOME MISSION WORK IN WASHINGTON.

REV. T. M. GUNN, D. D., S. M.

RIDGEFIELD, in the State of Washington, on the Columbia river, nearly 25 miles due north of Portland, Oregon, is an ideal country place, so retired that one could be as isolated there as in the wilds of Alaska. It is a favorite summer retreat. We spent a week there in very pleasant religious services amidst the busy hay harvest and the usual exciting preparations for the Fourth of July. The meetings were not in vain, though we did not receive the immediate result that might have been reasonably expected under less distracting circumstances. Our counsels resulted in the opening of another preaching station which was explored by Rev. W. B. Williams, the Presbyterian Sabbath-school Missionary. The church manifested its appreciation of the labors of the week by a very liberal collection for the cause of Home Missions.

KETTLE FALLS lies 100 miles north of Spokane. Here I visited the whole field with Rev. John McMillan, M. D., and made the acquaintance of the members of the Cully Memorial Church (the Columbia), which lies in the basin of that beautiful stream a dozen miles south of Kettle Falls. I was very greatly surprised at the material development of this part of the valley, which was so recently but a virgin desert. Fruits, veget-

ables and harvests teemed on every hand. Accustomed as I have been to the products of all parts of this exceedingly fertile commonwealth, my conceptions of the possibilities of further development were greatly expanded, by what I saw and heard.

ROSLYN, a coal-mining town, is kept by the Companies on about half work, not over three days in the week, and the people are merely able to keep above want. They must deny themselves when they contribute anything to the minister or to the charities. They have introduced systematic giving with the envelope system and with very encouraging results. The minister is very highly esteemed, and we may hope for very encouraging results in spiritual matters there.

ON Sabbath, the 23rd, I organized the Natchese Church, in the upper Natchese valley in the Eureka school house, with seventeen members, chiefly heads of families. Mr. W. T. Stewart, having been an elder in the Westminster church, Tacoma, was chosen a ruling elder, and Mr. John McPhee, a long time resident, was elected, ordained, and both were installed as the ruling elders of this church. In the afternoon we held one of the most affecting communion seasons it has ever been my privilege to witness. The upper Natchese valley is now thoroughly irrigated, and is another of those marvelous demonstrations of what may be done by that means.

AT WENATCHEE AND MISSION. The work under the care of Rev. Thos. McGuire has been faithfully served, but its development has been retarded by the financial panic. The church at Mission has finished an excellent and commodious building, the pride of the village, and has so far carried the work by contributions of labor as to have it ready for service, leaving some slight ornamentation to more prosperous times.

At Waterville the new young minister, Rev. Lowrie W. Sibbett, who has recently come, has the ardent esteem and support of all his people. The trustees have heroically undertaken the erection of their new church, and the first timbers were placed on the stone foundation while I was there. They express the hope of having it ready for dedication by the first of November. I have found but few places which have endured the hard times so well as Waterville. The fruit crop and the wheat harvests are the best and most abundant ever known. The little city has a system of water and electric lights of its own,

and the corporation does not owe a dollar. Taxes are light, the people cheerful and enterprising, steadily erecting good and even elegant homes, while other places are quailing under the effects of the financial panic.

September 16th, I supplied the church of Puyallup and assisted them in arranging for the securing of a permanent supply. Rev. Greig was an excellent expounder of the Word and has left this congregation much stronger than when he entered it a year and a half ago. They have an elegant personage as well as a good church building, and it is a delightful home for any good minister.

#### HOME MISSION WORK IN MICHIGAN,

REV. DAVID HOWELL, S. M.

DETROIT PRESBYTERY has looked after the Home Mission interests in its bounds without the aid of the Superintendent. The Presbytery has, in addition to the committee on Home Missions, a presbyterial committee, whose duty is to visit and care for the weak and needy churches.

MONROE PRESBYTERY has its work in most excellent condition. The Home Mission churches which it is possible to supply are now supplied. The town of Adrian enjoyed quite an extensive revival during the past winter. The Methodist Episcopal, the Methodist Protestant, the Baptist and the Presbyterian churches united in a series of meetings under the leadership of Major J. H. Cole. Some 400 professed conversion, of which about 250 united with the various churches, the Presbyterian receiving over fifty.

IN KALAMAZOO PRESBYTERY the church at Constantine has been dissolved, the building sold, and the proceeds returned to the Board of Church Erection. One church has been organized at Benton Harbor with flattering prospects. The Home Mission churches are all supplied except Hamilton. Buchanan has built and dedicated a fine church building. Cassopolis is now engaged in building. The stated clerk of this presbytery reports the outlook as decidedly encouraging.

LANSING PRESBYTERY has several churches which have become vacant during the year, but are again permanently supplied. The Home Mission committee has the work fully in hand.

FLINT PRESBYTERY leads in the organization of churches, having organized during the year, Lexington, Amadore, Wilmot, Pigeon and

Popple. Three churches, Elkton, Popple and Sanilac Centre have built new church buildings. The church at Pigeon has united with the Baptists in erecting a union building. Five churches in this Presbytery are unsupplied, and three men are needed for the work. The brothers are much encouraged over the condition and progress of the churches. At the last meeting of the presbytery a request was made to the Board of Publication and Sunday-school Work for a presbyterial missionary to do Sunday-school and Home Mission work.

IN SAGINAW PRESBYTERY many of the churches are so located that it is almost impossible to supply them with permanent pastors. During the summer, however, all the churches have been supplied through the aid of students from the seminary and the strenuous efforts of the permanent ministers. One church, Ausable and Oscoda has assumed self-support. I believe this is the only case which has occurred in the Synod during the year. The church at Hillman has been fortunate in purchasing the abandoned court house and sheriff's residence for a very small sum, and is now equipped with both a church and parsonage. The church at Coleman is rejoicing in a new parsonage. This presbytery has taken vigorous hold of the question of disposing of such churches as have no vitality, and cannot be grouped with others already established. They are dissolved and the property recovered to the Boards. The great need here is men who can be secured for small salaries, who are willing to endure privations and hardships for the Master. A great revival occurred in the city of Saginaw, and hundreds were brought to Christ. The presbyterial management is in good and wise hands, but the brothers cannot do all the work demanded.

PETOSKEY PRESBYTERY has had many changes during the year. Six of its churches became vacant, and, from the nature of the fields, it has been difficult to supply them. The work of the Sunday-school missionary in the mission churches has been very valuable. Three students were employed during the summer with most satisfactory results. A number of persons were added to the churches through their ministrations. An important movement has been begun between some of the prominent ministers to secure denominational co-operation in extending the preaching of the gospel to the unoccupied fields without unwisely multiplying church organizations. The effort is through the organi-

zation of "Clubs" to further Christian work. The plan will be tested by several ministers, and the result will be watched with great interest.

LAKE SUPERIOR PRESBYTERY is in a condition such as should appeal to our deepest sympathy. The financial stringency, which the country is suffering, has fallen more heavily upon this presbytery than upon any other part of our Synod. The presbytery was never in such a financial condition and the churches never so depressed. The church at Newberry paid its pastor last year a salary of \$900 and the free use of a parsonage, raising the whole amount of money on the field. The closing of the iron furnace and the discharge of men engaged in the lumbering interests so depleted the church by removals that only \$400 was pledged for the coming year. The result is the church must fall back on the Board of Home Missions or be closed. This is an extreme case, but similar conditions exist in other churches of the presbytery. The brothers are brave, however, and are pushing the work as rapidly and as successfully as possible under the circumstances.

MISCELLANEOUS —The Home Mission fields have been served during the year, according to the last report of the Board of Home Missions, by seventy-three missionaries. This number does not represent the permanent force, including as it does the under-graduates and other temporary workers. Twenty-five of the number served less than a full year. Since the report of the Board, eleven under-graduates have been employed; one in Lansing Presbytery, one in Grand Rapids, three in Petoskey, two in Lake Superior, three in Saginaw and one in Monroe.

A letter of inquiry to fifty of the missionaries reveals that their salaries range from \$400 to \$1,150, the average being \$745. The aid received from the Board of Home Missions ranges from \$100 to \$650 each, the average being \$305. Twenty-six missionaries pay an average rent of \$92 a year, sixteen have the free use of a parsonage, and four own the houses in which they live. Twenty-eight have more than one preaching place, and twenty-six have to keep a horse.

A careful examination of the conditions surrounding the missionaries and their fields of labor, suggests that an equitable plan should be formulated for asking aid from the Board of Home Missions which shall be uniform for all presbyteries. This scheme should consider the location, nature, present condition and future

prospects, relative importance, financial strength, and labor required to serve each particular field. The personnel of the missionaries and their families also should be fairly and justly considered. It is impossible for the Board of Home Missions to possess itself of all the detail of each individual parish, which should be considered in the determination of its grants. It must depend upon the presbyteries. It is possible for the Presbyterian Home Mission Committee to understand all those things and, understanding them, it is possible to formulate uniform conditions for asking grants, which will lessen greatly the disparity which now exists.

The work in general shows progress, and there appear more encouraging than discouraging features. The financial stringency, however, which is upon the country, has had a depressing effect on the churches, especially in the newer presbyteries. Such financial conditions as exist in Lake Superior Presbytery, and are more or less general, point clearly and directly to the responsibility which rests upon the Church at large to redouble her efforts to raise funds to meet the emergency. We cannot refer this burden to the Board and demand that it help us through this extremity. We must remember that the income of the Board will be affected by the same causes which have lessened the income of the churches. Besides, the Board is already generous to this Synod. For the past five years our grants from the Board have exceeded our cash contributions by \$25,615.55. In 1889 the excess in our favor was \$5,697.03; in 1890, \$8,854.56; in 1891, \$3,370.61; in 1892, \$3,842.62; in 1893, \$4,350.78.

As the receipts of the Board decrease, so must our grants. Shall we clamor for more from the Board and not increase our efforts? Strenuous efforts should be made by our Home Mission churches to become self-sustaining. Many churches have grown weaker and more dependent because of long continued support from the Board. Members of churches have grown wealthy, but their benevolences have not increased. They give the same amount which they gave years ago, expecting the Board to make up the sum needed to support their church. The facts clearly prove that the churches most successful from a financial point of view are those which practice systematic and proportionate giving. May we not educate all our churches to follow the plan so clearly defined in the Word of God?

One of the most encouraging conditions for the prosecution of work in the northern presby-

teries of our Synod lies in the intimate relation and hearty co-operation of the Board of Home Missions and the Board of Publication and Sabbath-school Work. The idea was suggested a year ago that it would be to the advantage of the Church if the Sunday-school missionaries were ordained ministers. Were such the case they would be prepared to preach and hold communion in the vacant churches in the presbyteries in which they labored. The proposition was submitted to Dr. Worden, during his last visit to the Synod at Hillsdale, and met with his approval. He consented also at that time that the Sunday-school missionaries should be permitted to do work for the Home Mission churches as their duties would permit. The immediate result of that conference was the appointment of an ordained minister as presbyterial missionary for Petokey Presbytery, and the appointment of Rev. J. V. N. Hartness, a brother heartily in sympathy with the idea, as Synodical Superintendent of Sabbath-school Missions. A further advance was made at General Assembly, by inducing the two Boards to unite in the employment and support of a presbyterial missionary for Lake Superior Presbytery, who should labor in the work of both Boards as the best interests of the Church might demand. The Rev. F. L. Forbes was appointed by the two Boards jointly and is now engaged in work.

At present there are four Sabbath-school missionaries, including the Superintendent, who are ordained ministers. Three of these are laboring in Grand Rapids and Lansing, Petokey and Lake Superior presbyteries. Flint Presbytery has also asked that such a missionary be appointed to labor in her bounds. The beneficial effects of this policy are already apparent. Instead of the Superintendent of Missions being the only one in the Synod who could visit and preach in the vacant Home Mission churches, we now have four, and will soon have a fifth who will take every opportunity to assist in this important work. It is my judgment that each presbytery should have a presbyterial missionary, and that the two Boards should unite in his employment, and that he should be selected because of his fitness to do evangelistic work.

One of the manifest needs of our Home Mission churches is a special revival effort throughout their bounds. Is it not possible that a plan of co-operation between the ministers of a presbytery be instituted, so that two or three may operate together in such an effort? Cannot our

committee on denominational relations suggest a simple plan which our ministers can submit to the ministers of other denominations through which there may be co-operation among all evangelical ministers in carrying forward such a work?

The plan which seems to meet most fully the judgment and desire of the brothers of our own church, is that of presbyterial visitation. It is suggested that the ministers of a presbytery arrange so that two ministers and an elder shall constitute an evangelistic committee. The work of these committees shall be to visit such churches or localities as may be selected, and endeavor by personal work and public meetings to teach and preach the gospel. The idea seems to be almost uniform with all the brothers that the need of the hour is personal Christian work in every community. The plan suggested is at least worthy of consideration.

#### HOME MISSION WORK IN MISSOURI.

REV. E. D. WALKER, S. M.

In company with Mr. Charles E. Oswald, an undergraduate from McCormick Seminary, I boarded the train for one of the counties in south east Missouri. Our first point of destination was Marble Hill, county seat of Ballinger Co. The people were expecting us and had planned for extra services, indeed, a congregation assembled for service on Saturday night, and a very delightful service we had. The next day being Sabbath, large congregations assembled at both the morning and evening services. Some came in their wagons the distance of eight miles to hear the preaching at the morning service. It was a most appreciative congregation. The next day we made the journey of twenty-three miles over the very roughest of Missouri wagon roads. We had the advantage of plenty of shade, as timber, such as it is, is quite plenty in Ballinger county. Well on towards night we came up to Bro. Abe Johnson's farm gate, he having come over to Marble Hill the Saturday before to be ready to take the missionaries out to the Whitewater Church. His hospitable wife soon had the evening meal ready, after which, with a fresh team to the wagon, we made our way to the old log meeting house where, since its erection in 1842, the Whitewater congregation have assembled for worship. Every bench, (for I cannot say pews) was packed with people. The majority were young men and women. Several familiar hymns, some prayers and short addresses by each of the missionaries, made up the service

of the evening. The query still remains: where did the people come from?

The next day we were taken several miles across the country to Bro. Conrad's for dinner. While the sun was yet far from setting Bro. C. hitched his team to the wagon and carried us a few miles further where we were to preach for the Bristol Church. They too, were expecting us and the strength of their expectation was only measured when we faced the congregation. Here too, we had a good time. The hospitality also of Bro. Emmett Stevenson and wife, whose rearing was near Wheeling, W. Va., only seemed to vie with the friends in the other churches we had so recently visited. The next day we had sixteen miles more of wagon road to go over, which were angular in the perpendicular, but the little unbroken two-year old mule and steadier bay horse of Bro. S. were the power in front of the wagon which carried us safely to the Cornwall Church. Another most encouraging congregation assembled for an evening service. While such a jaunt may be considered somewhat wearisome to the flesh there was real refreshment in standing face to face with the people of these congregations. The experience of the Saviour has been repeated; "My meat is to do the will of my Father who is in heaven."

The Synodical Missionary returned from Cornwall on Thursday to his office and left the student in charge of the field visited. He said repeatedly, "I am going to enjoy this work this summer immensely," and he did.

One day last week, a brother who is doing some city mission work here in St. Louis, expressed a desire that I spend an afternoon and evening with him on his field of labor. I found him in his humble place of living, and we together went out calling upon the families of that section of the city.

In the way of churches it is indeed a most needy field. We called upon twenty-three families, urging them to be present at our evening service of that day. I do not think there was a family upon which we called that failed to be represented in the service. We went in the front room of a rather small unoccupied dwelling and had our preaching service. After preaching those assembled planned a berry and cream social. Out of this they hoped to raise some money to pay rent for the room in which they meet as a Sunday-school and Bible service. It does seem to me there is an opening for us to

build up a mission church in this Oak Hill and Tower Grove region.

A chapel is an immediate necessity.

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## Letters.

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### NEBRASKA.

REV. DAVID MILLER.—The two churches of Bennett and Palmyra are situated in an old and fertile district of the State. The congregation of Bennett is of considerable age; the congregation of Palmyra was founded in the early days of the frontier. An existence thus protracted has brought to them revival and decline in the ebb and flow of population.

These congregations I now conduct. When I arrived (August 1, 1893), they had been for eight months without service. Such interregnums are common on our frontier, and they are full of harm. In the want of a leader all things had fallen slack. The old workers could no longer be relied upon, the old members were less constant, the boys and girls had contracted the habit of absence. But both the sessions were composed of good and noble men.

I visit the two congregations regularly in their own homes. At Palmyra I give a sermon every alternate Sabbath morning. On Wednesday evening a Young People's Society of Christian Endeavor meets in the church. I always attend it. At Bennett I hold service on the Sabbath mornings which intervene and on every Sabbath evening. I conduct a prayer meeting at Bennett on Tuesday night. In connection with each church there is a Sunday-school under the care of some member of the session. The homes from which the children come to us are often not in contact with the church. The children are found to be a medium for the carriage of grace to such homes in the community. In another week we intend to inaugurate a series of Gospel meetings in order that we may extend as well as concentrate our work. In these departments there has been evidence of slow but sure growth. We have gained new members but we cannot record a large revival. We have done good work, but such results as I tell you of, are the product of the Christian qualities of many women and many men, united to time and patience. Thus, as the Orientals say, we have changed the mulberry leaf to satin. We are average men and have done average work,—plain work, done always, done altogether and alone for God.

REV. THOMAS L. SEXTON, S. M., writes:—We have great reason to be thankful that our prayers have been answered in regard to candidates for the ministry. We reported last April twenty-three who are looking forward to this work. Since that time not less than twelve others have been taken under the care of the several Presbyteries, with a view of preparing for the ministry. There is promise of an increasing number of candidates. The problem of aiding these young men to secure the needful education remains unsolved.

It is very gratifying to note the growth in the missionary spirit within the bounds of the Synod. Since our last annual meeting the Rev. E. F. Knickerbocker, of Hastings Presbytery, has entered upon active work with the China Inland Mission, accompanied by his wife. The Rev. Weston F. Shields, of the Wood River church, Dr. J. S. Thomas and his wife of the same church are now under appointment to sail for the North Laos Mission early in December next, and Miss Julia Hatch, a member of that church, has been accepted as a missionary, and will sail at the same time if the funds are provided for her support. Thus while engaged in the work of home missions, we are at the same time raising up workers for the foreign field. May we not strive in the future to train up our young men to carry the Gospel to the heathen world, where the need is much greater than at home?

#### SOUTH DAKOTA.

MISS ADA C. PATTERSON, *Goodwill*:—July was spent in the home land. The change was restful. Sometimes feared the friends who asked me to speak so often would tire of hearing about the Indian people and children who are very dear to our hearts. On my return was happily surprised to see the cottage, where Miss Patten and I live, in a new dress outside and inside too. How comfortable we will be this winter!

One incident in the home life of one of our pupils gladdened our hearts. The father of one of our Indian pupils was asked to have worship one evening before retiring. He gave no answer to the request. His daughter, with another sister, went up stairs to their room, sung a hymn, read a Psalm and offered prayer. The next evening the father asked to have prayers down stairs.

A Sabbath in August a number of us attended the funeral services of one of our brightest girls. She left evidence of a change of heart, and we believe she had a saving knowledge of Jesus

as her Saviour. She selected the fourteenth chapter of John to be read at the funeral service, also suggested two hymns.

. Our school opened encouragingly September 1. Will you remember us often in prayer, that this coming year may be successful in winning souls to Jesus?

#### NEW YORK.

REV. GEORGE M. MACDONALD, *Preble*:—Have preached eighteen times in the Preble Church, and five times in a school house about five miles distant in the country. Every second Sabbath, when the weather permitted, went there to preach at the invitation of a God-fearing woman who, in order to advance the Kingdom of God in that neighborhood, opened a Sabbath-school, assisted by a staff of consecrated women. The school has an average attendance of thirty scholars. Total attendance at all the preaching services, 1,123. Number of prayer meetings held, 10. Total attendance, 150. Presided at three funerals, and preached sermons. Held one communion service on the first Sabbath of July. Two joined, one by letter, the other by confession of faith in Christ.

Made 74 pastoral visits; baptized one child; was absent on vacation three Sabbaths in August. There were no services held in the church during my absence.

#### NORTH DAKOTA.

REV. ROBERT BRADLEY, *Ellendale*, reports:—

##### I. ENCOURAGEMENTS.

1. Increase in church attendance since his arrival. 2. Interest taken in the prayer meetings. 3. Increased interest of the young people, especially in church work. 4. More than all else, the evident moving of the Holy Spirit.

##### II. DISCOURAGEMENTS.

The business men of the city cannot be persuaded to take the slightest interest in the church. As he passes up the streets on Sabbath morning, on the way to God's House he sees people on all sides who seem to have no care for their souls. They will not listen to a warning voice.

#### HOME MISSION APPOINTMENTS.

J. N. Crocker, D. D., Synodical Missionary,	N. Y.
J. W. McCallum, Carlisle,	"
S. Dodd, Stephaentown,	"
R. G. McCarthy, Presbyterial Missionary,	"
H. Hansmann, Jeffersonville, German,	"
J. M. Robertson, White Lake,	"
H. W. Shaw, Westford 1st,	"
S. R. Warrender, Otego 1st,	"
E. A. McMaster, Manlius,	"
O. C. Auringer, Troy 3rd,	"
S. W. Johnson, Oxford 3d,	Pa.

W. T. Alan, Mt. Pleasant of Raymilton,	Pa.	J. Roelse, Stockham and Verona,	Neb.
R. R. Moore, Georgetown,	"	J. Warner St. Edwards and station,	"
T. C. Yeakel, Brunswick,	Md.	R. H. Fulton, Valentine,	"
H. Keigwin, Presbyterian Missionary,	Fia.	H. G. Stoetzer, Ponca,	"
S. T. Thompson, Tarpon Springs,	"	S. T. Davis, Omaha, Clifton Hill,	"
H. M. Goodell, Klamath,	"	E. D. Walker, Synodical Missionary,	Mo.
J. F. Sundell, Upsala, Swedish,	"	T. J. May, Pastor at Large,	"
L. M. Stevens, Sorrento and Meneca,	"	J. F. Watkins, Jefferson City,	"
C. A. Duncan, Synodical Missionary,	Tenn.	J. B. Welty, Pastor at Large,	"
J. T. Reagan, Harlan,	Ky.	D. Brown, Macon,	"
D. McDonald, Synodical Missionary,	"	J. Wilson, Pastor at Large,	"
B. B. Van Nuy, Livingston, East Bernstadt and Dix River,	"	H. W. Cowan, St. Joseph, Hope,	"
G. D. Hyden, Pittsburg,	"	G. H. Duty, Ironton and stations,	"
C. K. Smoyer, Elmore and Genoa,	Ohio.	E. P. Kreach, Windsor Harbor and Sulphur Springs,	"
G. E. Wilson, Clyde Ist,	"	S. B. Fleming, D. D., Synodical Missionary,	Kans.
J. C. Mayne, Republic,	"	C. C. Hoffmeister, Cottonwood Falls,	"
A. W. Chatham, Chester Ist,	Ill.	J. Patterson, White City, Wiley and Morris,	"
E. B. Hubbell, Chicago Immanuel,	"	S. Alexander, May field and Argonia,	"
J. B. Cherry, Chicago, Bethany,	"	F. J. Barrackman, Sedan,	"
F. Grilli, Chicago Ist Italian,	"	H. M. Gilbert, Sedan and Caney,	"
T. S. Park, Prairie Bird,	"	D. C. Smith, Baileyville,	"
J. G. Butler, Oswego,	"	D. M. Moore, Valley Township,	"
C. Bremicker, Peoria Ist German,	"	D. Kingery, Canton and Galva,	"
H. Hanson, Oquawka,	"	E. L. Combs, Pastor at Large,	"
W. H. Hsley, Macon,	"	S. G. Clark, Yates Centre,	"
D. Howell, Synodical Missionary,	Mich.	B. F. Smith, Milliken Memorial, Kincaid and Lone Elm,	"
A. Beamer, Marine City Ist,	"	A. Glendenning, Downs and Rose Valley,	"
J. Swindt, Milan,	"	O. Utikal, Cuba, Bohemian and station,	"
E. Jamieson, Brighton,	"	J. Dobias, Wilson, Bohemian,	"
A. Wilson, Mariette Ist,	"	H. Farwell, Lowmont, De Soto, Fairmont and stations,	"
T. W. Bowen, Crowell,	"	M. C. Long, Topeka, 8d,	"
J. S. Allan, Otter Lake,	"	J. F. Clarkson, Adrain,	"
L. J. Eymmer, Akron and Columbia,	"	E. M. Halbert, Indiana,	"
J. Thompson, Grand Rapids Immanuel,	"	W. R. King, Synodical Missionary,	I. T.
V. K. Beshgetoor, Newberry,	"	H. R. Schermerhorn, Krebs and McAlester,	"
D. MacDonald, Iron River and Stambaugh,	"	J. R. Ramsey, Pastor at Large,	"
T. R. Easterday, Detour,	"	E. J. Lamb, Park Hill and stations,	"
B. Bramfit, Clayton and Dover,	"	D. Leakov, Tulsa and Red Fork,	"
W. J. Rainey, Harbor Springs,	"	W. T. King, Presbyterian Missionary,	O. T.
M. C. Dixon, McBain,	"	S. P. Meyers, Perry and stations,	"
E. F. Smith, Alcona, Caledonia and Black River,	"	H. P. Wilson, Enid, Pond Creek and stations,	"
C. E. Barnes, Saginaw, Washington Ave.,	Wis.	S. V. Falt, Anadarko,	"
W. D. Thomas, Ph. D., Synodical Missionary,	"	R. C. Townsend, Stillwater,	"
J. W. Winder, Galesville,	"	H. S. Little, D. D., Synodical Missionary,	Tex.
D. F. Williams, North Bend and Lewis Valley,	"	J. P. Lytle, Kerrville and station,	"
J. F. Cowling, Belleville and Verona,	"	W. S. Wright, Pearsall and Cibolo,	"
J. Griffith, Oregon and stations,	"	P. A. H. Armstrong, Canadian and Mobeetie,	"
J. E. Thomas, Deerfield,	"	W. K. Marshall, Waskom, Elysian Fields, Carthage and stations,	"
S. H. Cady, Cottage Grove and station,	"	S. W. Patterson, Dallas, Bethany,	"
J. V. Hughes, Shawano,	"	J. A. Mennaul, Synodical Missionary,	N. Mex.
J. S. Wilson, Oxford,	"	H. M. Shields, Las Cruces, Ist,	"
E. N. Ware, Florence Ist,	"	C. H. Sage, Slack and Wolf Creek,	Wyo.
E. Very, Stiles and Little River,	"	A. Hicks, Littleton,	Colo.
C. A. Adams, Buffalo, Montello and Packwaukeee,	"	W. Mayo, Rocky Ford,	"
K. N. Adams, D. D., Synodical Missionary,	Minn.	J. A. Todd, La Veta and station,	"
A. Ambler, Two Harbors,	"	F. W. Blohm, Pleasant Grove,	Utah.
C. B. Augur, Fuda and Kinbrae,	"	O. S. Wilson, Nephi,	"
D. E. Evans, Minneapolis House of Faith,	"	G. W. Martin, Manti and Ephraim,	"
S. S. Hüscher, Delano and Maple Plains,	"	J. E. Cummins, Boise City,	Idaho.
W. T. McAlister, Evansville and Ashby,	"	J. I. Campbell, Missoula,	Mont.
S. W. La Grange, North St. Paul,	"	G. Edwards, Lewistown and Armella,	"
K. Tietema, Ebenezer, Holland,	"	T. M. Gunn, D. D., Synodical Missionary,	Wash.
T. N. Weaver, Leroy,	"	A. Mackay, Ilwaco,	"
F. M. Wood, Synodical Missionary,	N. D.	R. Cruikshank, D. D., Montesano and Wynoochee,	"
L. E. Danks, Larimore, Ist,	"	J. W. Tait, Rosedale,	"
C. McKibbin, Bay Centre and Walhalla,	"	W. A. Sample, D. D., Moscow, Ist,	Idaho.
H. P. Carson, D. D., Synodical Missionary,	S. D.	F. G. Gwynne, D. D., Synodical Missionary,	Oreg.
J. Browne, Wilmet, Ist,	"	B. F. Harper, Cleveland and Kickitat,	"
B. Via, Palmer, Ist Holland,	"	W. F. Miller, Portland Westminster,	"
M. McKecknie, Onida,	"	J. V. Milligan, Portland, St. John's,	"
T. B. Boughton, Parker and stations,	"	C. F. Waldecker, Bethany, German,	"
A. C. McCauley, Bridgewater and Canistota,	"	G. E. Strange, Ashland, Ist,	"
T. S. Bailey, D. D., Synodical Missionary,	Iowa.	G. E. Whitman, Octorara, Pleasant Grove, and Marion,	"
A. Doremus, Springville,	"	F. J. Edmunds, Woodburn, Ist, and Fairfield,	"
D. Street, Anamosa and Monticello,	"	F. D. Seward, Synodical Missionary,	Cal.
W. J. Young, Des Moines, 6th,	"	J. S. McDonald, Synodical Missionary,	"
W. E. Caldwell, Allerton and Lineville,	"	L. N. Waterman, Cavelo,	"
M. E. Todd, Dubuque, 8d,	"	C. H. Emerson, Pope Valley, Howell Mountain, Chillico Valley, Copell Valley and vicinity,	"
F. G. Moore, Farley,	"	R. W. Cleland, Azusa,	"
M. T. Rainier, Lake Park, Ist, and station.	"	T. Beasley, Anaheim,	"
J. W. Everts, Ramsey, German,	"	W. S. Lowry, Los Angeles, Bethesda,	"
H. W. Stark, Bloomfield and Shunem,	"	D. R. Colmery, Los Angeles, 8d,	"
H. E. Posner, Montrose,	"	D. Hughes, Los Angeles, Welsh,	"
D. W. Cassat, Vail,	"	J. W. McLennan, Highland and Wrights,	"
K. B. Weiland, Sioux City, 2d German, and stations,	"	W. W. Morse, Hollister,	"
J. M. Smith, Greene,	"	I. Baird, Templeton and stations,	"
C. H. Gravenstein, Union and Rock Creek, German,	"	J. E. Stuehell, Gilroy,	"
S. Callan, Dyars,	"	J. L. Woods, Sanger,	"
T. L. Sexton, D. D., Synodical Missionary,	Neb.		
J. W. Knott, Holdrege Ist,	"		
H. M. Giltner, Seaton and Thornton,	"		



REV. D. W. POOR, D D

## EDUCATION.

It is without the knowledge of Dr. Poor that we have procured the above engraving from an excellent photograph, in order that we might present it to our readers on his retirement from the important office in which they have become so familiar with his face, his voice, and his earnest advocacy of the cause of Ministerial Education.

There are also not a few who will look on this portrait with tender and grateful memory of the time when they enjoyed Dr. Poor's pastoral instruction and care in the full vigor

of his early manhood. One such who was a child when Dr. Poor began his ministry in Newark, and was among the first whom he welcomed into full communion in that church, has written:

"Dr. Poor was then a comparatively young man, but he was sympathetic with both young and old. A certain simplicity and *genuineness* have always been marked traits of his character. His ever ready humor did not indicate levity but a very tender and susceptible nature."



The same writer speaks of his skill in drawing out those under his ministry into useful Christian activity. Some "who, in comparatively humble circumstances and modest distrust of their own abilities, were so developed, encouraged and brought forward that they became pillars in the church."

"He had a natural love for literature and enjoyed teaching, having occasionally a private pupil. He was especially fond of German and was much interested in the German people. He was instrumental in the forming of German evangelical churches in Newark and its neighborhood. He was very laborious and untiring in his efforts in getting the German Theological Seminary started."

That his qualities of mind and heart so attracted a youth under his ministry and instruction, who in maturity and eminent position retains such affection and reverence for him, is no surprise to those who have been his yoke-fellows in official labors for our Church in recent years. All who go out and in at the Publication House, in all grades of office or employment, have felt the genial influence of his presence; we all hope that his retirement from office will not, for a long time, deprive us of his frequent cheery visits; and we can assure him that he will never lose his place in the filial respect and thankful love of the many ministers of Christ, who gratefully acknowledge that without the aid of that Board of which Dr. Poor has so long been the chief executive officer, they do not see how they could ever have acquired the necessary education for their high and sacred calling.

Few, tender and modest are the farewell words which Dr. Poor asks us to place on this page for him. They give a graceful introduction and welcome to his successor, for which we know that he is deeply grateful.

#### DR. POOR'S FAREWELL.

"It gives me pleasure to announce that at the last meeting of the Board of Education the Rev. E. B. Hodge, D. D., signified his acceptance of its appointment to the office of Corresponding Secretary. He comes to this position by legitimate succession. His uncle, Professor Charles Hodge, D. D., was President of the Board from 1862 until 1869; his father-in-law, Rev. C. VanRenselaer, D. D., was its Corresponding Secretary from 1846 to 1860; and he himself has been a member of the Board since 1878, punctual in his attendance and deeply interested in its work. He gives, therefore, every promise of successful service and enters upon his duties on the first of December.

With this issue of the CHURCH AT HOME AND ABROAD I therefore retire from the position of an Editorial Correspondent, having been in the service of the Board seventeen years and three months, within which time all who were members of the Board at its beginning have ceased to be so, except Dr. Mutchmore and Dr. Gayley. I now gladly transfer this work to one who I hope will prove more successful in promoting the interests of this holy cause."

#### DR. HODGE'S INTRODUCTION.

The undersigned has been summoned from the happy quiet of his pastoral charge to assume the responsibilities of the office of Corresponding Secretary of the Board of Education. He feels the honor and the privilege of the work proposed for him: otherwise he could not think for a moment of undertaking it. At the same time he is exquisitely sensitive as to the sacrifice required. He has been compelled to sever the ties which have bound him for many years to a most devoted people: his first and only charge. He looks for his compensation in those pleasant relations which he hopes to see established between himself and all the congregations of our Church in this broad land: a Church justly famous for its unfaltering devotion to the cause of ministerial education. He hopes to find in the affectionate regards of the eight or nine hundred candi-

dates for the holy ministry put under his oversight some amends for the loss he sustains in retiring from that delightful pastoral work which has been his joy for almost thirty years.

The attempt to tread in the footsteps of the men who have so worthily filled this position in the past will be a constant stimulus to exertion; and the office will always seem more delightful from the fact that it has been filled by a man exhibiting a character so lovely and beautiful as that of Dr. Poor.

#### A WORD ABOUT THE WORK OF THE BOARD.

There are pleasing indications that the Church is awakening to the consciousness that she lies under the most solemn obligation to give the message of the Gospel to every individual member of the human race at home or abroad: that she owes this message to all the individuals of each successive generation. There are pleasing indications that she is awakening to the consciousness that the task proposed to her is not impracticable. She has been taking account of stock. She has been considering her resources. She is coming to the delightful conclusion that she has men and means enough, and that in such an undertaking God Himself will be with her. She is beginning to feel shamed by the comparison which thoughtful minds are making between what the energetic, driving men of the world are doing to push their schemes to a successful issue and what the Church is doing to get Christ's work done, to the accomplishment of which she professes to have consecrated all her powers. The fastest ships must be made that a lavish outlay of money can secure; railroads must be built to the centre of Africa, if necessary, in the teeth of every obstacle, if the interests of trade make the demand, and if gain can be had. That is the manner of the men of this world. The Church has grown great in numbers and resources. Will she show herself the equal of the world in appreciation of her opportunities, and in the energy, and zeal, and determination with which she pursues the objects to which her life is consecrated? Will she take up the task committed to her at last with some sense of its immense extent and of the outlay of men and means

and energy required for its accomplishment? There are some hopeful signs. The face of the Church is turned towards a new era. Every land under the sun is making an imperative demand for men who shall bring them the gospel of peace: and no land is calling more imperatively than our own. The idea of meeting the exigencies of the present epoch by calling out men at the rate at which we have been calling them out hitherto is as preposterous as it was to suppose that the recent war of the Great Rebellion could be carried to a successful issue by the calling out of those seventy-five thousand troops who responded to President Lincoln's first proclamation. God is calling for an advance all along the line, and to answer that call we must *get the men*, and *we must get the men ready*. We must have numbers; but there must be discipline and drill. Undisciplined and undrilled troops are but a mob, on whom no dependence can be placed. Into Christ's army we must put men with the best possible preparation; and we must have them ready in sufficient numbers. This in one word is the task before the Church; and the Board is the agency by which she is attempting to accomplish it.

#### A WORD TO OUR 5,000 PASTORS.

The Secretary puts the question to each one of the five thousand: *May he count upon your cordial coöperation?* If he may, then it may be regarded as a settled thing that *success is certain*. If five thousand men of God out of deep conviction of the gravity of the present situation lead the eight hundred thousand communicants who constitute their flocks in earnest prayer to the Lord of the Harvest that He send forth laborers into His harvest, can there be any doubt that, in answer to the prayer which He has Himself commanded, He will provide the laborers? If each of the five thousand will act as an intelligent and devoted agent of the Board, not only seeking out men at his post as at a recruiting-station, but also giving his people full information and an opportunity to contribute something towards their complete equipment, who can doubt that all the funds necessary will be provided? *Praying and working*, will accomplish everything.

A WORD TO OUR EIGHT HUNDRED THOUSAND  
COMMUNICANTS.

The Secretary indulges the hope that those of this vast multitude who do not read these lines will get the substance of what is here expressed from their pastors. He wishes to call the attention of Christian parents to the privilege and the duty of giving to their children that kind of training that will fit them for the service of the Lord Jesus Christ, and commend to the attention of their sons, as the highest of honors and the noblest of callings, the ministry of the Gospel of the Son of God. He wishes further to suggest to those thoughtful men and women of the Church, who like to have something definite to which to make their contributions that they could probably make *no better investment of funds than to put them in living men* consecrated to the work of preaching the Gospel. Are there not scores of churches and scores of individuals who would count it the greatest of privileges, next to preaching the Gospel themselves, to take up a carefully selected candidate in the college or in the seminary, and *seeing him through his course of preparation*? One hundred dollars a year would accomplish this object. The course of study in college is four years and in the seminary three. How deep an interest would be felt in a man, thus taken in care, during his time of training and through his subsequent career! In what way could any man, or any church, hope to get a more satisfactory return from the investment of such a sum of money?

A WORD TO OUR CANDIDATES.

The Secretary would like, as far as such a thing may be practicable, to have a personal acquaintance with them all. In any event he wishes to be regarded by each one as a warm personal friend. He will always be glad to hear from them, and to be any help he can to them by affording sympathy, counsel, and those other wholesome things—admonition and rebuke, if they seem to be what the circumstances require; always administered in so gentle a manner as to be like that excellent oil, spoken of by the Psalmist, which, according to the received translation, is warranted not to break the head, and, according

to the new, is so much appreciated by the candidate for the honor that he prays that his head may not refuse it.

Will all the candidates, being well versed in the Latin tongue, please note with care the motto on the seal of the Board:—"Aliis inserviendo consumor." Will they please make it the motto for the regulation of their own lives. *Absolute UNSELFISHNESS expressing itself by absolute devotion to others by reason of absolute self-surrender to Christ*—nothing less than this should satisfy our candidates as they seek preparation for their sacred office. The Board lovingly and confidently looks to them for the most splendid commendation and widespread advertisement of its work. They are closely watched, and inconsistent or imprudent conduct on their part may almost destroy the confidence of the Church in our plans and methods.

With the warm-hearted co-operation of pastors, churches and candidates, the task will be still toilsome, but toil will be cheered and lightened by the promise of *success*.

EDWARD B. HODGE.

COLLEGE AND SEMINARY NOTES.

As having an important bearing on the question as to the value of athletic sports we may quote Dr. Strong's words:—"If the true Christian aim is service, not ecstasy, then that is the most Christian treatment of the body which fits it for the most perfect, the most abounding, the longest continued service in upbuilding the kingdom of God." "In every age men have lavished treasure, toil, and genius on their temples. It is a far nobler ambition, and a more acceptable service to strive for the perfecting of God's living temple."

It is a matter for thankfulness that the faculty and the students of Princeton University have united their efforts to save the annual foot-ball game in New York from the bad reputation which it has acquired by the license to which some of the students abandoned themselves at times at the conclusion of the game.

The Trustees of the Theological Seminary at PRINCETON are not unmindful of the importance of physical culture, and are plan-

ning for the erection of a model gymnasium. Friends of the Seminary who understand the importance of sending forth students strong in body as well as in mind and heart have an opportunity of bestowing a great benefit by erecting on the Seminary grounds such a building as is now so badly needed.

AUBURN SEMINARY has on its roll ninety students. Workmen are completing Willard Memorial Chapel. The Welch Memorial Building will soon be ready for use with six fine lecture-rooms. Dr. Booth, the new President of the Institution, has taken the instructive pastoral theology.

MCCORMICK SEMINARY has more than two hundred students in attendance. The illness

of Professor Herrick Johnson, although serious, is not considered dangerous.

*Do you take THE CHURCH AT HOME AND ABROAD? TAKE IT for the sake of the EDUCATION pages.*

"Few years, no wisdom, no renown,  
Only my life can I lay down;  
Only my heart, Lord, to thy throne  
I bring and pray  
That child of thine I may go forth  
And spread glad tidings through the earth  
And teach sad hearts to know thy worth—  
Lord, here am I!"

*Do you take THE CHURCH AT HOME AND ABROAD? TAKE IT for the sake of keeping yourself familiar with the work which the Church has in hand to do, and for the doing of which you have your share of responsibility.*

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## FREEDMEN.

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### THE FREEDMEN'S BOARD AS A BUILDING AND LOAN AGENCY.

H. N. PAYNE, D. D.

Corporations bearing the above title or some similar one have long been known to the business world. They originated in England early in the present century. The first in America was formed in Philadelphia in 1860. Since the civil war their development in this country has been remarkable. They are one of the characteristic features of our marvelous material progress during this period. Their success and popularity arises from their recognition of a few simple but important business principles.

These are, on the one hand, that if money loaned at interest be paid back at frequent intervals and this principal and interest be re-loaned in the same way, thus compounding the interest, the returns to the owner of the money will be very large.

On the other hand, a person with a small but regular income can pay small sums at frequent intervals, when it would be difficult or impossible for him to pay a large sum at any one time. If he can borrow a considerable sum at one time on these terms he can with it do what would otherwise have been impossible to him. Thus both lender

and borrower are benefited. When well-managed these institutions are very profitable to their stockholders, while, by their aid, thousands of comfortable homes have been built and paid for, which, but for them, would never have had an existence.

Let us now see how this illustrates the character and working of the Freedmen's Board of the Presbyterian Church.

On the one hand is the great Church with its 855,000 members. Perhaps no one would dare to attempt an estimate of the amount of money God has committed to their keeping, but it is certain that the amount is very large. Many of these Christians recognize that they are God's stewards. They give largely and freely to God's work. They desire to place their money where it will bring the largest returns in good accomplished.

On the other hand there is the large and increasing colored population of this country, now numbering over 8,000,000. These people are mostly poor, but they do not ask the aid of the Church in bettering their temporal condition. They are bravely fighting their own battle along that line, and are slowly winning the victory. *What they desire and need is Christian teachers and preachers, that they and their children may be made wiser and*

better, and that the vast outlying masses may be reached for Christ. Their resources are so very slender that, alone, they cannot build churches and schools, nor evangelize the masses. Through the Freedmen's Board they make their appeal for aid to the Church at large, and it is through this authorized and well approved agency that the Church answers their appeal.

For more than twenty-eight years the Board has been serving its two constituencies. It will be interesting to sum up here some of the results of this work, and see if they are satisfactory to the two parties—the Church and its colored members, the lender and the borrower.

As to the amount of the investment, it has gone on increasing from year to year with the progress of the work. The first year the amount contributed at the North was about \$5,000. Last year it was \$178,310. The entire amount raised and expended by the Board during its existence is about \$3,000,000. Besides this there has been the labor and sacrifice of the large number of earnest, consecrated white men and women, who, in its early history, came into this work from the North.

*Has this been a paying investment?* Have the results of this large expenditure of Christian labor and money been such as to satisfy the Church—such as will warrant a continued and enlarging expenditure in the future?

It should be said at the outset that by far the best and most satisfactory results cannot be stated in figures or estimated by any system of arithmetic. What words can express the value of degraded lives renewed and ennobled, of homes made virtuous and happy, of communities made peaceful and industrious, of womanhood redeemed and of souls saved? All these things have resulted from the work sustained and directed by the Freedmen's Board, and to the Christian they will seem the most valuable and satisfactory results possible. But in addition to these precious fruits, we may mention two synods and nine presbyteries organized, that are almost entirely made up of colored ministers and churches; 255 missionary preachers and teachers; 17,000 church members and 20,000

Sabbath-school scholars. We also have 86 parochial and boarding schools, in which 10,500 children are receiving Christian instruction. The larger part of the income of the Board is expended in paying salaries on the field, about \$1,000 per week being required for this purpose for the ministers, and about \$1,500 per week in addition for teachers during the time of schools. Yet the approximate value of church and school property connected with our work is now \$780,000.

These organic, visible, material results of our work among the Freedmen must be gratifying to one who is interested in the growth and usefulness of the Church. But for this specialized work our denomination would now have no existence in a large section of the country where its influence is specially needed.

*This work is permanent.* It is almost impossible to kill a Presbyterian church when once thoroughly established among the colored people. They love it, and cling to it, and remain faithful to it under the most discouraging circumstances.

Not only so, *the work has vitality.* It is growing. The way is opening for its extension faster than we can obtain the men and means to carry it forward. Southern white people of prominence now gratefully recognize the part our church is taking in giving a right solution to the grave questions that confront them in connection with this emancipated race. They observe that in communities where the influence of our institutions prevails among the colored people, the relations of the races are peaceful and pleasant: that the children who are taught in our schools, and the people who are taught in our churches, while intelligent and progressive, are quiet, orderly, industrious and useful citizens. They are, therefore, giving our work sympathy, encouragement and material help as never before.

In these and many other ways our church is receiving large returns for the investment she has made in her southern work. Last year she gave nearly \$15,000,000 to maintain the Lord's work in this and other lands. It is doubtful if any like portion of this great sum will bring more blessed and more endur-

ing returns than the \$178,000 given for the education and salvation of these black millions in the South.

*Shall the Church continue to invest the Lord's money in this way?* Yes, for unless she does, the work will come to naught. This is not saying that what has already been done is not of permanent value, but simply that the work is not complete. It would be like abandoning a house when partly constructed. The valuable work done would be lost. The Negroes are not yet able to stand or make progress alone. They need the assistance and encouragement of the other race.

*Shall the work be enlarged?* That will depend on God's people. The Freedmen's Board never received a more cordial endorsement from the Church than at the last General Assembly. We have all the machinery for

doing a work of twice the present size. Our missionaries in both church and school are enthusiastic over the prospect.

The colored people are taking hold of it as never before. Last year they gave from their own slender means \$51,656 toward self-support. They are very anxious for the extension of our Church into important regions as yet untouched by us. If the Church, by her generous gifts, says "Go forward," the Board will gladly obey.

I have called this Board a Loan Agency. The Bible says "He that giveth to the poor, lendeth to the Lord." The colored people are poor.

I have called it a Building Agency. He that gives to this cause is helping build a spiritual temple that shall stand through time and eternity.

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## COLLEGES AND ACADEMIES.

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### A PECULIAR SCHOOL.

When the Rev. W. L. Green, D. D., became pastor of our little church at Poynette, Wisconsin, some years ago, he took to the work scholarship, piety, a unique personality, the weight of many years and a desire to found a school that should have three characteristics: Bible study, self-help for poor boys and scholarship. The school came into being nine years ago, fruit of many sermons and prayers, developed in faith and hard work, remarkable in many ways.

#### BIBLE STUDY.

The charter requires that "every Director shall be a member of the Presbyterian Church," and that "the Bible shall be studied and recited every day by every pupil." Pupils are led through a graded course, the Bible the only text book for it, and are graduated with a knowledge, minute and comprehensive, of the words of the Holy Book and of its systemized teachings as held by our Church. The results are exactly what believers in the divine origin and power of the Book would expect: the mighty Word regenerates, refines, energizes, consecrates the mind

and heart. Every male graduate of the academy is in the ministry or on his way toward it. The young people hold services every week at five different points, from two to seven miles from the school, with blessed results. Girls leave the school for missionary work or the noble sphere of Christian teaching.

#### SELF-HELP.

No boy or girl has ever been turned from its doors because of poverty. It has now, besides twelve pupils from the town, thirty-one boarding students, sixteen boys and fifteen girls. Of these nine are children of home missionaries from widely scattered fields; nine are studying for the ministry; and one-third of all the pupils in the history of the school have been orphans, often taken young and trained until ready for college. Of the thirty-one boarding pupils two pay full tuition and board, \$120 per annum each, three pay half rates, \$60 each; and sixteen pay nothing. The school has no endowment, no financial agent in the field; how does it live?

THE FARM. It has 581½ acres of farming land, partly cleared; a modest building in

which recitations are had and the boarding pupils live; a number of barns, sheds and the like; a fair supply of farming tools and machinery; seven horses, six cows and seventy-five pigs.

**THE DAY'S WORK.** All boarding pupils work; no hired help is employed except at busy seasons. Dr. Green oversees the outdoor work, aided by a Captain of Work elected from their number by the students; Miss Green, the Matron, directs the indoor work. Every morning three boys prepare breakfast while the others care for the stock; and the girls wash the breakfast dishes. Girls get dinner, but boys wash the dishes. Girls both get supper and clear away. At four o'clock the boys put on working clothes, the Captain takes orders from Dr. Green; and for an hour or two the farm employments go merrily on. The boys work one-half of each Saturday. Boys who stand high in their studies may put in occasional day's works for pay, using the money for books, postage, clothing and the like. Students who pay nothing in money remain the year around, except one month's vacation for each, and work through the summer.

**DOES IT PAY?** It pays financially so well that the boarding department, caring for the food and shelter of pupils and teachers, will need only \$300 aid to carry it through the year. Food is raised on the farm—wheat, corn, vegetables, pork. Dr. Green, who has his own way of doing most things, has it about feeding pigs; he has perfected a unique way of doing it. Straw and hay, corn stalks and bean-pods, are ground up and cooked, and one-half the amount of corn that would otherwise be needed for the pigs is mixed in; on this they thrive, at about one-half the usual cost, leaving a large profit from their sale. When the mortgages on the farm property are paid, and interest charges saved; and when a few hundred dollars can be got to clear off timber to make more acres available for farming, and to buy more pigs and cows and machinery, the school can probably be made self-supporting; and then with larger buildings its work can be very greatly enlarged. Last Summer Dr. Green, disabled by illness from soliciting aid, had to sell 75

pigs and many cows, disposing of capital which should now be bearing interest; these must be replaced.

**BUT DOES THIS PAY THE PUPILS?** Can they get a good education if they give so much time to work? They work no harder on the farm than other boys do at foot-ball or baseball or rowing; their faces are bright and happy. The instructors are college graduates; the pupils can enter any college in the West. Nobody need pity these boys and girls, mostly from farms, happy to find a way, even if a working way, to a sound education and Christian usefulness.

**BUT DOES IT PAY THE CHURCH?** The question answers itself. What the Church wants to do is to secure this work by getting its small debt out of the way, putting more stock on the farm and clearing off wood-land, and enlarging the work by giving another building to shelter three times the number of pupils; they will come.

#### A WORK OF FAITH.

Years ago Dr. Green was putting in a Summer vacation preaching in northern Wisconsin lumber camps, where he called aside a little girl in one of the camps and said to her: "Mary, what are you going to do with your immortal soul in this great universe?" She said she did not know; she wanted to be educated and useful, but saw no way to it. He could—a way of faith; and found friends who found other friends who put that girl through school. When she was graduated she visited Poynette, started in with the school as matron and served it so five years. One of its professors is a graduate of the school, filled with its spirit, that is, with faith.

When Dr. Green's little house became crowded with pupils, the trustees, with a little money in hand, put up the frame for an addition to the school building, and waited for money. It did not come. "We shall go to work the day after commencement" Dr. Green said to the boys; but no money came. At the commencement exercises, at night, in Dr. Green's mail came a letter from an old friend, saying: "I understand you need money for lumber. I enclose my check for \$250; and a neighbor will send

\$250 more." So they began work the day after commencement. Dr. Green has great faith in that school's future; so have other friends of it.

#### A WORK FOR WORKS.

The farm property carries purchase money mortgages of \$1,000, \$614, and \$2,649. To pay these, one now due, there are \$525 in the Board's treasury; a property left by bequest which it is believed will pay the

\$614 mortgage; and a promise of \$1,000 conditional on the whole being paid. This leaves to be raised a balance of \$2,124 which, together with something for clearing land and stocking the farm and carrying the school through this year, ought to come to the treasury of the College Board before very long. It will all be secured to the Church by a mortgage to the Board covering the entire property.

## CHURCH ERECTION.

### SPECIAL APPEALS.

The following note lately received is but one of many that reach us, each containing a circular for our inspection:

*Dear Sir* :—The enclosed comes to me to-day and I suppose is scattered broadcast. Do you know about it and do you think such methods judicious? Truly yours, ———

Enclosed in the above note was an appeal for aid in building from a church of nearly 200 members, the only Presbyterian church in a prosperous city of nearly 30,000 inhabitants. With the appeal was a card ingeniously arranged to receive a half-dollar to be returned as a contribution.

From another quarter a circular comes with the startling heading:

"MERCY! MERCY! MERCY!  
HELP! HELP! HELP!"

This is sent out broadcast from a young church newly organized with fifty members upon its roll in a city with a population of more than 30,000.

Still another comes, a lively and, indeed, humorous appeal to return a "quarter" in the accompanying prepared card which had printed upon it the following supposititious humorous response of the donor as he mails the "quarter":

"Kind friend:—Lying upon *Quarter* deck on life's ocean at a *Quarter* b4 4 o'clock in the first

*Quarter* of the moon and the last *Quarter* of this century, I received your modest request for a *Quarter*. I thought at once, in the language of the poet,

I surely order  
Send a *Quarter*.

I moistened the mucilage, the coin gently pressed, touched the button—you do the rest."

Another circular from a town in one of the oldest states explains that the church proposes to build at an expense of \$8,000 and has decided to ask the assistance of the churches throughout the state.

We refer to these cases which are all recent illustrations of appeals that are innumerable and continuous, not because we feel any lack of sympathy with those who in their desire to complete a new house of worship take this means of raising funds. Doubtless in most instances the motive is a good one and the plan is supposed to be effective, but we think we can show a more excellent way.

*First.* A word to those who make such appeals. Are those who expect from them substantial returns aware of the fact that the number of such requests is very great—that they no longer come to a church or an individual with the charm of novelty? Thus they have comparatively little affect. Could those who have tried this plan of sending appeals broadcast relate their experience, it would almost without exception be a tale of disappointment. In many instances not enough



has been received to pay for the expense of printing and postage. As a rule if a congregation cannot with its own resources and with such contributions as near neighbors gladly add, obtain two-thirds of the amount needed to build, there is little hope in the appeal by letter to strangers in other places. Everywhere demands press hard upon the supplies, and what can be given over and above the contributions through the organized agencies of the church is easily absorbed at their very doors. It was precisely for this very reason that the Board of Church Election was organized. Its work is to gather and to distribute—to gather all that congregations can spare from their home work—and then to distribute equitably according to the needs of the weaker churches engaged in home building.

On the other hand there are obvious reasons why the General Assembly should express, as it often has, its disapproval of such special appeals.

1. They are not generally from the churches that are the most needy; but more often from those that are building too ambitiously and suddenly find themselves confronted with a debt that a wise prudence would have escaped.

2. Such appeals seldom contain any accurate statements of the resources of the congregation, its just needs, or the proposed expense of its building.

3. There is ordinarily no accounting of the receipts and expenditures—and no way in which the donors can know when a sufficiency has been furnished.

4. In case of failure, or relinquishment of plan, there is no provision for the return of the money.

5. The money given cannot be secured beyond the possibility of alienation to the permanent use of the Presbyterian Church.

For such reasons as these this Board is obliged to answer the question asked in the first letter quoted:—"NO, WE DO NOT THINK SUCH METHODS JUDICIOUS."

#### RESPONSES FROM SYNODS.

We give below extracts from the reports of the standing committees of several of the

Synods. The suggestions seem to us timely and valuable.

##### SYNOD OF IOWA.

Your Committee recommend the following resolutions:

1. That the Synod make grateful recognition of the good work of the Board within our bounds.

2. That we commend this Board to the generous liberality of all our churches, and urge upon all ministers in charge thereof to afford to them at least opportunity to make an annual contribution to it, and thereby fulfill their honest pledge to the Board.

We recommend that the Synodical Committee communicate with the Presbyterian Committees with a view to increasing contributions to the Board; and also, that they endeavor to obtain from those churches which have been aided by the Board, the sum of, at least, 2 or 3 per cent. of the aid received by the Board, as a minimum annual offering.

##### SYNOD OF OHIO.

*Resolved*, 1—That the Synod of Ohio specially urge upon its Presbyteries the adoption of some measures to secure an annual contribution from each church under each Presbytery to this board.

2—That as \$150,000 is the smallest amount necessary to meet the requirements of the Board this year, the Synod of Ohio pledges herself to undertake faithfully her portion.

3—That we will urge upon our churches as far as practicable, to make loans from the Board and not grants, so that the more destitute fields beyond may be helped; the same to be repaid in specified annual payments which will be credited to the church as its annual contributions, as recommended by the Board and General Assembly.

4—That the churches making special contributions to particular churches be earnestly advised to send such contributions through the Board.

##### SYNOD OF OREGON.

Since the territory of Oregon was taken for Christ, and the standard of the Cross erected on this coast, some 68 churches in the Synod of Oregon have received aid from this Board in erecting houses of worship. The aggregate amount received by these churches is upwards of \$40,000, and the amount of property secured for the church by these donations is, in round numbers, \$123,000. With these facts before us, we are thankful for the past and hopeful of the future.

Another fact which has had a great bearing on the evangelization of the great west and north-west is this:

When Congress passed the Homestead law in 1863, the Board of Church Erection had been in successful operation for several years. So that when families of the Presbyterian faith, in seeking homes on the public domain, congregated in communities too great to be neglected and too small to properly care for themselves, there was a fund upon which they could draw in providing themselves with houses of worship.

This shows the interest taken in His people by the great Head of the Church. His eye is ever upon them. He is ever looking out for their comfort and protection. Without this fund, churches that are now self-supporting and others that are approaching self-support could not have maintained an existence. But through the operation of this Board the work has steadily grown year by year.

Every member of the Presbyterian Church should recognize and discharge his duty at once to this arm of the Church. We, therefore, remind the sessions of the various churches in the Synod, of the necessity of adopting some plan by which every member can be reached and a contribution had from every church.

#### WHAT A PASTOR CAN DO.

If experience makes anything clear, it is that supplies to our Boards would be abundant, if each congregation had an opportunity to give, and also at the time of giving, fresh information in regard to the work in hand, and its needs.

Such letters as the following are not infrequent and are eloquent as to what might be. Will other pastors try the experiment?

*Rev. and Dear Sir.*—Last year the church gave your cause but \$—— simply because the work of Church Erection was not presented to the congregation in any sort of address.

This year circulars were asked for. They were received and distributed in the congregation the previous Sabbath, and a good opportunity was given to the people to get intelligence as to your work. Then they were asked to help and they did—giving more than three times what was sent last year. If all small churches would do likewise I think your

treasury would be always full. May the Lord greatly prosper the work and bless you.

PASTOR.

#### CHURCH ERECTION AMONG THE PIMAS.

Rev. Charles H. Cook, M. D., of Sacaton, Arizona, writes:

We have on this reservation but one church organization, with two chapels, one at this place, seating 300 persons, and one twelve miles east of here, seating when crowded 150 persons. Since organizing in April 1889, we have received in all 102 members, a few of whom have died. 32 members reside at the Blackwater villages and 8 at the Gila Crossing villages, south of the Gila, some 35 miles below here. The remainder live in the other villages, more or less distant. In the villages within twelve miles of this place we have frequent open air meetings and we hope in time to build small chapels in some of them.

At the Gila Crossing villages, five larger and some smaller ones, about 900 Indians reside, and the water privileges for irrigation are the best on the reservation. Our members down there have exerted a good influence, otherwise these Indians are not improving in morals, they are perishing for lack of knowledge.

The roads leading there are dusty and sandy, and impassable when the river is high for a few months during the year. On the south of the river most of the land is low and not suitable for good buildings. We need a chapel there, seating 250 or more persons, and a small parsonage, including kitchen, a room for feed for horses and a yard and shed for horses. With suitable buildings we may look for large congregations during winter evenings and on Sundays during summer. We have no schools there. A few of the children attend our Tucson school, 75 miles from here, a few others attend the government school here and some attend the government school at Phoenix, Arizona.

The proposed parsonage is to be located about 32 miles N. W. by W. from Sacaton, or the Pima Indian Agency, on the reservation. About 900 Indians reside in that neighborhood, of whom 8 are church members.

So far no other church has done anything for them. Four villages each have a small room, about 10x10, with a cross on top of the rooms. Here at times many Indians assemble, when one at a time goes inside, kneels before a picture and kisses it, and then deposits some wheat or

money, part of which the keeper of the house appropriates to himself, and part of it is used for a general drunk. This mode of worship was introduced by Indians from Sonora, Mexico, and suits many of them. A similar worship at the Blackwater villages, where we have a chapel, has altogether disappeared, and the "Saints huts" are in ruins. Without a large chapel and parsonage and a permanent work, we can do but little for these Indians. This is indeed a very needy field.

All our applications for aid are made by advice of our Presbytery or through its committee; nearly always such matters are brought before Presbytery first. In this matter both applications were approved by Presbytery.

After looking the whole field over carefully, and after consultation with our Tucson carpenter, we concluded that we would need \$1200, which would not include any pay for carpenter work, for painting, etc. \$500 of this amount is raised already and available. The carpenter and other free work we estimate at \$800 or more,

and we ask your Board to help us \$400 on the church and \$800 on the manse. As it is advisable not to build with adobes between December 1st and March 15, we would like to commence building about March 15, with the hope of finishing all by the middle of May next. Window frames, door frames and bench work we can prepare during winter. A well has been dug already, which has good, sweet water, though much of the well-water not far off is salty and unfit for use. The ground has also been prepared. The ground is nearly the highest in the neighborhood and no danger from an overflow.

There is ample work down there for one missionary and an Indian helper. Our aim at present is to give to these Indians a chance to hear the Gospel, and if possible prepare the field so that a new man would find the work less difficult.

I will send you a copy of a little book, giving some items about these Indians, also plans for church and manse. I hope the Board will be able to give us the needed help no later than March 15, 1894.

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## PUBLICATION AND SABBATH-SCHOOL WORK.

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### SABBATH-SCHOOL MISSIONS AND YOUNG PEOPLE'S SOCIETIES.

The desirability and importance of interesting the young people of the Christian Endeavor Societies of our Church in its missions, and of educating them to a proper understanding of the particular and distinctive claims of the various boards, is generally felt, and with this end in view the first of a series of leaflets addressed to these societies from the Sabbath-school department has recently been issued, and will, it is hoped, find general acceptance among them, and a ready and liberal response.

The proposition is that the Presbyterian Christian Endeavor Societies of different States shall pledge themselves to contribute annually a definite amount, from five to ten dollars each, so as to make up an annual sum sufficient for the support of a Sabbath-school missionary for each State or group of States; in the case of New York and Pennsylvania two missionaries from each State. Should this proposition prevail to the full extent anticipated, the Board would soon be in a

position to add ten or twelve missionaries to its permanent staff, and these would be designated Christian Endeavor missionaries, and report to the contributing societies every three months.

It is greatly to be desired that this movement should find favor with our young friends, for the special reason, among others, that the work of Sabbath-school missions is primarily directed to the youth of our country, and presents, therefore, a strong appeal to Christian Endeavorers. The following are some of the points brought forward in the leaflet referred to:

#### YOUNG PEOPLE WORKING FOR YOUNG PEOPLE.

The work is supported, to a very large extent, by the contributions of Sabbath-schools. Thus, the more favored youth of our land extend brotherly sympathy and help to those children and young people who are in need.

#### PARENT OF CHRISTIAN ENDEAVOR SOCIETIES.

Following closely the organization of Sabbath-schools there is a rapid multiplication of all forms of religious effort, especially in

the direction of young people's societies. New territory is thus opened for the progress of the Christian Endeavor movement, which is brought into direct relation to the Sabbath-school Mission work.

#### THE FIELD OF WORK.

The Christian Endeavor and Sabbath-school Missionary may study with profit the following facts and figures:

There are yet many millions of children and young people outside of our Sabbath-schools; we are not keeping pace—all Christian agencies combined—with the growth of juvenile population.

Annual addition to our juvenile population 400,000.

Annual addition to membership in Sabbath-schools 200,000.

In ten Southern States there are 2,700,000 children unreached by Christian influences.

Kansas has a school population of 510,000 and a Sabbath-school membership of 250,000.

The increase last year in Sabbath school membership in Michigan—a State rich in gospel privileges—was only about 50 per cent of the increase in juvenile population.

Colorado has about 100,000 children of school age and only about 40,000 enrolled in Sabbath-schools.

In Texas there are one million children outside of Sabbath schools.

Figures from other States and territories, as far as obtained, show similar or even worse results.

#### THE PRESBYTERIAN CHURCH AROUSED.

Our Church has of late years taken a deep interest in this great question. In the five years ended last April she organized, through her S. S. Missionaries, over 5,000 Sabbath-schools with an enrollment of more than 200,000 children and youth. Many thriving churches have grown out of these schools. The good results are simply incalculable. For example:

In Nebraska 75 schools were planted in one year in places where there would otherwise have been no organized spiritual work.

The Synod of Oregon reports that the work of the Sabbath-school and Missionary Department has been signally blessed.

Minnesota organized 98 new schools and re-organized 64—total 162.

In many other parts of our country similar good work has been done.

All the Missionary Synods—in fact all the Synods—have emphatically commended this movement.

The Church cannot afford to recede from this advanced position. She is thus extending her influence and power for good over the length and breadth of the land.

#### PLANS FOR THE EXTENSION OF OUR WORK.

1. More missionaries to meet the growing demand upon us.

2. A special fund for the purchase of lots and the building of suitable chapel for newly organized schools in many places, especially in the South among the colored population.

3. Increased funds for grants to new and struggling Sabbath-schools.

The first response to the foregoing appeal was from the Christian Endeavor Society of Pine Street Presbyterian Church, Harrisburgh, S. Elizabeth Croft, president, and M. W. Buehler, secretary, with a pledge of five dollars annually. It is hoped that this will prove to be the beginning of a great movement in aid of our missions.

#### A FEW WORDS TO PERSONS OF MEANS.

The rapid growth within the past five years of the Sabbath-school missionary work of the Presbyterian Church fully justified the General Assembly at Washington in asking the churches, Sabbath-schools and individual members of our communion to contribute the sum of \$200,000 to carry on the work for the coming year. This means practically doubling last year's missionary income of the Board of Publication and Sabbath-school Work.

#### CAN IT BE DONE?

The answer is that it is clearly within the bounds of possibility, but that in order to accomplish it we must have the co-operation and the gifts of the wealthy and the liberal.

It takes about \$1,000 to pay the salary and expenses of one Sabbath-school Missionary for one year.

EVERY MISSIONARY PLANTS FROM TEN TO FIFTEEN  
AND MORE SABBATH-SCHOOLS A YEAR

in dark, heathenish spots in our country, brings from 500 to 1,000 children under Christian influences, lays the foundation of church organizations with their manifold institutions of a moral and civilizing as well as a spiritual nature, travels thousands of miles, distributes wholesome literature, and returns back to the community in substantial good done, greater results than can be obtained from any other plan of Christian effort.

In times of ordinary prosperity the middle classes and even the poor of our churches, receiving money freely, can be relied upon to give freely to the cause of Christian missions, but in such a crisis as this, when the income of the great majority of people is much reduced, the Church must rely upon the enlarged donations of her more favored members. Providence is calling upon the rich to give at this hour out of their abundance.

It is the time when the very difficulty of finding profitable and secure investments for money suggests thoughts about a heavenly treasure, and an investment in the cause of God, where dividends are large and absolutely sure.

The Standing Committee of the last General Assembly in endorsing this Sabbath-school and missionary work calls attention to the fact vouched for by an accurate statistician that there are 7,000,000 lads and young men in the United States who never enter a place of worship, and that 600,000 of these are annually in prisons and penal institutions, and that there are over 13 millions of children and youth in our country outside of Sabbath-schools.

The vast western regions of our country will be saved to civilization and morality, if at all, by the toils of men who, like our Sabbath-school missionaries, are sowing the seeds of gospel truth "beside all waters."

ONE THOUSAND DOLLARS.

One missionary—500 children and youth under Christian instruction—the sowing of precious seed in virgin soil—the planting of schools and churches—the leaven of righteousness diffused through many communities!

WILL YOU HELP US?

Will you not take into serious consideration the question of undertaking the support of one Sabbath-school Missionary, or of bearing one-half or at least one-quarter of that expense? If your gift, added to the contribution of your church, should bring the amount up to \$1,000, this Board will assign to your church, its own missionary, from whom you will receive monthly reports. In the same manner the gift of one-half or one-quarter, as above, will entitle you to special reports.

A peculiar call is coming to us from the South and from some places in the West, for the Board to assist in the building of inexpensive and plain chapels for the newly organized mission schools. These buildings, with the lots, are not to cost over \$400 apiece. This Board is asked to encourage and assist in their erection to the amount of \$100 each, the people of the community providing the rest by their contributions of money, material and labor. Any individual contributing \$100 for this purpose will have the privilege of naming the building towards the erection of which his money is donated.

Yours faithfully,

JAMES A. WORDEN,

Supt. of Sab-sch. and Missionary Work.

E. R. CRAVEN, *Secretary*.

THE GREAT AGENCY OF THE NINETEENTH CENTURY.—A leaflet with this title has been issued by this Board, and may be obtained free on application to Dr. Worden, setting forth some of the peculiar features of the Sabbath-school Mission Work. Mr. Franklin L. Sheppard, the writer of the tract, was a member of the Committee of the General Assembly of 1886 upon whose report the reorganization of the Board of Publication was effected. He is a warm friend of Sabbath-schools, and this leaflet states the claims of this work in a very clear and convincing manner.

GROTIUS, a little before his death, said:—"I would give all my learning and honor could I change situations with Jean Urick," an illiterate neighbor, who spent much of his time in prayer, and in the study of the Scriptures.

## Thoughts on The Sabbath-school Lessons.

January 7.—*The First Adam*.—Gen. i: 26-31; ii: 1-3.

While we cannot fail to recognize the superiority of man over the lower animals in both physical and intellectual nature, his crowning glory or distinction is that moral character—that power to distinguish between right and wrong, with which, at his creation, he was endowed. *Made in the image of God*. We pause reverently, awe struck by the words, with all the possibilities that they suggest. Capable of being holy as God is holy, responsible for that choice of good instead of evil that should keep that holy nature pure and blameless in the sight of its Creator. The failure to stand the test, the yielding to the first temptation has worked a sorrowful change, and it is only a marred, distorted image of God that we see in the world around us and that we are conscious of in our own beings. Though created in the image of God, fallen man “must be born again,” that he may “be conformed to the image of his son;” and the regenerated heart disheartened by its daily failures to live up to the standard of “the new man, renewed in knowledge after the image of him that created him,” may find comfort in the assurance, “I shall be satisfied, when I awake, with thy likeness.”

January 14.—*Adam's Sin and God's Grace*.—Gen. iii: 1-15.

When Milton set himself to the task to sing

“Of man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe,  
With loss of Eden,”

he felt the need of a spiritual uplifting and enlightening.

“What in me is dark  
Illumine, what is low raise and support;  
That to the height of this great argument  
I may assert eternal Providence  
And justify the ways of God to men.”

So the Sabbath-school teacher who comes to his class with this lesson of sin and free grace will need much help to make plain to his scholars the common need of salvation and the perfect way of escape, to make them

realize the *individual* application of the truth that “in Adam all die,” and then to turn with confidence and joy to the assurance that in Christ *each* trusting, repentant soul “shall be made alive.”

January 21.—*Cain and Abel*.—Gen. ix: 8-17.

Death reigned ever since Adam sinned, but we read not of any taken captive by him until now; and now the first that dies is a saint, one that was accepted and beloved of God; to show that though the promised Seed was so far to destroy him that had the power of death as to save believers from its sting, yet that still they should be exposed to his stroke. The first that went to the grave went to heaven; God would secure to himself the first fruits, the first-born to the dead. The first that dies is a martyr and dies for his religion; and of such it may more truly be said than of soldiers that they die on the field of honor. Abel's death has not only no curse in it, but it has a crown in it.

Matthew Henry.

The early death of Abel can be no punishment; he seemed in fact to enjoy the peculiar favor of God; his offering was graciously accepted. We find, therefore, in this narrative, the great and beautiful thought, that life is not the highest boon; that the pious find a better existence and a more blessed reward in another and a purer sphere; but that crime and guilt are the greatest evils; that they are punished by a long and wearisome life, full of fear and care and compunction of conscience.—Kalisch.

January 28.—*God's Covenant with Noah*.—Gen. ix: 8-17.

For the second time in the short history of the world a single family stood alone looking out into the future. With unlimited opportunity, with free permission to take possession of the earth and its resources, with an experience behind them of the result of disobedience, they have such a chance to make a fresh start as life seldom offers; and with it all, the sure covenant of a faithful God to rest upon. What they did with these opportunities the history that follows tells us. But after many a summer shower, the rainbow spanning the heavens still speaks the covenant

message, and the faith of God's children is strengthened by the reminder that:

"Deep beneath the roaring ocean,  
Deep beneath the raging flood,  
All unstirred by their commotion,  
Lie the promises of God.

Firmly we are anchored to them,  
Though in tatters hang our shrouds;  
Calmly we look up and through them,  
View the thunder-riven clouds.

We'll not ask thee what thou doest;  
Whatsoe'er it is, 'tis right,  
Thou of friends, a Friend the truest,  
Thou wilt lead through storm and night."

## Young People's Christian Endeavor.

### THE YOUNG CHRISTIAN.

#### HOW TO BEGIN.

BY REV. JAMES H. BROOKES, D. D.

Unless we know how to begin a course of conduct, it is certain that we cannot know how to continue. Hence the unspeakable importance of a right start in the Christian life; and this right start is made when there is real conversion, not a mere profession, but an actual possession of Christ, a new birth, or birth from above. It is as true now as it was when the Lord Jesus conversed with Nicodemus by night that "except a man be born again, he cannot see the kingdom of God." The rule is universal, and admits of no exception: "Verily, verily, I say unto thee, Except a man [Greek, any one] be born of water and the Spirit, he cannot enter into the kingdom of God." Jno. iii. 5.

It follows, therefore, that reformation of habits, or outward connection with the church, or sincere efforts to "do the best we can," will not avail to save the soul and body. "Ye must be born again," is the voice of the Son of God, that still sounds in all lands, and in the ears of every human being; "For there is no difference: for all have sinned, and come short of the glory of God." Rom. iii. 22, 23.

It was not only of the antediluvians "God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil contin-

ually." Gen. vi. 5. David was making the confession, not for himself alone but for all men, when he wrote, "Behold, I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5; and it is not merely of some detestable criminals, but of the human race, the unerring pen of inspiration records the fact, "the heart is deceitful above all things, and desperately wicked." Jer. xvii. 9.

Failure to recognize this as true, and true of ourselves, accounts for shallow experiences, and weak and inefficient lives among professing Christians. We must accept it, because God says it, that we "were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. ii. 1-3. "By nature" means that we are born that way; and as the apostle says, "I know that in me, (that is, in my flesh,)" in the nature with which I was born into the world, there "dwelleth no good thing." Rom. vii. 18. Again, "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be," Rom. viii. 7. Thus arises the necessity of the new birth.

Just here, in our depravity and guilt and misery, the Lord Jesus Christ meets us with the blessed proclamation, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. He gave Him to take our place under the condemnation and righteous punishment of sin, "for He hath made Him, who knew no sin, to be sin for us; that we might be made the righteousness of God in Him." II Cor. v. 21. It is the very essence of the Gospel, as the apostle distinctly declares, "that Christ died for our sins according to the Scriptures," I Cor. xv. 1, 3; and it is the leading truth of both the Old and New Testaments that "it is the blood that maketh an atonement for the soul," Lev. xvii. 11; "and without shedding of blood is no remission."

Heb. ix. 22. God says, "The blood of Jesus Christ His Son cleanseth us from all sin."

Precisely what we are to do in order to be saved is so plainly revealed, that "the way-faring man, though a fool, need not err therein." Read as if you could hear the Saviour speaking directly to yourself, "Verily, verily, I say unto YOU, He that heareth my word, and believeth on Him that sent me, HATH everlasting life, and shall not come into judgment; but IS passed out of death into life." Jno. v. 24. "This is the work of God, that ye believe on Him whom He hath sent." Jno. vi. 29. "He that believeth on Him is not judged; but he that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God." Jno. iii. 18. Consequently, since the death of Christ "to put away sin by the sacrifice of Himself," Heb. ix. 26, it is no longer merely the sin question, but the Son question. The interests of eternity turn upon the reception of Him, confidence in Him, faith in Him, trust in Him as able and willing to save, as we are, and now.

"By Him all that believe ARE justified from all things." Acts xiii. 39. There is not a speck nor stain left upon your soul as large as the point of the finest cambric needle, for "there is, therefore, NOW no [not one] condemnation to them which are in Christ Jesus." Rom. viii. 1. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 5. You are not called to lift your hand, or to move an eye-lash, but to believe that Jesus Christ has done all the work God saw was needful, in order that He might forgive poor sinners, and accept them as righteous in His sight. "Ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. "Whosoever believeth that Jesus is the Christ, is born of God." I Jno. v. 1. If you say that you believe Jesus is the Christ, but you are not born of God, stop and consider that you make God a liar; and if you say that His testimony gives you no comfort, it is because you do not believe that what he says about the person, so believing, is true.

All of this shows the necessity of entire dependence upon the Holy Spirit, and of ab-

solute confidence in the unerring Word of God, if you would know how to begin, and how to continue, in the Christian life. "No man can say that Jesus is the Lord, but by the Holy Ghost." I Cor. xii. 3. "Ye have purified your souls in obeying the truth through the Spirit," I Pet. i. 22; or as our Lord expresses it, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Jno. vi. 63. It is of the word, energized by the Spirit, it is said, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." I Pet. i. 23. Would you grow? "Desire the sincere milk of the word, that ye may grow thereby." I Pet. ii. 2. Would you be sanctified? Listen to our Lord's prayer: "Sanctify them through thy truth; thy word is truth." Jno. xvii. 17. Would you successfully resist your foes? "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. vi. 17.

But the command to take the sword of the Spirit, which is the Word of God, is immediately followed by the direction, "Praying always with all prayer and supplication in the Spirit." Eph. vi. 18. It is of no use to think of beginning or continuing the Christian life without constant prayer, and prayer that is not the pleading of a trembling slave, but the happy communion of a beloved child, "for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15. Many young Christians, and older ones also, never approach the Father except in a spirit of bondage and fear, because they do not know they are saved, because they look for assurance in the wrong place. "These things have I written unto you that believe on the name of the son of God, that ye may know that ye have eternal life." I Jno. v. 13. We know by what is written, not by our attainments in holiness. We look without, not within, for assurance, "looking off unto Jesus." Heb. xii. 2.

Thus the believer starts on his journey heavenward, the cross between him and judgment, the crown awaiting him, if he is faith-



ful, at the coming of the Lord. The Word of God is a lamp to his feet, and a light to his path. Ps. cxix. 105, 130. The Spirit of God is his abiding Comforter and Helper. Jno. xiv. 17; Rom. viii. 26. The glory of God, even in the ordinary details of daily existence, is the end before him. I Cor. x. 31; Col. iii. 17. The love of Christ is the constraining principle of his conduct, so that he can say, and should say, and must say, "To me to live is Christ, and to die is gain." II Cor. v. 14, 15; Phil. i. 21. With a deep sense of gratitude for the sovereign grace that chose him as "a brand plucked out of the fire," with warm personal affection for the Saviour who has given him a present, certain and eternal salvation, he goes on his way, holding "fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 6.

One of the most distinguished scholars of America, who is also one of the ablest defenders of the faith, said to the writer not long ago, "I was not living when Paul penned the words, 'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.' If I had been on the earth at that time, he could not have called himself the chief of sinners;" and he turned away his head to hide the tears of penitence and joy. Try to understand at the beginning what you owe to the infinite love of Christ Jesus, and you can sing from the heart the familiar lines:

"Here at that cross, where flows the blood,  
That bought my guilty soul for God,  
Thee, my new Master, now I call,  
And consecrate to thee my all."

#### ABSTAIN FOR A WEEK TO TRY YOUR APPETITE.

[From the leaflet mentioned in the foot-note on page 494 of our December number.]

##### A FACT.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"Oh, there's no danger; it's a mere notion. I can quit any time," replied the drinker.

"Suppose you try it to-morrow morning," suggested the friend

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that I shall be, before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."

#### THE EVER-DURING WORD.

[From the Inaugural Address of President Booth at Auburn Theological Seminary.]

One Sabbath afternoon, not long ago, I attended a service in Westminster Abbey. The Abbey was crowded, so that I was compelled to take a seat in the transept, distant from choir and pulpit. As I could not hear the sermon, I gave myself up to the impressive associations of that historic sanctuary. Around me were the splendid memorials of England's greatness in peace and war, those magnificent statues which are a nation's tribute to wisdom, valor, and patriotism.

As I recalled the achievements which are thus immortalized, the sunset hour drew on, and the daylight began to fade. Suddenly there was heard the roll of distant thunder, and a flash of lightning was seen. The Abbey became very dark. The rain began to fall in torrents. The rushing wind rattled the casements.

The preacher finished his discourse. A few prayers were read. The anthem was announced. By this time the storm had reached its height. The thunder was echoing among the arches of the Abbey, and the lightning brought out into strong and bold relief the marble statues. It was a strange, weird experience there among the living and

the dead, with nature convulsed. Even the notes of the great organ were at times inaudible. No ear could distinguish the words of the anthem, although a full choir was engaged in the service of praise.

There was a pause, brief, but eloquent, a lull in this contest between man and the elements, when a single voice took up a sentence and sang it sweetly, like a seraph before the throne. Again, in higher key, and still again in key yet higher, and higher still, that voice was heard above the hissing of the wind and the beating of the rain and the tumult of the thunder, until it seemed that no voice of man could strike a higher note, announcing calmly and exultantly that one sentence, only one, "And His truth endureth from generation to generation."

I shall never forget that hour and that voice. My unbelief was rebuked. My faith was strengthened. "His truth endureth." His Word is truth. In that, our Holy Bible, as we have it, we place our confidence. Men may question, may criticise, may deny. But the Holy Bible will assert its power and proclaim to all the world that glorious salvation which is God's eternal love for man. We need not fear. The end is not doubtful. The Holy Bible, as the Word of God, will yet be read in every language, be welcome in every dwelling, be influential in every life. So we believe and therefore speak.

#### MISSIONARY JOURNEYING IN AFRICA.\*

M. HENRY KERR.

It was a fine sight to see our men, twenty-six in number, all going single file along the beach for half a mile, after which we entered the bush, which was still wet with dew.

About eleven o'clock the sky began to cloud over and at twelve we had a real African rain storm, not such as we have at home; it came down in a flood.

Of course we did not try to keep dry, it was not long before we were walking in water up to our knees and at times when we came to what were once little streams, but were now up to our shoulders; we could not

get more wet than we were, so we waded in. At first the sensation was not pleasant, but we soon grew to think nothing of it.

One thing which is strictly African, and one that we did not like; is to have the path run along the bed of a stream, so we had to walk in more water than had it been anywhere else. The men in their bare feet of course did not mind it, but we *did*.

After tramping about two hours in the water my shoes gave out, and I had to throw them away. This left me in a bad fix, as the rain was still coming down and the water a foot deep on the path.

It was out of the question to try and get to our packs to get out another pair. We kept right on, I walking in my bare feet nearly six miles, over roots, stones, and I don't know what else; nevertheless I was the second one into a native town, Bekomkom.

At four in the afternoon the chief gave us a house for the night. It did not take us long to get off our wet clothes and get dry ones on. The house was about eight feet wide, ten feet long and high enough to stand up in the middle, but not at the sides. You will say not a large place for three men and twenty-six loads. The carriers have friends in every town so they soon find a place to sleep; but they must leave their loads with us, or we may never see them again.

After supper we held a prayer meeting in the street, Dr. Good talking to the people in Bule. After the meeting the natives started a sort of drum. It is made out of a log, two feet in diameter hollowed out, and is beaten on the outside, the sound changing from sharp to dull as they go from end to middle.

They had not beaten the thing long before the women began to dance. They formed a circle, then going round and round, twisting their bodies in the most queer and odd ways.

They kept up the dance until midnight, but I was too tired to be kept awake by anything like that, and so went to bed and knew no more until morning.

I should like you to see the bed I slept on that night. It is made of split bamboos and feels as if you were on a board, but I slept all right.

\* The writer of this is not a minister, but a carpenter, doing helpful missionary work in Africa with the ordained missionaries. Is not that first-class Christian Endeavor?

## A LODGING TENT.

We had a large canvas sheet, which I painted with tar to keep out the rain.

We got the men to cut two forked poles about nine feet long. These they stick in the ground, put another pole across, and stretch our sheet over it, tying the corners to trees or stakes.

In this way we have a good roof over us. All three have folding camp beds, so do fairly well. We do not sit up late after eleven hours' hard tramp. I slept well during the night, and am afraid should have slept part of the next day had not Sep, our cook, had breakfast ready.

## A PALAVER HOUSE.

Nearly all the towns are built in a space cleared, and the houses built in a row down each side. At the end is a large house built across so as to face the whole street. This is what they call the *Palaver House*.

It seems to be a sort of public house; everybody goes there to talk over matters of interest.

When an African speaks of any one making him trouble he says "He makes me bad palaver."

When the chiefs come together to settle a State question it is to hold a "palaver," and of course all these things take place in the Palaver house.

## Children's Church at Home And Abroad.

## FIDDA.

Did you ever know a girl by that name? I never did, but it is the name of a Syrian girl whom a missionary lady, with whom she lives, calls "a very attractive neat little house maid"—"and so happy that the Lord has opened her heart and that she has received Him into her life. Her face just shines when she talks about it."

When Fidda was a little child, she had a disease of the eyes which is called ophthalmia, because "ophthalmos" is the word in the Greek language that means *eye*. That disease of the eye is very common in Syria. It made Fidda almost blind for twelve years.

"One day she heard that there was a clever American doctor in Hums. You can find that

place on the map in our December number, page 448. She was afraid to go to that doctor, because she hated all the Protestants and their religion. But she wanted so much to have her eyes made able to see, that she went to Hums, determined to shut her mind and heart against the false teaching which she feared that the doctor would try to give her."

Dr. Harris treated her eyes, and she was obliged to stay several days. She went home not very much better as to her bodily eyes, but with the eyes of her soul wide open, and she has been an earnest, consistent Christian ever since. The lady with whom she lives says, "It is an inspiration to me to have her here so full of the one subject and so happy in it. She learns a verse every day."

Will you not all remember Fidda, and sometimes pray for her? It may be that there are many more girls in Syria, who if they had somebody to teach them so kindly as one has taught Fidda, they also would "receive Christ into their life." Would not you love to be such a teacher?

## OUR DUMB ANIMALS.

Several pleasant letters have come from children in answer to questions in our November number. The little writers have found the verse, in the book of Proverbs, "Open thy mouth for the dumb;" also the advice about wine in the same chapter: "It is not for kings to drink wine; nor for princes strong drink." Advice which King Lemuel's wise mother gave him my little correspondents seem to think good advice for American boys. We have no use for kings and princes in this republic, but we cannot have too many brave boys, living as Daniel did and growing up to be such faithful, wise, heroic men as he. We shall need many of them for judges and sheriffs and mayors, a few of them for senators and presidents, and all of them for citizens living and voting in the fear of God and the love of righteousness.

I shall send a picture to each of these young friends, as they have requested, and shall be glad to hear from them and other children any time.

Several of those who have written have read *BLACK BEAUTY* and like the book very much. "Most certainly," says one, "I think that God loves dumb animals." Another says, I think it is true, what the poet said:

"He prayeth best who loveth best,  
All things both great and small,  
For the dear God who loveth us  
Hath made and loveth all."

## GOSPEL WORK IN WESTERN AFRICA.

[From the *Christian Herald*.]

Miss Nassau, whose portrait is here given, has been for twenty-five years an earnest and most devoted worker in the Gaboon and Corisco Mission. She is a sister of Dr. Robert H. Nassau.

From the days of her early childhood she looked with longing eyes to the work of foreign missions as the highest vocation to which she could aspire. She had the cordial sympathy of her father, Dr. Charles H Nassau, who as pastor, professor and college president

employed. She had a class of boys and young men whom she trained for the work of the ministry. It was a work for which by nature and education she was peculiarly fitted, and her success in it was recognized by a glowing tribute in the *History of the Corisco Presbytery*, which also states that her services had been devoted to this arduous sphere longer than had those of any other person. When the Board of Missions decided to plant a station at Kangwe, Miss Nassau went thither and took with her several of the young people she had educated. The work at Kangwe suffered from the harassing opposition

of the French government, in whose "sphere of influence" it was situated. The French are enemies of Protestant missions wherever they have power and at Kangwe they made any advance well-nigh impossible. At Talaguga also, where Dr. Nassau had established a station, the same obstacles were encountered and it was finally found necessary to abandon both stations; but some work is still being done there by the French Society of Evangelistic Missions. Miss Nassau remained for some time at Kangwe and then removed to her brother's station at Talaguga, where quietly and unostentatiously she did much valuable work in teaching. It was her habit to journey from village to village, taking with her cards on which she had stencilled some text in the native language. She would stay a short

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at Lafayette, Pennsylvania, was eminently qualified to aid her in preparing for efficient service. For several years after she had definitely decided to offer herself for the work she studied hard, and by teaching in the seminary at Lawrenceville, Pennsylvania, acquired the art of imparting knowledge and of gaining influence over the minds of others. She went out to Africa in 1868, and was stationed first on the island of Corisco, then erroneously supposed to be more healthy than the mainland. After a time she removed to Bolondo on the Benito river, where her talents as an educator were successfully em-

ployed. She would then depart, leaving a few cards behind her. On her way back, after an interval of a few weeks, she was often surprised to find how deep an interest had been stirred by the silent teacher supplementing her talk at her former visit. The transfer of the stations to the French society, however, broke up that work, and Miss Nassau came home for a brief rest before entering a new field. In October of last year she was back again in Africa and settled at Batanga where she has now a flourishing girl's school. Batanga lies at the north of the Gaboon



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and Corisco field. It forms an excellent base of operations. On that side the country is within the German "sphere of influence" and is open to missionary effort. Happily, the Germans show a different spirit from that of the French. They have given a cordial welcome to the American missionaries and have guaranteed them protection from interference. Dr. A. C. Good, who is stationed at Batanga,

has recently made an exploring trip into the territory thus opened and has returned to the mission full of enthusiasm at the prospects.

Portraits of five of these native Christian preachers appear on this page. Their names are Itongolo, Etiani, N'taka Truman, Frank Myongo and Ibia J'ikenze.

Itongolo has been doing efficient work at Bongahelle station, at the southern extremity

of the Gaboon and Corisco field, where, for several years, the work was carried on by native preachers unaided by the white missionary. He is now stationed at Ubenje where the people have built a house for him and also a house of worship. Etiani, another of the group, is stationed at Bata, where he is gathering a thriving church. Ibia J'Ikenze is on the island of Corisco. He conducts a boys' school in addition to his evangelistic labors. Myongo has an excellent record. During the time he was pastor at the station at Bongahele the people erected a place of worship capable of holding five hundred persons, and at each of the Sunday services it was crowded. He is a pupil of Miss Nassau, to whom he owes all his training for his ministerial work.

#### HEROES WITHOUT HEROICS.

[Editorial in *The New York Tribune*.]

A steamship in mid-ocean is suddenly turned adrift and left at the mercy of the waves in the stormiest month of the year. The machinery has broken down at several points, and can only be repaired after ten days of continuous hammering and readjustment. During that anxious interval the ship has rolled and wallowed in the trough of the sea, without steerage-way and absolutely helpless, save as a flimsy trysail was of some avail in steadying her. Every passing steamer is storm tossed and cautiously navigated, but this good ship is without resource while her engines are motionless and shattered, and is carried a long way out of her course, but mercifully outside the track of the tempest. At last the labors of the engineers are rewarded. The machinery is patched and pieced until the engines can work at low pressure. The captain, who has been on the bridge almost continuously for ten days, readjusts his course, and the ship makes her way slowly and laboriously into port.

Unusual as was this experience in the mid-Atlantic, Captain Heely of the *England* was better prepared for it than he was for his reception when he landed. Everything had been a matter of course, and he was surprised that anybody should have any questions to ask or any compliments to bestow. "Story!" he exclaimed. "Why, there is none. The engines broke down, and had to be repaired. That's all. When we got her going again, we brought her into port the best way we could. There's nothing more to tell." So the brave captain, who had been

faithful to his trust and saved his ship, with the aid of his skilled engineers, turned away with a flush of modesty on his face at the thought of being faintly and remotely suspected of being a hero. It was his business to stand by his ship, and to take her into port without the costs of salvage by any outside vessel. He had done what any faithful seaman entrusted with responsibility for his ship would have done in his place. There was nothing for him to tell, because the engineers, pounding and hammering in the hold of the lurching ship, had the worst of it. There was no story in it for gossiping land-lubbers any way!

But Captain Heely may not have been altogether right about it. There was a story to tell, but not a new one. It was the story of loyalty to duty, and to the credit of this prosaic age it may be said that it has become commonplace and familiar on land and sea. The same newspapers which bear record daily of the crimes of evil-doers, the malign passions of law-breakers, and the ignoble and demoralizing deeds done in the name of politics, are illuminated with acts of heroism and self-sacrifice. Scarcely a day passes without gleams of what is best in human nature shining out among the shadows of what is worst. Sometimes it is the captain of a sinking ship steadying the rope by which his comrades are transferred in safety to the lifeboat, and then leaping into the sea without a hand to guide or succor him; or is it the railway engineer with death and destruction confronting him, who refuses to leave his post when the lives of others are dependent upon his constancy and despairing courage; or is it the sturdy policeman dying in a grapple with a desperado, but without relaxing, while his heart continues to beat, his hold upon the murderer's throat. The conditions are always changing, but the loyal habit of living as though duty were a sacred trust remains. He must be a gloomy pessimist, indeed, who cannot find in his morning newspaper something to convince him that there is good mingled with the evil as the merry world spins round.

Story there may be none. Faithful men recognize their responsibilities, and in an emergency do their full duty in a methodical way as a matter of business. They make no system of heroics of it. They are surprised that what they do should cause any stir, or that anybody should want to talk about it. The engines when they break down must be repaired, and the ship be carried into port in the best way possible. They say, "That is all." But there is something more, and it is what makes life worth living.

## Systematic Beneficence.

### NOT COLLECTIONS, BUT OFFERINGS.

GEORGE P. LUDLAM.

I have just read the article on the Freedmen's Board in the November number of *THE CHURCH AT HOME AND ABROAD*. It is one of the best of the very many excellent articles which have appeared about this board. I think none can read it without being stirred by the pathetic appeal and prompted to respond heartily. I write this because, at the very close, Dr. Cowan, I think unintentionally, strikes at the root of the whole matter. He says: "The collection will now be taken up." Is not that just the trouble? Are we not all the time "taking up collections," when, in all these matters, we should understand that we are engaged in a solemn act of worship? I wish the word "collection" might be banished from our churches, and the word "offering" substituted. And if, with the word, could go the objectionable frame of mind and the objectionable act which grows out of it, it would be a matter for great rejoicing. Do we not need education on this whole subject (1), as to the scope and needs of our various church boards and, (2), as to the duty of the individual Christian in view of them? For the educational part, we must rely on our pastors. The picture drawn by the missionary, in the article referred to, is a true one. Perhaps, there never was a time when, in view of the great volume of literature and printed information about our different church benevolent agencies, there was so little excuse for a lack of knowledge, and yet a great number of church members are either ignorant of these matters or indifferent to them. Then as to the duty of the individual Christian in the matter of supporting these boards. Of how many can it be said that they remember the day when the offerings are to be made and come to church, on that day, with due preparation of heart and pocket? I hope the number is large. I believe it is. But I know that the number of those who do not thus come is large also. I like the custom which prevails in some churches which not


only regards the offering as an essential part of the worship, but makes it so. I recall a service I have occasionally attended. When the time for the offering arrives, the fact is announced, and whatever is necessary is said by the minister from the pulpit. Then the minister descends from the pulpit and takes his place in front of the desk and delivers the plates to the officers who, in the meantime, have decorously advanced to receive them. While the plates are being passed, the organ plays softly and the minister slowly and reverently repeats appropriate passages of scripture. As the officers return, in the same quiet, decorous manner, the minister receives the plates, holds them in his hands and, with a few simple words of prayer, makes the offering to the Lord. He then deposits the plates in their proper place and returns to the pulpit. The whole constitutes an act of worship which has always impressed me more deeply than any other part of the service.

If something of this kind were done in all our churches would it not lift the matter out of the sphere of "collections" and place it where it properly belongs in our calendar of worship?

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## Ministerial Necrology.

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 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

**CALKINS, JAMES FREDERICK.**—Born in Corning, N. Y., March 27, 1816; graduated, Union College, 1841, and Auburn Theological Seminary, 1844; ordained and installed at Wellsborough, Pa., September, 1844; pastor at Wellsborough, 1844-1880, Avon, N. Y., 1880-1890; chaplain in U. S. Army, superintendent of schools, Tioga Co., Pa., for five years; resident at Geneva, N. Y., where he died November 7, 1893, aged 77 years, 7 months and 10 days. Married Miss Maria Louisa Hanford, of Geneva, N. Y., October 8, 1844. She died in 1877. Two daughters survive him, Mrs. Rev. Geo. D. Meigs, and Mrs. F. R. Torrance, of Geneva.

**DOWNS, JOHN VINCENT.**—Born in Pleasant Valley, N. Y., October 8, 1807; united with the Presbyterian Church of Seneca Falls, N. Y. in 1832;

graduated from Hamilton College in 1840 and from Auburn Theological Seminary in 1843; came to Chicago as a home missionary in the Spring of 1844. Ordained by the Presbytery of Ottawa; pastor of the Church in Dundee, Ill. four years; supplied the Church of Richmond, Ill. two years, the Church of Virginia Settlement four years; preached at Crystal Lake two years, and at Thornton Station about two years; preached in other mission fields within the bounds of the Presbytery of Chicago; supplied the Presbyterian Church of Elgin, Ill., where he finally made his home. Married Miss Elizabeth Perkins of Barrington, Ill., November 3, 1848, who died at Elgin in 1889. He removed to Chicago with his youngest daughter in 1891; died, October 19, 1893. Six children survive him, one, Miss Carrie Downs, is a missionary in India.

**HERBERT, CHARLES DICKINSON.**—Born in Ellsworth, Me., September 18, 1818; graduated, Bowdoin College, 1841; graduated, Bangor Seminary, 1844; ordained by a Presbytery, April 24, 1846; in mission work in the West; pastor of Congregational Church, Mount Vernon, N. H., 1850; 1857, pastor of Congregational Church, West Newbury, Mass.; studied medicine and practiced eight years; received into Presbytery of Troy from Essex North Association of Congregational Ministers, September 21, 1886; stated supply, Church of Hebron, N. Y., where he died October 13, 1893. Married September, 1853, Miss Sarah A. Flanders, only daughter of Dr. Thomas Flanders, of Exeter, N. H., who survives him.

**KENDRICK, WILLIAM.**—Born at McKee, Ky., September 1, 1824; studied at Oberlin; graduated from Union Theological Seminary in 1859; ordained by Cleveland Congregational Conference in 1857; supply at McKee, Ky., 1859; evangelist in the South during the war; preached successively at Sherron, Ill., Galeton and Bethel, Mo., Rock Creek, Quenemo, Burlington, Mineral Point and Williamsburg, Kansas, organizing and performing other pioneer church work; Iowa State agent of the American Bible Society, 1873-74; moved to Indian Territory in 1888, where for nearly three years he preached at Purcell; health failing, returned to Wichita, Kas., where he died June 4, 1893. Married August 4, 1861, Miss M. Elizabeth Martin, and in 1888 Miss M. H. Hennigh, who survives him, with four children.

**MCNEAL, JAMES.**—Born in Washington County, Pa., Feb. 10, 1821; graduated, Franklin College, O., 1850; Associate Presbyterian Seminary, Canonsburg, Pa., 1853; licensed and ordained, 1853; ministered to churches in Newcastle, O., Brownsville, O., and Barlow, O.; went as a missionary to Canada; ministered at Harlow, Wis., Clayton, Ill.; preached in the U. P.

Church, 1867-1879; home missionary in the Presbyterian Church on Cumberland Mountain, 1879-'87; died at Maryville, Tenn., Nov. 18, 1893. Married, August 12, 1846, at Iberia, O., Miss Ellen Reed, who became the mother of his three sons and seven daughters. Four daughters and one son survive. His second marriage was March 1, 1888, to Miss Jennie Lynn of Mattoon, Ill., who also survives him.

**MCPHERSON, ROBERT.**—Born in Carlisle, Pa., 1819; graduated at Dickinson College, 1843, and from the Western Theological Seminary, 1846; licensed by the Presbytery of Carlisle, 1844; ordained by the Presbytery of Ohio, 1846; pastor of the Church of Fairmount, Presbytery of Ohio, 1846-50; Temperanceville, same Presbytery, 1850-51; Mt. Pisgah and Mansfield, same Presbytery, 1851-69; Centre and Landisburg, Presbytery of Carlisle, 1869-93; Stated Supply, Mt. Carmel and North Branch, Presbytery of Pittsburgh, 1882-84; pastor Fairmount and Pleasant Hill, 1884-92. During the civil war he was chaplain of the 139th Regiment of Pennsylvania Volunteers. Died in a railroad car between Tyrone and Altoona, of sudden illness, October 21, 1893.—*Prot. Banner.*

**NEWELL, GEORGE W.**—Born in Montgomery County, Pa., November 7, 1813; graduated at Marion College, Mo., 1841, Princeton Theological Seminary, 1846; ordained, 1846; ministered at Orangeville, Rohrsburg and Briar Creek, Pa., 1847-58; at Broadhead, Belleville and Dayton, Wis., 1858-66; pastor at Central City, Neb., 1872-78; Salem, Mo., 1878-80; Carthage, Mo., 1881-82; his health being broken by a serious exposure in crossing a stream, narrowly escaping drowning, he retired from active duties of the ministry, returning to Central City, Neb., and made pastor emeritus of Central City Church, 1882; died August 16, 1893.

**PAYNTER, HENRY MARTYN.**—Born March 17, 1827, in Williamsburgh, Pa.; graduated from Jefferson College, 1847; spent two years at Western Theological Seminary, Allegheny, and one at Princeton, graduating from the latter institution in 1850; licensed to preach by the Presbytery of Blairsville; spent one year at Xenia, Ohio, one at New Orleans, La.; called to Vicksburg, Miss., where he was ordained, serving the church there about four years; called to Boonville, Mo., where he continued to labor until troubles arising out of the civil war led him to remove; pastor in Springfield, Ill., about three years; engaged in evangelistic work several years in which he was successful; published the life of Christ in eleven volumes, leaving the twelfth unfinished; died in Chicago April 23, 1893. Married September 23, 1852, Miss Alice Moncure, who, with three married daughters and one son, all residing in Chicago, survives him.



## Gleanings

## At Home and Abroad.

[Gathered by REV. ALBERT B. ROBINSON.]

—Retrenchment for self, expansion for Christ.

—The Wesleyans number 20,000 converts in Kaffraria.

—Fifty-six of the one hundred medical missionaries in China are women.

—Missionary reports and periodicals have well been called a continuation of the Acts of the Apostles.

—The Presbyterian church in Warwick, Bermuda, dates from the beginning of the seventeenth century.

—Said Dr. Bethune: I would as soon try to cultivate a farm without rain as a church without beneficence.

—Ministers should be students of missions, authorities on missions, and leaders in missions.

—*Dr. A. T. Pierson.*

—I never knew how it was, said Richard Baxter, but I always seem to have the most come in when I give the most away.

—Reducing missionary contributions is drawing missionary blood, said Dr. Lyman at the meeting of the American Board.

—Said a lady missionary from China: We owe it to our Saviour to serve Him to the utmost of our capabilities and possibilities.

—No man more properly deserves to be called the father of education in Turkey than Dr. Cyrus Hamlin.—*British Quarterly Review.*

—Christianity is missionary, progressive, world-embracing. If it ceased to be missionary it would cease to exist.—*Max Müller.*

—The heroism which missions have produced, the sublime types of Christian life they have exemplified, are the richest of all their fruits.

—Speaking of the popular Missionary Tea, some one gives this word of caution: be careful not to spell it with a capital "T" and a small "m".

—The Tongan Church, with 20,000 communicants in the 32 islands, has been self-supporting since 1870, said Dr. Steele in a missionary address at Melbourne.

—If there were nothing in foreign missions but the Zenana work, says *The Interior*, it would be worth to the future of the Eastern millions many fold what it costs.

—A native Japanese journal criticises the propensity of some foreigners in Japan to insult the nation by posting placards at the gates of their premises that no Japanese are allowed to enter.

—*Japan Mail.*

—The times are hard, but heathenism is harder.

—"I am so light-hearted," was the frequent remark of a Siamese after his conversion.

—The aim of the Ramona Indian School, as expressed by the Superintendent, Professor Chase, is to train the children to be missionaries for their parents.

—Montreal Presbytery is to undertake evangelistic work among the Jews, of whom there are 4,000 in Montreal and 2,000 in Toronto.—*Free Church Monthly.*

—Men have to get near to God before they are willing to give Him what is His. Increased liberality marks every increase of spiritual life — *Dr. H. C. Morrison.*

—Holland was once an asylum for Scotch as well as English refugees. The Scotch Church in Rotterdam celebrated, in September, 1893, its 250th anniversary.

—A writer in the *World Wide Missions* states that there are in New York city 4,000 Greeks. A priest officiates in a rented church until their own edifice is erected.

—A Wesleyan Methodist journal designates the history of the Free Church of Scotland as "the most thrilling chapter of ecclesiastical history since the Reformation."

—If I were a foreign missionary in Canton my first and most importunate prayer every morning would be for Home Missions in America for the sake of Canton.—*Austin Phelps.*

—"If our little girls have boys' feet, we cannot possibly get them married, and what are we to do?" said a Chinese mother who was urged to unbind her little daughter's feet.

—Said a prominent pastor in a city beyond the Mississippi: As a Western pastor, I desire no ministers to come to our Home Mission fields, who will not teach the people to love foreign missions. A gospel for *self* will not save us in the West.

—The drink habit in India is falsely charged upon Christianity, says Rev. Thomas Oraven. Common people cannot afford imported wines. Long before missionaries went there they had their palm toddy.

—Calling on the people to sustain the 'Conference honor' by 'raising the assessment,' is a very different thing from developing their consciences as to the duty they owe to the Son of God.—*Bishop Haygood.*

—Were the English government to withdraw or be driven from India there would be an utter overthrow of order throughout Hindustan; and a war of races would begin such as the world has not seen.—*Missionary Herald.*

—There are 55 societies for the conversion of the Jews, with 399 missionaries. The 16 societies in Great Britain employ 384 of the total number.

—*Missionary Record.*

—Twenty-two children of missionaries connected with the Marathi Mission of the American Board have taken up the work of their parents in that field.—*Missionary Herald.*

—Foreign Missions have been vindicated by history; they are the embodiment of a divine purpose; they have been endorsed by a divine blessing.—*James S. Dennis, D. D.*

—350 islands of the Pacific are Christianized, 500,000 people have been brought into the Church, and the expense has been only \$10,000,000 in nearly 100 years.—*Dr. Steele.*

—While in New York there are 8,000 physicians to care for 1,500,000 people, 850 medical missionaries abroad are laboring among 1,000,000,000 people.—*Medical Missionary Record.*

—Of late many children in Madagascar have given themselves to Christ. Two of them who asked to be received to the Church said: We want to be seen to be Jesus' little sisters.—*Quarterly News.*

—Admiral Foote, when abroad at a foreign port where there were missionaries, was accustomed to make his first call *in state*, in order to show the natives that his government honored those self denying men.

—An ordinary contribution box has become an instrument by which the contributor as he sits in his pew can touch every continent, and do a work for Christ where his own footsteps can never tread.—*James S. Dennis, D. D.*

—Jeremiah Porter's discourse in the carpenter's shop of Fort Dearborn, May, 19, 1833, from the words, "Herein is my Father glorified, that ye bear much fruit," was the first sermon ever preached in Chicago.—*The Home Missionary.*

—Says a missionary in Africa: Mission work is hard, plodding, patient work—that is the earthward side. The heavenward side is all bright and full of hope, for the earth is to be full of the knowledge of the glory of God.

—The Missionary Training College conducted in Puerto Santa Maria, Spain, by the Irish Presbyterian Church, completed its tenth session in August, 1893. It has furnished seven men for the mission field.

—The number of languages spoken in British India is 78. The Hindi, which is emphatically the Hindu tongue, and comes nearest to the old Aryan speech, is spoken by 103,000,000. The Bengali is used by 42,000,000.—*London Presbyterian.*

—It is said that the same ship that bore Ziegenbalg from Copenhagen to Tranquebar, carried also secret instructions to the government to lay every obstacle in his way and surround him with all practicable impediments.

—A missionary in India, writing of a convert, says that Christ's love not only saves the soul, but warms the heart, brightens the intellect, quickens the feelings and makes a new creature of every believer.

—A sick man in Tabriz said the American preacher brought Christ's own words and was interested in his physical condition; while the Armenian priest came only to bless the house and exact money, "never caring whether I was alive or dead."

—The first plough introduced by William Shaw among the Kaffirs was pronounced by the chief to be better than ten wives. Formerly Kaffir women were the slaves of their husbands, and worked in the fields with pick and hoe.

—In heathen countries nothing is more remarkable, says a writer in *Wesleyan Missionary Notices*, than the change which Christianity effects in the very faces of those who accept it. The beauty of the Lord our God rests upon them.

—Among the Metabele, according to M. Lionel Decle, a wife remains the property of her father. When children are born the father has to buy them of his father-in-law, or, failing this, they revert to the mother's family.—*Knowledge.*

—Feeling the deadly oppression of heathenism, missionaries are often encouraged, writes Mrs. Bryson of Tientsin, by the faith and hope of the native Christians, who resemble the Ephesian and Corinthian converts—not perfect, but willing to bear persecution for their faith.

—There is work to be done by missionaries, said Livingstone, which people in Christian lands hardly dream of. They have to create a moral sense before they can appeal to it, to arouse the conscience before they can look to its admonitions to enforce their teachings.

—A blind man walked from Lhasa, 100 miles, in the hope that Dr. Marx could remove the cataract and give him sight. Arriving within a day or two of Leh, he heard that the medical missionary was dead, so he sorrowfully turned and travelled home again.—*Free Church Monthly.*

—Dr. Griffith John writes of a Chinese convert named T'ang, living five miles from Hangkow, who attended the services regularly every Lord's Day for 16 years, bringing with him an ever-increasing number of neighbors whom he had influenced. He afterwards became a preacher.

—Because women of the "better" class cannot, according to Chinese ideas of propriety, come for treatment to a building in which men are received, Dr. Lyall is making the effort to erect a separate women's hospital at Swatow.—*London Presbyterian*.

—Of Mrs. E. R. Young, who shared her husband's labors among the Indians, Mrs. Cleveland said: "A woman who for the Master's sake, and for the poor Indian's sake, would go through what she has, ought to be loved by every Christian woman in the land."

—Presbytery of Amoy spring meeting—Chinese moderator, Chinese clerks, and a Chinese pastor as chief authority on Church law! Presbyterianism seems to have taken a thorough hold of this sober, practical, orderly, argumentative people.—*Free Church Monthly*.

—The Christian Girls' Boarding School in Emgwall, Kaffraria, is an imposing structure which cost £5,500 and accommodates 75 pupils. The Emgwall congregation numbers 300. The 16 elders are shrewd, intelligent, earnest-minded men.—*Mission Record*.

—Years ago, says Dr. Pentecost, a common drunken sweeper in India died, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of A. M., and is now the accomplished principal of an educational institution in India.

—I thank Judson and all his heroic co-laborers for giving the lie to Satan's vile slander, "All that a man hath will he give for his life." I thank God there are men who count not their lives dear that they may win Christ.—*J. C. Hiden in Foreign Mission Journal*.

—Deacon William Brown of New Hampshire, says the *Evangelist*, distributed between 1849 and 1893, no less than 120,000 copies of the Scriptures. During the two years preceding his death he canvassed 239 towns and visited over 80,000 families.

—In the education of a Parsee girl the religious and emotional side of her nature is not sufficiently developed. Women have for long left the praying to the men. Some effort has of late been made to bring back the ancient times, when men and women had equal religious duties.—*Cornelia Sorabji in the Nineteenth Century*.

—The 90,000 Indian Parsees are devoted subjects of Victoria; and we may attribute this as much to a certain sympathy with western methods of thought, as to the fact that they would rather be ruled by entire foreigners than by those whom they might themselves have conquered, had fortune favored them.—*Cornelia Sorabji*.

—The greatest and most constraining stimulus to labor and sacrifice in the cause of evangelism is a loving loyalty to Christ, a sensitive concern for His honor and enthusiasm for the coming of His Kingdom.—*Rev. James Gall*.

—The wise men of the Kairouin University (founded in the ninth century) in Fez, Morocco, believe the earth to be a disc surrounded by an ocean, which is encompassed in turn by a wall of precious stones.—*Regions Beyond*.

—"Have you seen any of our best American paintings?" asked Dr. Cuyler of the famous Scotch artist, Sir George Harvey. "No, I have not," was the reply, "but the grandest American product I have seen has been some of your missionaries. They were noble characters."

—Missionaries are optimists and not pessimists; and while they do not fail to realize the tremendous power of evil, they have confidence that the still more tremendous power of good will conquer, not merely in some future age, but in the present.—*The Independent*.

—It is a significant fact, says the *Missionary Herald*, that Hindus, Mohammedans and Parsees in India so clearly recognize the value of the Christian Sabbath that large numbers of non-Christian natives are applying for membership in the "Lord's Day Union."

—"It is lamentable," wrote Dr. Morrison of China, years ago, "to see what a large proportion of the bishops, presbyters, deacons and people in British churches put themselves quite outside of the missionary concern, and think that they may innocently have nothing to do with it."

—Says W. B. Phillips of a Mohammedan who, after baptism, went back to his old religion: "Perhaps he might have been upheld if he had come to live among Christians. But we must look for a robustness of faith that can hold on to Christ right amidst non-Christian relatives."—*The Chronicle*.

—Amid the distractions of Kaffir wars, the uprooting of mission settlements, the uncertainties of political movements, the defiant nature of Kaffir character, and the enslaving power of Kaffir superstition, the upbuilding of Christ's church has steadily progressed.—*Wesleyan Missionary Notices*.

—A missionary in India speaks of the difference between those who have formerly heard, and those to whom the message is a new thing. The latter listen, but there is no response of the heart. It is hard to speak to minds which have no idea of God's holiness and man's sinfulness.—*Quarterly News*.

—Japan, placed at a maritime coign of vantage upon the flank of Asia, exercising a powerful influence over the adjoining continent, but not necessarily involved in its responsibilities, has no higher ambition than to be the Britain of the far East.—*George N. Curzon.*

—The artist Millet, traveling in Bulgaria at the time of the Russo-Turkish war, found many men who had absorbed American ideas as the result of the teachings of Robert College, and who claimed that the success of Bulgaria and other Balkan countries in securing national independence was largely due to the influence of this institution.—*World Wide Missions.*

—The *Literary World*, noticing Howard's *Trans-Siberian Savages*, a distinct contribution to the knowledge of a people who may be the oldest of the Aryan tribes, says: While nine-tenths of the Ainu men on the island of Yezo are drunkards, the Sakhalin savages, who are of the same family, live under a prohibition law, since Russia allows no liquor among the aborigines.

—The queen of Madagascar is breaking down by her example the old superstitions. On July 3, 1893, she visited the Children's Memorial Church, Faravohitra. She had never been there before, since the road leading from the city to that place was *fady* or tabooed to the royal family for some cause connected with the old heathenism.—*The Chronicle.*

—Commenting upon the fact that in the last eleven years nearly one thousand men of color have been murdered in the Southern States by organized mobs of whites, the *Japan Mail* hopes for the rise of men who will make emancipation a reality, and remove from their country this stain upon nineteenth century civilization.

—There are in India between forty and fifty millions of what are called the "depressed classes." Trained men from these classes make the best Christian teachers.

—A Santal never says, "I don't know," but "Who knows?" He always tries to condone the defect of his own knowledge by the insinuation of universal ignorance.—*Dr. Macphail.*

[I have met such men, but did not know that "Santals" was the name for them.—Ed.]

—I am satisfied, says Mr. Dvorak, the Bohemian composer, that the future music of this country must be founded upon what are called the Negro melodies. These are the folk songs of America. In them I discover all that is needed for a great and noble school of music. They are pathetic, tender, passionate, melancholy, solemn, religious, merry, gay, or what you will.—*Herald and Presbyterian.*

—The Church needs to-day the blessing of an enlarged heart, a tenderer consciousness of her duty to the unenlightened and perishing, a more unselfish devotion to the Master's service, a more winsome sympathy with those who suffer, and a more self-denying readiness to help others to a better life.—*James S. Dennis, D. D.*

—The plague of dysentery, brought by a labor-traffic ship, has swept away one-third of the people of Futuna, New Hebrides, mostly young men and women. Dr. Gunn thinks it useless to go on with his translation of the Bible into Futunese, as in a few years there will probably be no people to read it.—*Free Church Monthly.*

—Mozoomdar said India wanted an "Oriental Christ," a Christ "naturalized" to the country. The different denominational forms and creeds had led him to this false conception of Christ, and stood in the way of his hearty acceptance of the gospel. His objection revealed a defect in our modern method of presenting the Christ.—*N. G. Clark, D. D.*

—Said Alexander Duff in an address in New York in 1854: "These men tell us they are not so green as to waste their money on Foreign Missions. They describe themselves too well; for greenness implies verdure, and the beautiful growth of rich herb and foliage. But not a single blade of generosity is visible over all the dry and parched Sahara of their selfishness."

—The cruel days of hate and wrong, of outrage and blood, are passing away; the dawn of peace and liberty, of love and righteousness is at hand; and other eyes shall see the coming of the glory of the Lord, when Africa, disenthralled, redeemed, in the beauty of the King, shall take her place among the Christian Powers of the earth.—*Judson Smith, D. D.*

—No male missionary would be tolerated in Fez, but so low is the estimate of woman that a devoted band of women found it possible in 1888 to begin gospel work. A Moorish merchant who here learned of Christ, and who seeks fresh instruction on every visit to Fez, carries the good tidings to little circles of Christians on the border of the Atlas Mountains.—*Regions Beyond.*

—No soldier who died "trying to do his duty" has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle, and cholera which is always present in India, and are with heroic self sacrifice wearing out their lives silently for the good of others.—*Charles Stewart Smith of the New York Chamber of Commerce.*

—At Dr. Macphail's magic lantern meetings the name of Jesus is repeated with almost every picture, and becomes familiar. The Santals go away repeating to themselves, "Jisu Masi, Jisu Masi," (Jesus Christ, Jesus Christ).

—Thirty years ago a common sweeper would fall on his face before an approaching Brahmin, to prevent his shadow from defiling him. To-day the high caste man is jostled and hustled in the street and soon there will be no Brahmins left. —*George F. Pentecost, D.D.*

—As England was won to the Normans at Hastings, and India to England by the battles of a hundred years ago, so Carey the cobbler came to India, and after twelve years gave it the Bible, and when his first convert was baptized the battle of Hastings for India was fought. —*George F. Pentecost, D.D.*

—Miss Celia J. Riley, of New Jersey, who is a member of the Cross Bearer's Missionary Reading Circle, is under appointment from the Presbyterian Church to a station in South America. She states that her desire to become a missionary was greatly strengthened by the C. M. R. C. course. Rev. Z. M. Williams, A. M., Gallatin Mo., is the Secretary of this Reading Circle. —*M. L. Gray, Lincolnville, Iowa.*

—"You needn't send me back," said the man who saved the Telugu Mission, "but I shall go. As I have lived, so shall I die among the Telugus." The Baptist Board had resolved to give up the mission. Finding they could do nothing with such an obstinate man, they sent another back with him to give him a Christian burial when he died. In five years after the two arrived they baptized 5,000 converts. —*Cyrus Hamlin, D.D.*

—The cause of Foreign Missions needs to have its story told with real literary skill. Most missionary biographies and histories are written without perspective, and except for the positive information they convey would not be read. On the pages of some future Macaulay or Froude missionary history will become interesting and vital. With a few books of that sort we shall see larger gifts for missions, and an interest in the cause surpassing anything we are now familiar with. —*The Watchman.*

—The real progress of Buddhism in Japan, says a native writer, dates from the time when the priest Gyōki and the statesman Tachibana Moroye originated the famous doctrine of the incarnation of Buddha in the national gods of Japan. A hybrid religion was thus formed by a combination of Buddhist dogmas with the mythological traditions of the Japanese. Powerless to conquer the superstitions of the people, Buddhism accommodated itself to those superstitions. —*Japan Mail.*

—I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit; but the missionaries by their lives and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change, and such an enthusiasm in favor of Christian missions, that I cannot go anywhere without speaking of them and trying to influence in their favor others who may be as indifferent as I was before I went among heathen countries. —*Isabella Bird Bishop.*

## RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

### RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1893.

ATLANTIC.—*South Florida*—Eustis (including sab-sch, 10), 34 85.  
BALTIMORE.—*Baltimore*—Baltimore Bohemian, 3 50; —*Brown Memorial*, 91 11; *Ellicott City*, 3 50; *Paradise*, 10.  
*New Castle*—Elkton, 22; *Wilmington Central*, 73 96.  
*Washington City*—*Washington City North*, 11 60 225 67  
CALIFORNIA.—*Los Angeles*—Orange, 7; *Westminster*, 5.

*San Francisco*—*San Francisco Calvary*, 45 30. *San José*  
—*Santa Clara*, 10 25. *Stockton*—*Madera*, 30. 87 55  
CATAWBA.—*Cape Fear*—*Friendship*, 75 cts. *Yadkin*—*St. James*, 1 75. 2 50  
COLORADO.—*Boulder*—*Valmont*, 24 cts. *Denver*—*Denver Capitol Avenue*, 14. *Pueblo*—*Alamosa* (including sab-sch, 4 12), 8 34; *Pueblo Ist*, 4 14; *Rocky Ford*, 6 25. 38 97

<b>ILLINOIS.</b> — <i>Alton</i> —Salem German, 5; Woodburn German, 8; Zion German, 3. <i>Bloomington</i> —Champaign, 18 34. <i>Cañero</i> —Cañero, 4. <i>Chicago</i> —Chicago 1st, 35 05; —2d, 360; —3d, 200; —Bethany, 2; Evanston 1st, 21 08. <i>Mattison</i> —Paris, 6 40. <i>Peoria</i> —Galesburg, 13 18; Knoxville, 1; Princeton, 17 39. <i>Rock River</i> —Aledo, 5; Dixon, 26 82. <i>Schuyler</i> —Plymouth, 2 58. 623 74	
<b>INDIANA.</b> — <i>Crawfordsville</i> —Eugene Cayuga, 4; Hopewell, 4; Lafayette, 2d 17 54; Rockville Memorial, 2 64; Sugar Creek, 3. <i>Fort Wayne</i> —Lima, 3. <i>Indianapolis</i> —Greenwood, 9. <i>Logansport</i> —Bethel, 8. <i>New Albany</i> —Lexington Nabb Chapel, (additional), 1; Pleasant Township, 3 50; Seymour, 6 15. 623 88	
<b>INDIAN TERRITORY.</b> — <i>Choctaw</i> —Bethel Mission, 2; Pine Ridge, 2; Wheelock, 3. <i>Sequoyah</i> —Red Fork, 8 60. <i>Oklahoma</i> —Purcell, 5. 19 60	
<b>IOWA.</b> — <i>Corning</i> —Clarinda, 13 75; Sidney, 7. <i>Fort Dodge</i> —Grand Junction, 6 90. <i>Iowa City</i> —Keokuk Westminster, 9 60. <i>Iowa City</i> —Washington, 1 69. <i>Waterloo</i> —Conrad, 4; Salem, 8; Tranquillity, 12; Williams, 7. 69 84	
<b>KANSAS.</b> — <i>Emporia</i> —Belle Plaine, 2 50; Marion, 19; Wichita Oak Street, 3 35. <i>Highland</i> —Highland, 7 20; Washington, 6 05. <i>Larned</i> —Larned, 3 45; Ninnescah, 5. <i>Solomon</i> —Hope, 2; Salina, 19; Union, 3. <i>Topeka</i> —Clinton, 6; Kansas City 1st, 13 60; Sharon, 4 60. 92 65	
<b>KENTUCKY.</b> — <i>Transylvania</i> —Harmony, 2. 3 00	
<b>MICHIGAN.</b> — <i>Detroit</i> —Ann Arbor, 13 59; Brighton, 7. <i>Flint</i> —Lapeer, 21. <i>Grand Rapids</i> —Grand Haven, 11 90; Grand Rapids 1st, 16. <i>Lansing</i> —Concord, 5 77. <i>Saginaw</i> —Ithaca, 11 74. 86 00	
<b>MINNESOTA.</b> — <i>Red River</i> —Angus, 8 25. <i>St. Paul</i> —St. Paul Central, 17 41; —Westminster, 6. 26 66	
<b>MISSOURI.</b> — <i>Ozark</i> —Buffalo, 1. <i>Palmyra</i> —Louisiana, 2. 2 00	
<b>MONTANA.</b> — <i>Helena</i> —Helena 1st, 3 50. 3 50	
<b>NEBRASKA.</b> — <i>Hastings</i> —Ong, 1 30. <i>Kearney</i> —Kearney 1st, 6 16; Lexington, 5 67. 13 18	
<b>NEW JERSEY.</b> — <i>Elizabeth</i> —Elizabeth Siloam sab sch, 4 27; Lamington, 10; Perth Amboy sab sch, 4 81; Roselle, 3 56. <i>Jersey City</i> —Arlington 12 91. <i>Morris</i> and <i>Orange</i> —Madison, 104 64; New Vernon, 8 79. <i>Newark</i> —Newark 2d, 14 73; —High Street, 33 50. <i>New Brunswick</i> —Dayton, 3 68; Flemington, 53 36; New Brunswick 1st, 33 29. <i>Newton</i> —Newton, 85. <i>West Jersey</i> —Camden 2d, 9. 875 53	
<b>NEW YORK.</b> — <i>Albany</i> —Albany West End, 15; Menands Bethany, 13 60. <i>Binghamton</i> —Binghamton 1st, 98 97; Deposit, 7 22; Nineveh, 10 30. <i>Boston</i> —Roxbury, 10 01. <i>Brooklyn</i> —Brooklyn Cumberland St, 10; Stapleton 1st Edgewater, 13 34. <i>West New Brighton</i> Calvary, 4. <i>Buffalo</i> —Buffalo Bethlehem, 2 22; —Central 26 20; —Westminster, 13 83. <i>Columbia</i> —Hudson sab sch, 25. <i>Genesee</i> —North Bergen, 8 53. <i>Geneva</i> —Gorham, 16; Seneca Castle, 4 57. <i>Hudson</i> —Ridgebury, 88 cts. <i>Lyons</i> —Junius, 2; Newark, 20 60. <i>Nassau</i> —Roslyn, 3 63; Smithtown 14 06. <i>Niagara</i> —Albion, 12; Lockport 1st, 30; Youngstown, 2. <i>St. Lawrence</i> —De Kalb, 2; —Junction, 2; Roselle, 4. <i>Steuben</i> —Arkport, 1 52; Jasper, 3 35. <i>Syracuse</i> —Onondaga Valley, 6 10; Oswego 1st, 15. <i>Troy</i> —Caldwell, 5; Schaghticoke, 4. <i>Utica</i> —Alder Creek and Forestport, 3 23; Ilion and sab sch, 8; Oneida, 30 39. <i>Westchester</i> —Stamford 1st, 69 14. 510 59	
<b>OHIO.</b> — <i>Athens</i> —Amesville, 4 50; Barlow, 2 50. <i>Bellefontaine</i> —Bellefontaine, 5 09; Urbana sab sch, 4 53. <i>Cleveland</i> —Cleveland Euclid Avenue, 60; —Madison Avenue (including sab sch, 9 72), 15 10. <i>Columbus</i> —Columbus Broad Street, 2. <i>Dayton</i> —Belle Brook, 3 45. <i>Huron</i> —Clyde, 5 61; Norwalk, 14 64; Sandusky, 8 90. <i>Marion</i> —Richwood, 5; West Berlin, 3; York, 5. <i>Maumee</i> —Bryan, 5 63. <i>Portsmouth</i> —Decatur, 2; Hanging Rock, 2. <i>Steubenville</i> —Linton, 2 60; Two Ridges, 4 72. <i>Zanesville</i> —Bladenburgh, 3 88; Granville sab sch, 3 40; Martinsburgh, 3 45; Mt. Pleasant, 4. 169 88	
<b>OREGON.</b> — <i>Portland</i> —Portland Calvary, 24 34. 24 34	
<b>PENNSYLVANIA.</b> — <i>Allegheny</i> —Allegheny 1st Bible School, 25; —Central, 15 95; Bewickly 43 39. <i>Blairsville</i> —Blairsville, 69. <i>Butler</i> —Muddy Creek, 3 50; North Butler, 3; Unionville, 2 75. <i>Carlisle</i> —Waynsboro, 6 16. <i>Chester</i> —Christiana, 3; Fagg's Manor, 28; West Chester 1st, 33 54. <i>Clarion</i> —Oil City 2d, 4. <i>Erie</i> —Kerr's Hill including sab sch, 69 cts, 3 59. <i>Huntingdon</i> —Houtzdale, 3 20; Mifflintown Westminster, 34; Sinking Valley, 9. <i>Kittanning</i> —Cherry Tree, 1; Jacksonville, 8; Tunnelton, 8. <i>Lehigh</i> —Easton Brainerd, 35 36; Portland, 2; Upper Mount Bethel, 4. <i>Northumberland</i> —Derry, 3; Lewisburgh, 43 58; Montoursville, 2 50; New Columbia, 4 50; Washingtonville, 5; 116 46	
<b>WILLIAMSPORT</b> 1st, 30. <i>Philadelphia</i> —Philadelphia Bethlehem, 28; —North Broad Street, 50; Olivet, 15 11. <i>Philadelphia North</i> —Chestnut Hill Trinity, 19 66; Germantown 1st, 193 52; —2d, 125 16; —Market Square, 55; Neshauling of Warmminster, 10 50. <i>Pittsburgh</i> —Bethany, 7 76; Edgewood, 13 35; Homestead, 19; Miller's Run, 8; Pittsburgh East Liberty (sab sch, 18 45), 37 81; West Elizabeth, 6. <i>Redstone</i> —Mount Vernon, 4. <i>Shenango</i> —New Castle 2d, 5 25. <i>Washington</i> —Frankfort, 5 50; Lower Buffalo, 4; Washington 1st, 26 50. <i>Westminster</i> —New Harmony, 5; York Calvary, 26 07. 1,667 21	
<b>TEXAS.</b> — <i>Austin</i> —Austin 1st, 21 25. <i>North Texas</i> —St. Jo, 7 05. 28 30	
<b>WASHINGTON.</b> — <i>Puget Sound</i> —Sumner, 3 25. 3 25	
<b>WISCONSIN.</b> — <i>Chippewa</i> —Baldwin, 6. <i>Madison</i> —Liberty, 1. <i>Milwaukee</i> —Cedar Grove, 16. <i>Winnipegago</i> —Stevens Point, 15. 35 00	
Total from Churches and Sabbath-schools.....\$3,603 51	
<b>OTHER CONTRIBUTIONS.</b>	
A minister's tithe, Athens Presbytery, 2 63; A minister's tithe, Fargo Presbytery, 2 63; A minister's tithe, Parkersburg Presbytery, 2 62; Mrs. J. S. Atkinson, Hill City, Kans., 2 00; Rev. E. F. Mundy, Metuchen, N. J., 5 00; C. Penna., 4 00; "R.," 2 00..... 20 88	
\$3,624 39	
<b>MISCELLANEOUS.</b>	
Interest on investments, 2,466 50; Partial losses recovered from Insurance Company, 651 33; Total loss recovered from Insurance Company, 309 00; Payment on Church Mortgage, 284 00; Plans, 7 56; Premiums of Insurance, 863 54; Sales of Book of Designs, No. 5, 50 cents; Sales of Church Property, 1,170 25..... \$5,244 22	
<b>LEGACY.</b>	
Estate of Joseph W. Edwards, 1,687 50..... 1,687 50	
<b>SPECIAL DONATIONS.</b>	
<b>ILLINOIS.</b> — <i>Chicago</i> —Chicago 8th, 20. <i>Rock River</i> —Dixon, 10..... 30 00	
<b>IOWA.</b> — <i>Corning</i> —Clarinda, 87. <i>Council Bluffs</i> —Atlantic, 20. <i>Des Moines</i> —Allerton, 9 50; Lineville, 10 50. <i>Fort Dodge</i> —Coon Rapids, 9 80. <i>Iowa City</i> —Sugar Creek, 4; West Branch, 21. <i>Waterloo</i> —Salem, 10; —Tranquillity, 10..... 200 00	
<b>NEW JERSEY.</b> — <i>Elizabeth</i> —Liberty Corner, 6 50. Plainfield Crescent Avenue sab sch, 100..... 166 50	
<b>OHIO.</b> — <i>Huron</i> —Bloomfield Y. P. B. C. E., 3 56. 291 86	
\$10,847 97	
<b>Church collections and other contributions</b>	
April—October, 1893..... 24,648 28	
<b>Church collections and other contributions</b>	
April—October, 1892..... 27,264 11	
<b>MANSE FUND.</b>	
<b>NEW JERSEY.</b> — <i>Morris</i> and <i>Orange</i> —Madison, 1. <b>PENNSYLVANIA.</b> — <i>Allegheny</i> —Allegheny Central, 2 25..... 3 25	
<b>MISCELLANEOUS.</b>	
Installments on Loans..... 918 20	
Interest..... 7 08	
Premiums of Insurance..... 86 87 962 10	
<b>SPECIAL DONATIONS.</b>	
<b>NEW YORK.</b> — <i>New York</i> —New York Harlem sab sch, 10..... 10 00	
<b>PENNSYLVANIA.</b> — <i>Carlisle</i> —Harrisburgh Market Square, 10. <i>Philadelphia</i> —Philadelphia North Broad Street, 45 40..... 66 40	
\$1,031 75	
If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.	
ADAM CAMPBELL, Treasurer.	
55 Fifth Avenue, New York.	

## RECEIPTS FOR COLLEGES AND ACADEMIES, OCTOBER, 1893.

<b>BALTIMORE.</b> — <i>Baltimore</i> —Annapolis 1st, 7 80; Baltimore 2d, 7 80. <i>New Castle</i> —Buckingham, 4 96; Elkton, 23; Wilmington Central (sab sch, 5 46), 53 68. <i>Washington</i>	
<i>City</i> —Washington City Metropolitan, 10. 116 46	
<b>CALIFORNIA.</b> — <i>Los Angeles</i> —El Cajon, 25; Tustin, 2 40. 27 40	

CATAWBA.—Cape Fear—Louisburg, 1 25. 1 25  
 COLORADO.—Boulder—Valmont, 15 cts. Pueblo—Pueblo  
 1st, 3 10. 3 25  
 ILLINOIS.—Chicago—Chicago 1st, 36 05; — 3d, 300; —  
 Bethany, 1; Evanston 1st, 17 55; Itaska, 5; Lake Forest,  
 144 15; Mattoon—Ethingam 1st, 8 10; Paris, 4 80.  
 Peoria—Farmington, 9 25. Rock River—Aledo, 3. 533 61  
 INDIANA.—Crawfordsville—Lafayette 2d, 9 80; Rock-  
 ville Memorial, 2 73. Fort Wayne—Elkhart, 10. Indian-  
 apolis—Bainbridge, 1. Muncie—Union City, 5. 23 53  
 INDIAN TERRITORY.—Choctaw—Grant, 1. 1 09  
 IOWA.—Cedar Rapids—Garrison, 4. Iowa City—Wash-  
 ington, 1 90. 5 90  
 KANSAS.—Larned—Sterling 1st, 2. Topeka—Riley  
 Centre, 2. 4 00  
 KENTUCKY.—Transylvania—Harmony, 2. 3 00  
 MICHIGAN.—Detroit—Brighton, 2. Lansing—Concord,  
 3 32. 5 53  
 MINNESOTA.—Duluth—Duluth 1st, 24 23. 24 23  
 MISSOURI.—Ozark—Buffalo, 1. Platte—Union, 1. 3 00  
 NEW JERSEY.—Elizabeth—Elizabeth 2d, 49 70; — 3d,  
 15 75; — Westminster, 67 70; Roselle, 2 67. Monmouth—  
 Cranbury 2d, 4; Lakewood, 24 10; South Amboy, 1.  
 Morris and Orange—East Orange, 1st, 31 10; Madison,  
 6 35. Newark—Newark 2d, 6 45; — Park, 23 74; — South  
 Park, 10. New Brunswick—Dayton, 3 76; New Brun-  
 swick 1st, 27 28; Trenton 2d, 47 33. Newton—Bloomburg  
 1st, 14. 323 98  
 NEW MEXICO.—Rio Grande—Socorro Spanish, 5. 5 00  
 NEW YORK.—Binghamton—Binghamton 1st, 98 97.  
 Buffalo—Buffalo Bethlehem, 2 23; — Westminster, 6 92.  
 Hudson—Nyack 1st, 30 63; Ridgebury, 1. New York—  
 New York Christ, 8; — University Place, 91 67. Niagara—  
 Albion, 15. Steuben—Addison, 17 06; Arkport, 1 14.  
 Troy—Salem 1st, 3 40; Troy Second Street, 34 53. Utica—  
 Ilion and sab-sch, 3. 305 53  
 NORTH DAKOTA.—Femina—Neche, 2. 2 00  
 OHIO.—Cleveland—Cleveland Euclid Avenue, 45; —  
 Madison Avenue, 4 03; sab-sch, 7 30. Columbus—Col-  
 umbus Broad Street, 1. Dayton—Dayton Park, 3 50;  
 Greenville 1st, 12; Springfield 2d, 19 84. Huron—San-

duky 1st, 70 cts. Lima—Convoy, 2 78; Harrison, 1 80;  
 Middlepoint, 4 35. Mahoning—Canton 1st, 11 35; Coits-  
 ville, 3. Maumee—Tontogany, 2. Zanesville—Chander-  
 ville, 1 70; Coshocton, 10. 120 17  
 PENNSYLVANIA.—Allegheny—Glenshaw, 10 77; sab-sch,  
 1 64; Sewickly, 25. Blairsville—Fairfield, 19 52. Butler—  
 North Butler, 4; Scrub Grass, 11. Carlisle—Waynes-  
 boro, 4 63. Chester—Media, 33 21. Clarion—Oil City 2d,  
 4. Erie—Girard, 8 40; Kerr's Hill, 1 85; sab-sch, 34 cts.;  
 Miles Grove Branch, 8 42. Huntingdon—Clearfield, 19 87;  
 Houtzdale, 3 40; Lower Spruce Creek, 7. Kittanning—  
 Cherry Tree, 2; Glade Run, 6 50; Indiana 1st sab-sch, 25;  
 Jacksonville, 8; Leechburg, 11. Lackawanna—Susque-  
 hanna 1st, 5. Philadelphia—Philadelphia Olivet, 23 60.  
 Pittsburgh—Oakmont 1st, 8. Pittsburgh 2d, 109 23;  
 East Liberty 19 26; sab-sch, 18 45. Redstone—Little Red-  
 stone, 8 25; Mt. Pleasant Reunion, 7 84. Shenango—  
 Sharpsville, 3 25. Washington—Cove, 2; Washington  
 1st, 25 50. 457 29  
 TENNESSEE—Kingston—Huntsville, 2. 2 00  
 UTAH.—Montana—Boulder, 8. 8 00

Total received from Churches and Sabbath-  
 schools.....\$ 1,966 16

## PERSONAL.

Y. P. S. C. E., Kirkwood church, Illinois, 1 50;  
 Y. P. S. C. E., Fullerton Church, Nebraska,  
 2 50; "C. Penna.", 3..... 7 00

## INTEREST.

North Chicago City Railway Company 4½ per  
 cent. bonds, 585; "Martha Adams Fund," 195. 780 00

Total receipts for October.....\$ 2,723 16  
 Previously reported..... 16,206 68

Total receipts to November 1st, 1893.....\$19,049 84

C. M. CHARNLEY, Treasurer,  
 Box 294, Chicago, Ill.

## RECEIPTS FOR EDUCATION, OCTOBER, 1893.

BALTIMORE.—Baltimore—Baltimore 2d, 4; Emmitts-  
 burg, 20 87. New Castle—Dover, 24; Elkton, 31 45;  
 Harrington, 3 50; New Castle 1st, (sab-sch, 7 30), 108 14.  
 Washington City—Washington City 6th, 31; — Metro-  
 politan, 50. 262 96  
 CALIFORNIA.—Los Angeles—Alhambra, 4; El Cajon, 26;  
 Hueneme, 10; Pasadena Calvary, 3; Santa Ana, 17 10.  
 Stockton—Stockton 1st, 10. 69 10  
 COLORADO.—Boulder—Valmont, 15 cts. Gunnison—  
 Grand Junction, 5. Pueblo—Huerfano Cañon, 1 05; Pue-  
 blo 1st, 2 50. 8 79  
 ILLINOIS.—Alton—Salem German, 4; Woodburn Ger-  
 man, 4; Zion German, 2. Bloomington—Cooksville, 6 63;  
 Fairbury, 2; Normal, 4 15; Watseka, 10. Cairo—Fair-  
 field 1st, 3 50. Chicago—Brookline, 2 60; Chicago 1st,  
 24 04; — 3d, 300; — Bethany, 2; — Fullerton Avenue, 27 70;  
 Evanston 1st, 17 55; Peotone, 23 58; River Forest, 2 56.  
 Mattoon—Paris, 4. Ottawa—Aurora, 10; Au Sable  
 Grove, 11 31. Peoria—Elmira, 12 73; French Grove, 8 40;  
 Galesburg, 12 76; Peoria 2d, (per Mrs. Jno. L. Griswold,  
 50), 70 93. Rock River—Aledo, 3 50; Garden Plain, 8 35;  
 Morrison, 71 61; Newton, 7 21; Rock Island Central  
 (sab-sch, 2) 11 69; Sterling 1st, 63 51. Schuyler—Camp  
 Creek, 7; Elvaston, 15; Perry, 1. 654 67  
 INDIANA.—Crawfordsville—Darlington, 3; Lafayette 2d,  
 12 20; Rockville, 3 25. Fort Wayne—Hopewell, 3; Salem  
 Centre, 2. Indianapolis—Carpentersville, 3; Edinburg,  
 7 65; Hopewell, 18; Southport, 2 85. Logansport—La  
 Porte, 50 18. New Albany—Lexington 3; Mount Leba-  
 non, 1; Mount Vernon, 2; Otisco, 1 33; Seymour, 9 38.  
 Vincennes—Olive Hill, 2; Vincennes (sab-sch, 2 32), 10 87;  
 Worthington, 9 55. White Water—Greensburg add'l,  
 2 25; Shelbyville 1st, 31 90; — German, 5. 278 73  
 INDIAN TERRITORY.—Choctaw—Wheelock, 2. Okla-  
 homa—Parcell, 10. 12 09  
 IOWA.—Des Moines—Albia 1st, 10 55; Derby, 3; Humes-  
 ton, 1. Dubuque—Hopkinton 1st, 2 24; Independence 1st,  
 5 60; Jessup, 3 55. Fort Dodge—Rolfé 2d, 5. Iowa—Keokuk  
 Westminster, 8; Martinsburg, 6 15; Mount Pleasant  
 German, 15. Iowa City—Washington, 1. 60 87  
 KANSAS.—Emporia—Arkansas City, 7; Wichita West  
 Side, 2 50. Highland—Frankfort, 5; Hiawatha, 13.  
 Neosho—Princeton, 3; Richmond, 2. Osborne—Phillips-  
 burg, 3. Solomon—Clyde, 6 64; Lincoln, 5; Solomon  
 City, 6 32. 53 48  
 KENTUCKY.—Edenover—Paris 1st, 6. Transylvania—  
 Harmony, 2. 8

MICHIGAN.—Detroit—Brighton, 5. Flint—Marlette 2d,  
 5. Kalamazoo—Edwardsburgh, 1; Niles, 15 34. Lansing—  
 Concord, 3 36; Lansing Franklin Street, 6 04. Monroe—  
 Monroe 1st, 8. Saginaw—Bay City 1st, 10; West Bay  
 City Covenant, 1. 43 74  
 MINNESOTA.—Duluth—Duluth 1st, 23 28; West Duluth,  
 Westminster, 1 03. Mankato—Redwood Falls, 4. Min-  
 neapolis—Minneapolis Bethlehem (sab-sch, 4 38), 17; —  
 Westminster, 113 35. St. Paul—St. Paul Westminster, 5.  
 163 66  
 MISSOURI.—Kansas City—Eldorado Springs, 1 60; Hol-  
 den 1st, 8; Sedalia Central (sab-sch, 4 25), 9 25. Ozark—  
 Buffalo, 1. Platte—Avalon, 5 30; Union, 1. St. Louis—  
 Kirkwood sab-sch, 10 74. 36 89  
 NEBRASKA.—Hastings—Culbertson, 2 50. Nebraska  
 City—Blue Springs, 10; Plattsmouth, 3. Niobrara—  
 Winnebago Indian, 5. 20 50  
 NEW JERSEY.—Elizabeth—Cranford (sab-sch, 10 10),  
 20 59; Plainfield Crescent Avenue, 133 64; Roselle, 2 23;  
 Springfield, 14. Monmouth—Cranbury 2d, 4; Cream  
 Ridge, 4 69; Delanco, 2 50; Mount Holly, 33; Plumstead,  
 4 35. Morris and Orange—Boonton, 15; Chatham, 44 41;  
 East Orange 1st, 31 11; Fairmount, 25; Madison, 5 30; New  
 Vernon 1st, 2 59; Summit Central, 47 80. Newark—Mont-  
 clair Grace, 11 50; Newark 2d, 8 73. New Brunswick—  
 Dayton, 2 30; Dutch Neck 40; Holland, 6 60; Lambert-  
 ville, 40; New Brunswick 1st, 43; Trenton Prospect  
 Street (sab-sch, 4 38), 37 83. Newton—Andover, 3 45;  
 Asbury, 50; Oxford 1st, 6 33; Stillwater, 5. West Jersey  
 —Bridgeton 2d, 30 46; Cedarville Osborn Memorial, 9.  
 649 80  
 NEW YORK.—Albany—Albany West End, 15; Corinth,  
 1; Jefferson 1st, 7 15; Menands Bethany, 14 10; Schene-  
 cady East Avenue, 10 80; West Galway, 3. Binghamton—  
 Binghamton 1st, 98 97; — West, 25; Nichols 1st, 7. Bos-  
 ton—Windham, 5. Brooklyn—Brooklyn South 3d Street,  
 33 25; Stapleton 1st Edgewater, 13 33; West New Brighton  
 Calvary, 11. Buffalo—Buffalo Bethlehem, 2 59; —  
 Central, 9 75; — Westminster, 9 68. Champlain—Platts-  
 burg 1st, 17 17. Columbia—Hudson sab-sch, 25; Wind-  
 ham Centre, 19. Geneva—Geneva North, 60; Seneca  
 Castle, 3. Hudson—Amity, 7; Chester (sab-sch, 2), 33 19;  
 Cohecton, 4; Hamptonburgh, 19; Ridgebury, 85 cts. Ly-  
 ons—Rose, 6 17. Nassau—Huntington 1st, 30 92; Roslyn,  
 6 97. New York—New York Allen Street, 81; — West,  
 146 79. Niagara—Albion, 11; Youngstown, 3. North  
 River—Marlborough, 25 65; Milton, 2; Pleasant Plains,

4; Wappinger's Creek, 4. *Otaego*.—Oneonta 1st, 34 50. *Rochester*.—Brookport, 9. *St. Lawrence*.—DeKalb, 2; — Junction, 2; Gouverneur, 17 14. *Steuben*.—Addison, 17 06; Arkport, 95 cts. *Troy*.—Hoodack Falls (sab-sch, 4 89); 26 75; Schaghticoke, 3; Troy Second Street, 31 83; — Woodside, 42 27. *Utica*.—Holland Patent, 10; Lyons Falls, 9 75; Oneida, 32 43. *Westchester*.—Bridgeport 1st, 52 35; Mt. Vernon 1st, 64 06; New Rochelle 2d, 12 46; South East Centre, 8 25; Yonkers Westminster, 14 59; Yorktown, 10. 1095 45

**NORTH DAKOTA**.—*Pembina*.—Crystal, 5. 5 00  
**OHIO**.—*Bellefontaine*.—Bellefontaine, 3 17; Buck Creek, 8; Bucyrus, 19; Forest, 2. *Chillicothe*.—Bloomington, 4 75; Greenfield 1st, 4 50; Washington C. H., 5. *Cincinnati*.—Cincinnati Clifton, 8 57; Pleasant Ridge, 15 50; Sharonville, 2; Springfield, 11. *Cleveland*.—Akron 1st, 7; Cleveland Euclid Avenue, 37 50; — Madison Avenue (sab-sch, 6 07), 9 43. *Columbus*.—Central College, 4; Columbus Broad Street, 3; Dublin, 3; Lancaster 1st, 9; London, 6 91; Worthington, 7. *Dayton*.—Dayton 1st, 39 24; New Carlisle, 6; New Jersey, 3 75; Oxford, 24 50; South Charleston, 10 96. *Huron*.—Sandusky 1st, 7 75. *Lima*.—Blanchard, 8; Findlay 2d, 3 25; McComb, 6. *Mahoning*.—Massillon 2d, 16 14; Pleasant Valley, 4; Vienna, 2. *Marion*.—Brown, 3 18; Liberty, 3; Trenton, 5. *Maumee*.—Defiance 1st, 11 83; Toledo 1st, 31 67; — 5th, 8; Tontogony, 3 25. *Portsmouth*.—Hanging Rock, 2 14; Red Oak, 5. *St. Clairsville*.—Bellaire 2d, 8; Farmington, 1; Mount Pleasant, 8 63; Rock Hill, 5; Scotch Ridge, 2 70. *Steubenville*.—New Cumberland, 4 57. *Wooster*.—Apple Creek, 6 75; Belleville, 2; Millersburg, 3 50; Orrville, 2. *Zanesville*.—Coshocton, 10 50. 428 64

**PENNSYLVANIA**.—*Allegheny*.—Hiland, 19 55; Sewickly, 43 65. *Blairsville*.—Blairsville, 63 50; Fairfield, 14 51; Plum Creek, 11; Unity, 15. *Butler*.—Summit, 5 70. *Carlisle*.—Harrisburg Market Square, 27 40; — Olivet, 5 90; Mechanicsburg, 6 70; Mercersburg (Y. P. S. C. E., 2 34), 15 86; Waynesboro, 3 85. *Chester*.—Coatesville, 26 36; Darby Borough, 20; Kennett Square, 6; Lansdowne 1st, 24 20; Marple, 5 76; Trinity, 3; Wayne, 81 82. *Clarion*.—Edenburg, 10 30; Oil City 3d, 4; Rockland, 2 50; Tionesta, 5. *Erie*.—Bradford, 28 44; East Springfield, 2 93; Erie Chestnut Street, 8; Franklin, 20 43; Hadley 1st, 2; Kerr's Hill (sab-sch, 35 cents), 2 20; Oil City 1st, 37 99. *Huntingdon*.—Altoona 1st, 31 50; Houtdale, 2; Little Valley, 5; Spruce Creek, 17 32. *Kittanning*.—Apollo, 16; Cherry Tree, 1; Indiana 1st sab-sch, 25; Smicksburg, 2; Tunnelton, 3; West Glade Run, 6. *Lackawanna*.—Bethany, 1 71; Kingston, 35; Langcliffe, 15; Moores, 13; Scranton Sumner Avenue, 1; Sylvania, 1 68. *Lehigh*.—Easton Brainerd, 49 52; South Bethlehem, 16. *Northumberland*.—Buffalo, 4 55; Chillisquaque, 1 25; Derry, 2 10; Lewisburg, 35 63; Mifflinburg, 4; New Berlin, 6; New Columbia, 2 50; Northumberland, 7; Washingtonville, 2 50; Watsonstown, 8 87. *Philadelphia*.—Philadelphia 9th, 50;

—Northern Liberties 1st, 12 84; — Northminster, 119 51; —Patterson Memorial, 9; — Tioga, 26. *Philadelphia North*.—Bristol, 5; Carversville, 1 25; Conabohocken, 2 30; Doylestown, 46 92; Frankford, 18 30; Germantown 1st sab-sch, 67 02; — Market Square, 75 18; Jenkintown Grace, 11; Roxborough, 5. *Pittsburgh*.—Cannonsburgh 1st, 16 50; Centre, 9 25; Fairview, 4; Forest Grove (sab-sch, 2), 9; McKee's Rocks, 5; Miller's Run, 3; Mounts, 6; Mount Olive, 3 50; Pittsburgh 4th sab-sch, 24 85; — East Liberty (sab-sch, 18 45), 37 81; — Lawrenceville, 19 21; Sheridan 1st, 2 62. *Redstone*.—Brownsville 11; Dunbar (sab-sch, 4), 25; McKeesport 1st, 34; Mount Vernon, 3; Scottsdale (sab-sch, 2), 14 76; Smithfield, 1 52. *Shenango*.—Hopewell, 4 25. *Washington*.—Washington 1st, 26 50; Wheeling 2d, 18 67. *Westminster*.—Middle Octorara, 5. 1,570 49

**SOUTH DAKOTA**.—*Central Dakota*.—Woonsocket 1st, 7 60. 7 60

**TENNESSEE**.—*Holston*.—Reedy Creek, 1 80. *Union*.—Hopewell, 1 75; New Market 1st, 10; New Providence, 13 47; Westminster, 1 50. 29 52

**UTAH**.—*Montana*.—Boulder, 8. *Utah*.—American Fork, 11 00

**WISCONSIN**.—*Chippewa*.—Oak Grove, 2. *Madison*.—Baraboo, 6 23; Platteville German, 7 65; Pulaski German, 4. 19 87

Receipts from Churches in October..... 5,256 50  
Receipts from Sabbath-schools in October..... 173 68

## LEGACY.

Estate of Mrs. Jane Page, Philadelphia, (net), 285..... 285 00

## REFUNDED.

Rev. U. L. Lyle, 7 50; Rev. Jacob Schaedel, 25; L. C. Amidon, 126..... 158 50

## GRATITUDE FUND.

5..... 5 00

## INCOME ACCOUNT.

Roger Sherman Fund, 90..... 90 00

## MISCELLANEOUS.

A. L. Berry, 10; Rev. Joseph Stephens, D. D., 5; C. Penna, 2..... 17 00

Total receipts in October, 1893..... 55,990 68  
Total receipts from April 30, 1893..... 81,077 70

JACOB WILSON, Treasurer,

1234 Chestnut St., Philadelphia.

## RECEIPTS FOR FOREIGN MISSIONS FOR OCTOBER, 1893.

**BALTIMORE**.—*Baltimore*.—Annapolis West End Mission sab-sch, 2 94; — Boundary Avenue, 50; — Covenant Y. P. S. C. E., 8; — Westminster Y. P. S. C. E., 12; Paradise, 6. *New Castle*.—Smyrna, 8. *Washington City*.—Washington City Metropolitan, 60; — North Y. P. S. C. E., 2 63; — Westminster sab-sch Missionary Society, 30. 179 56

**CALIFORNIA**.—*Benicia*.—Healdsburg, 4 95; San Rafael Missionary Society, 20. *Oakland*.—Oakland 1st, 190 25. *San Francisco*.—San Francisco Mizpah Mission Boys' Brigade, 75 cts. *San José*.—Milpitas, 3. *Stockton*.—Clements, 8. 206 95

**CATAWBA**.—*Southern Virginia*.—Henry, 1. 1 00

**COLORADO**.—*Boulder*.—Longmont Central Y. P. S. C. E., 16 73; Valmont, 99 cts. *Pueblo*.—Huerfano Cañon, 1 65; Monte Vista 1st, 57 25; Pueblo 1st, 17 06. 93 87

**ILLINOIS**.—*Alton*.—Lebanon, 2 50; Salem German, 9; Woodburn German, 9; Zion German, 6. *Bloomington*.—Bement sab-sch, 1 53; Mackinaw, 6; Pontiac Y. P. S. C. E., 15. *Cairo*.—Du Quoin Y. P. S. C. E., 3; Golconda, 5; Odin, 4 06; Sumner, 3 25; Union, 2 25. *Chicago*.—Brookline, for Africa, 10; Chicago 1st, 75 47; — 2d, 20; — Bethany, 5; Du Page, 47; Evanston 1st, 87 32; Hyde Park, 146 64; Itaska, 3; Will, 3 30. *Freeport*.—Rockford 1st Y. P. S. C. E., 19 53. *Mattoon*.—Paris, 36 40; West Okaw Y. P. S. C. E., 21 80. *Peoria*.—Prospect, 17 52. *Rock River*.—Aledo, 19 50, sab-sch, 16 73; Dixon Y. P. S. C. E., 15. *Schuyler*.—Elvaston Y. P. S. C. E., 19 25; Kirkwood sab-sch, 3 50; Y. P. S. C. E., 3; Perry, 4; Quincy 1st, 10. Y. P. S. C. E., 19 50. *Springfield*.—Jacksonville United Portuguese Y. P. S. C. E., 2 50; Springfield 1st Y. M. M. S. for Mexico School, 37. 695 17

**INDIANA**.—*Crawfordsville*.—Lafayette 2d, 26 53; Rockville Memorial, 15 03. *Fort Wayne*.—Fort Wayne 1st Y.

P. S. C. E., 15; — 3d, 73 51; Lima, 3; Ossian Y. P. S. C. E., 10. *Indianapolis*.—Greenwood, 18 15; Hopewell Y. P. S. C. E., 5 25. *New Albany*.—Monroe Y. P. S. C. E., 6; Mount Vernon, 2; New Albany 2d Y. P. S. C. E., 8 76; Utica, 6. 181 56

**INDIAN TERRITORY**.—*Cherokee Nation*.—Park Hill, 15. *Oklahoma*.—Ardmore W. M. S., 5. 20 06

**IOWA**.—*Cedar Rapids*.—Cedar Rapids 1st, 3 74; — 2d for Papal lands, 55; Clarence, 13. *Corning*.—Corning, 20; Prairie Chapel Y. P. S. C. E., 3 43. *Des Moines*.—Newton sab-sch, 3 23; Winterest sab-sch, 6 55. *Dubuque*.—Hopkinton, 40; Lansing 1st, 31. *Iowa*.—Keokuk Westminster, 39 67; Mount Pleasant 1st, 33 25; Oakland, 3 51; Ottumwa 1st Y. P. S. C. E., 3 60. *Iowa City*.—Washington, 6 57. *Sioux City*.—Meriden sab-sch, 3 04. *Waterloo*.—Ackley, 5; Clarksville, 20; Toledo, 1 45. Thank offering for recovered health, 5 50; Union German, 5. 300 24

**KANSAS**.—*Emporia*.—Emporia Arundel Avenue Y. P. S. C. E., 5 50. *Larned*.—Larned Band of Workers, 4 75; Larned Y. P. S. C. E., 10. *Solomon*.—Fountain, 5 11; Lincoln Y. P. S. C. E., 7. *Topeka*.—Edgerton, 7 15; Junction City 1st Y. P. S. C. E., 5. 42 51

**KENTUCKY**.—*Transylvania*.—Harmony, 4. 4 00

**MICHIGAN**.—*Detroit*.—Brighton, 5. *Kalamazoo*.—Edwardsburg Y. P. S. C. E., 6 72. *Lansing*.—Concord, 20 53; Lansing Franklin Street, 18 85. *Saginaw*.—Emerson, 60; Mount Pleasant, 5. 116 10

**MINNESOTA**.—*Mankato*.—Redwood Falls, 5. 5 00

**MISSOURI**.—*Osark*.—Buffalo, 2 50. *Platte*.—Union, 4. *St. Louis*.—Bristol, 2; Kirkwood, 94, sab-sch, 15 11; St. Louis Cote Brillante Y. P. S. C. E., 12 21; — Lafayette Park Y. P. S. C. E., 25. 154 82



NEBRASKA.—*Hastings*—Beaver City, 6; Nelson Y. P. S. C. E., 10. *Kearney*—Fullerton Y. P. S. C. E., 2 50. *Niobrara*—Pender, 11 80. *Omaha*—Lyons, 4 50; Omaha Knox, 6 51; — Lowe Avenue, 11 03; Plymouth Y. P. S. C. E., 2 80. 55 13

NEW JERSEY.—*Elizabeth*—Elizabeth 1st Murray Missionary Association, 26 68; Maurers German, 2; Plainfield Crescent Avenue for Papal Lands in America, 410 38; Pluckamin Washington Valley Union sab-sch, 8 15; Roselle, 14 69. *Jersey City*—Arlington, 8 09; Englewood, 599 94; Jersey City Westminster sab-sch, 11 29; Paterson Redeemer sab-sch, 50. *Monmouth*—Barnegat, 5; Farmingdale, 8 60; Manasquan, 30. *Morris and Orange*—Boonton, 44 93, sab-sch, 30 57; Infant Class, 13 11; East Orange Bethel, 44 03; Madison, 55 46; Mendham 1st, 7; New Vernon sab-sch, 9; Orange Central 400; Schooley's Mountain, 38; St. Cloud sab-sch, 19 50. *Newark*—Bloomfield 1st, 330 64, sab-sch, 100; Caldwell, 236; Montclair Trinity, 109; Newark 2d, 73 31; — 5th Avenue, 55; — Park, 33 40; — Woodside, 13 58. *New Brunswick*—Bound Brook, 35; Dayton, 15 18; New Brunswick 1st, 68 60; Trenton 3d Y. P. S. C. E., 25; — Prospect Street, 135. *Newton*—Oxford 9d sab-sch, 9 29. *West Jersey*—Bridgeton 3d, 25 00, sab-sch, 28 00, Y. P. S. C. E., 25 25; — West, 100. 2, 280 25

NEW MEXICO.—*Santa Fe*—J. A. Gutierrez, 10. 10 00

NEW YORK.—*Binghamton*—Binghamton 1st, 233 46. *Boston*—Antrim, 16; Lawrence, 26; South Ryegate, 20. *Brooklyn*—Brooklyn 1st, 125; — Lafayette Avenue Mon. Con., 38 69, Y. P. Association, 9; — South 3d Street, 26 62. *Buffalo*—Buffalo Bethlehem, 11 84; — North, 23 77, A. D. A. Miller, 100; — Westminster, 60 58; Olean, 43 06; Silver Creek, 8 94; Springfield Y. P. S. C. E., 15. *Columbia*—Arcum Lead Mines Y. P. S. C. E., 4; Durham 1st Y. P. S. C. E., 7 38; Hudson, sab-sch, 60. *Geneva*—Manchester Y. P. S. C. E., 30; Geneva Falls 1st, 68 13; Waterloo sab-sch, 10. *Hudson*—Amity, 13; Congress 1st, 25; Goheen sab-sch, 50. *Middletown* 1st, Miss H. M. Vail, 5; Palisades, 85 49; Ridgebury, 3 63. *Long Island*—Bellport, 49; Bridgehampton, 16 90; Greenport, 78; South Haven, 16. *Nassau*—Hempstead Christ Church Y. P. S. C. E., 8 44; Huntington 1st, 296 99; — 2d Y. P. S. C. E., 28 50; Roslyn, 10 05; Smithtown, 14 65. *New York*—Montreal American, 618; New York 1st, a friend, 50; — 1st Union, 28 50; — 14th Street Y. P. S. C. E., 17; — Calvary Y. P. S. C. E., 10; — Canal Street, 23 48; — Christ Y. P. S. C. E., 10; Westminster West 32d Street, 70 12. *Niagara*—Albion, 55. *North River*—Newburgh Calvary, 14 50; Rondout, 63 22, sab-sch, 16 41; Wappinger's Falls sab-sch, 5. *Oscego*—Cooperstown, 93 97. *Rochester*—Rochester Westminster, 60. *St. Lawrence*—Gouverneur, 50; Waddington, 13 25; Watertown 1st Y. P. S. C. E., 100. *Steuben*—Arkport, 6 28. *Syracuse*—Canastota, 69 18; Oswego Grace, 100. *Troy*—Cambridge, 15 38; Green Island, 10; Lansingburgh Olivet, 5. *Utica*—Ilion, 10 15, sab-sch, 10 15; Oneida, 71 34; Rome, 34 60; Vernon Centre, 8 78. *Westchester*—New Rochelle 3d, 107; Peekskill 1st Mon. Con., 18 59; South Salem, 15 23. 3,544 58

NORTH DAKOTA.—*Fembina*—Crystal, 5. 5 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 30 99; Urbana sab-sch, 3 03. *Cincinnati*—Cincinnati Fairmount German, 5; Glendale Y. P. S. C. E., 24. *Cleveland*—Cleveland 1st Student Vol. Soc., support F. L. Jackson, 187 50; — Euclid Avenue, 247 50; — Woodland Avenue, sal. D. L. Gifford, 250, sab-sch, 44 80. *Columbus*—Columbus Broad St., 3 90. *Dayton*—Camden, 3 70; Monroe sab-sch, 60 cts.; Springfield 3d sab-sch, 30. *Huron*—Sandusky, 1. *Mahoning*—Alliance 1st, 8 50; Canton, Y. P. M. S., 13; Ellsworth Y. P. S. C. E., 25. *Marion*—Marion Y. P. S. C. E., 13. *Portsmouth*—Portsmouth 2d sab-sch, Spec. Laos Fund, 25. *St. Clairsville*—Still Water, 3 68. *Steubenville*—Corinth, 10; New Hagerstown sab-sch, 7 79; New Harrisburgh, 14; New Philadelphia, 12; Toronto, 23. *Wooster*—Jackson Y. P. S. C. E., 7. *Zanesville*—Chandlersville, 4 40; Granville sab-sch, 4 80. 994 71

OREGON.—*Portland*—Portland Calvary, 24 60. 24 60

PENNSYLVANIA.—*Allegheny*—Cross Roads, 7. *Blairsville*—Kerr, 22; Plum Creek, 63 50; Pike Run sab-sch, 21; Unity sab-sch, 9 27. *Butler*—Centerville, 23; Concord, 12 58; Mount Nebo, 5 80; North Butler, 8; North Liberty, 16 72; Plain Grove, 15; Portersville, 23. *Carlisle*—Dauphin Y. P. S. C. E., 10 40; Great Conewago L. M. S., 13; Harrisburgh Market Square, 113 09, Y. P. S. C. E., 75; — Westminster, 3; Middletown 1st, 15; Shippensburg sab-sch, 30; Waynesboro, 25 41. *Chester*—Bethany, 13; Fagg's Manor, 50; Wayne, 25 78. *Clarion*—Bethesda, 7; Oil City 2d, 6. *Erie*—Belle Valley, 6; Sugar Grove, 3. *Huntingdon*—Houtsdale, 13 20; Pine Grove Y. P. S. C. E., 2. *Kittanning*—Cherry Tree, 4; Middle Creek, 5; Tunnelton, 2 50. *Lackawanna*—Ararat, 3; Gibson, 2; Wilkes Barre Memorial, 50; Wyoming, 14. *Lehigh*—Allen Township sab-sch work in Ningpo, 7, McKee Band work in Ningpo, 30; Easton 1st Home School work in Ningpo, 50; Hazleton, 130 52; Middle Smithfield High-

land Grove sab-sch for Ningpo, 2; Pen Argyle sab-sch for Ningpo, 13 50; Pottsville 1st sab-sch for Ningpo, 17 91; Shenandoah sab-sch, 5; South Eastonsab-sch for Ningpo, 10; Tamaqua sab-sch for Ningpo, 10; Upper Lehigh sab-sch for Ningpo, 25; Upper Mount Bethel sab-sch for Ningpo, 5; White Haven, 14 26, Y. P. S. C. E., 15, Jr. Y. S. C. E., 8; Cash for Ningpo, 8 88. *Parkersburg*—Kingwood, 11 65. *Philadelphia*—Philadelphia Bethany 49 28, sab-sch, 51 52; — Cohocksink sab-sch, 9 70; — Gaston sab-sch, 20 26; — Peace German, 5; — West Hope, 20 18; — West Spruce Street, 159, Y. P. S. C. E., 25. *Philadelphia North*—Doylestown Y. P. S. C. E., 13; Frankford, 32 29, Y. P. S. C. E., 2 10; Norristown 1st, 230; Torresdale Macalester Memorial, 2 25; Wissinoming, 5. *Pittsburgh*—Forest Grove Y. P. S. C. E., 15; Middletown, 17; Pittsburgh Central, 100; — East Liberty, 96 84, sab-sch, 92 27; Raccoon, 64 73, sab-sch, 6 26. *Redstone*—Laurel Hill, 41 19; Round Hill, 21. *Shenango*—Rich Hill sab-sch, 2 75. *Washington*—Washington 1st, 53; — 3d Y. P. S. C. E., 5. 2,217 92

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 23. 23 00

TENNESSEE.—*Holston*—Chucky Vale, 1; Lamar, 1. 2 40

TEXAS.—*Austin*—Austin 1st Mrs. H. H. McLane, 10; Fort Davis, 3 70, sab-sch, 2 30, Y. P. S. C. E., 1. *Trinity*—Albany, 9 15; Mary Allen Seminary Missionary Society, 25. 51 15

UTAH.—*Boise*—Boise City 1st Y. P. S. C. E., 5. 5 00

WASHINGTON.—*Olympia*—Woodland, 5. 5 00

WISCONSIN.—*La Crosse*—Greenwood, 8, sab-sch, 2. 2 40

MADISON—Highland German, 3 38; Pulaski German, 4. 4 00

MILWAUKEE—Beaver Dam 1st sab-sch, 25; Milwaukee Westminster sab-sch, 2 09, "Birthday," 1 76. *Winnebago*—Shawano Y. P. S. C. E., 5. 51 17

#### WOMEN'S BOARDS.

Women's Board of Philadelphia, 1,363 79; Women's Board of New York, 3,837 50; Women's Board of South West, 700; Women's Occidental Board, 1,178 87..... \$7,079 16

#### LEGACIES.

Estate of John S. Davison, deceased, 1,235 55; estate of Moses Boggs, deceased, 400; estate of Joseph H. Edwards, deceased, 2,486 78.... \$4,112 38

#### MISCELLANEOUS.

Walter Carter, 100; a believer in missions, Pittsburgh, for salary of G. A. Goddahn, 50; T. A. Bigelow, 13 50; for Ruth, 100; H. L. J., 100; Cash, 64 cts.; part of the Tenth, 8 00; Miss Prentiss, Special Laos Fund, 8; Frank L. Marshall, 10; D. B. Gamble, 300; F. S. P., 50; J., 20; Mrs. Pembroke, for boat "Willie," 450; Prof. R. O. Wilder, 5; Mrs. Helen J. Swift, Ypsilanti, Mich., support of John Jolly, 60; C. H. Chapin, Crete, Neb., 5; Belfast, Me., Congregational O. E., 5; Mrs. Albert B. King, N. Y., 80; John Ingila, Clayville, Penn., 25; Mrs. Thyrza Gray and daughter, Special Laos Fund, 2; S. A. Rankin, N. Y., 5; Mrs. Helen D. Mills, 35; Geo. T. Crissman, D. D., and family, South Denver, Col., 60; Eliesadie, N. Y., sab-sch, 2; two sisters, Special Laos Fund, 15; H. F. Walker, St. Joseph, Mo., 100; Canandaigua, 150; Friends in Ness and Hodgeman Counties, Kansas, per W. H. Howell, 2; Friend of Laos, Special Laos Fund, 100; E. A. K. Hackett, Ft. Wayne, Ind., 50; in memorial "A," Special Laos Fund, 5; E. H. Porter, 5; J. B. Davidson, 90; Collection at a popular meeting of the Synod of New Jersey, 54 90; F. O. S., 50; M. J. Butler, 10; a friend in Chicago, 8; Rev. E. M. Atwood, 1; G. W. Russell, 50 cts.; Henry J. Petram, 10; Mrs. J. E. Allen, Special Laos Fund, 2; a steward, 5; C. Fenna, 52; J. H. Cobant, Chester, Ill., 10; Rev. T. C. Winn, Kanawha, Japan, Special Laos Fund, 35; W. J. McKee, China, Special Laos Fund, 10; a friend, 30 25..... \$2,363 79

Total received during October, 1893..... \$ 25,832 39

Total received from May 1, 1893 to October 31, 1893..... 156,965 86

Total received from May 1, 1892 to October, 31, 1893..... 181,518 43

Decrease..... \$ 24,553 87

WILLIAM DILLER, JR., Treasurer,  
53 Fifth Avenue, New York City.

## RECEIPTS FOR FREEDMEN, OCTOBER, 1893.

ATLANTIC.—Fairfield—Ladson Chapel, 2. Knox—Riceboro and Good Will Mission, 4. 5 00  
BALTIMORE.—Baltimore—Annapolis 1st, 7 80; Baltimore 2d, 8; — Boundary Avenue, 85 85; Frederick City, 4. Washington City—Washington City Metropolitan, 18. 71 05

CALIFORNIA.—Los Angeles—El Cajon, 29 65; Los Angeles 1st, 60 85; Monrovia, 1 40; Redlands, 13 10. San José—Cayucos, 5. 109 80

CATAWBA.—Yadkin—Freedom sab-sch, 4 10; Logan sab-sch and ch., 1 50. 5 60  
COLORADO.—Boulder—Valmont, 15 cts. Pueblo—Pueblo 1st, 3 68. 73

ILLINOIS.—Alton—Salem German, 8; Woodburn German, 2; Zion German, 1 69. Chicago—Chicago 1st, 60 10; — Bethany, 2; — Booth 1st Y. P. S. C. E., 6; Evanston 1st, 21 08. Freeport—Elizabeth, 1 70. Mattoon—Albion, 5; Moweaqua, 4; Paris, 4; Pleasant Prairie, 7 50. Peoria—Eureka, 10 05. Rock River—Aledo, (sab-sch, 10 71), 14 21; Millersburg, 3 40; Princeton Y. P. S. C. E., 15. Schuyler—Rushville, 4 25. 163 99

INDIANA.—Crawfordsville—Lafayette 2d, 49 87; Rockville Memorial, 2 28; Spring Grove, 23 75. Fort Wayne—Salem Centre, 2 40. Indianapolis—Greenwood sab-sch, 7; Indianapolis 1st, 61 11. Logansport—Union, 4 65. Vincennes—Olive Hill, 2. 161 96

INDIAN TERRITORY.—Chowata—Chocataw Nation, Per E. G. Haymaker, 102 50; Per Miss Lucy Howard, 14 85. 117 35

IOWA.—Cedar Rapids—Shellsburg, 3 40. Des Moines—Des Moines Westminster, 1 35. Iowa—Birmingham, 3 20; Keokuk Westminster, 6; Libertyville, 2 63; Mount Pleasant, German, 10; Ottumwa East End, 5. Iowa City—Washington, 1; West Branch, 4 23. 85 81

KANSAS.—Neosho—Humboldt, 4 50. Topeka—Lawrence, 15 30; Riley Centre German, 2. 21 80

KENTUCKY.—Ebeneser—Covington 1st, 110 32. Transylvania—Harmony, 2. 112 32

MICHIGAN.—Detroit—Brighton, 2; Ypsilanti, 2 50. Lansing—Concord, 8 61; Tekonsha, 3 15. Potoskey—Potoskey, 2. 18 26

MINNESOTA.—Minneapolis—Minneapolis Stewart Memorial, 14 88. Winona—Lanesboro, 1. 15 38

MISSOURI.—Kansas City—Sedalia Broadway sab-sch, 4 35. Ozark—Buffalo, 1 00. Platte—Union, 1. St. Louis—Bethel, 6; Bristol, 3; Kirkwood, 27 50. 41 85

NEW JERSEY.—Elizabeth—Elizabeth Westminster sab-sch, 23 78; Liberty Corner, 4; Pluckamlin, 4; Roselle, 2 23. Monmouth—Oranbury 2d, 4; South Amboy, 1. Morris and Orange—Madison, 5 30; Morristown South Street, 72 08; Orange 1st, 50; Central, 300; Whippany, 11 65. Newark—Newark 2d, 23 04; — High Street, 30 50. New Brunswick—Dayton, 2 30; Dutch Neck, 40; Trenton 1st, 100 60; — Prospect Street, 34. West Jersey—Camden 2d, 10. 617 47

NEW YORK.—Albany—Mariaville, 6. Binghamton—Binghamton 1st, 56 55. Buffalo—Buffalo Bethlehem, 1 85; — Westminster, 9 68. Columbia—Hudson sab-sch, 25. Genesee—Warsaw, 25. Geneva—Romulus, 23 68. Nassau—Roslyn, 4 32. New York—New York Allen Street, 2; — Madison Square, 30; — Ninth, 20. Niagara—Albion, 12. North River—Amenia South, 16 43; Newburgh Calvary, 18 25. Rochester—Livonia, 5. St. Lawrence—Oswegatchie 2d, 4 20. Steuben—Arkport, 25 cents; Cuba, 9 08. Ulster—New Hartford, 15 65; Vernon Centre, 3 17. 878 81

OHIO.—Athens—Amesville, 3 25; New England, 1 75. Bellefontaine—Bellefontaine 1st, 3 17. Cincinnati—

Cincinnati 7th sab-sch, 25. Cleveland—Cleveland 2d, 10; — Euclid Avenue, 37 50; — Madison Avenue, (sab-sch, 6 07), 9 43. Columbus—Columbus Broad Street, 2 50. Dayton—Blue Ball, 6; Dayton Memorial, 11. Marion—Jerome, 2 50. Maumee—Tontogony, 4. St. Clairsville—Freeport, 1. Steubenville—Harlem, 5; Ulrichville, 5. Zanesville—Chandlersville, 2 80; Dresden, 3 33; Zanesville 2d, 15 87. 149 20

PENNSYLVANIA.—Allegheny—Sewickly, 37 70; Vanport 1st German, 5. Blairsville—Plum Creek, 50. Butler—Butler, 24 03; North Washington (sab-sch, 15 16), 25 16; West Sunbury, 14. Carlisle—Upper Path Valley, 5; Waynesboro, 3 85. Chester—Kennett Square, 6; West Chester 1st, 23 71. Clarion—Big Run 1st, 2; Oil City 2d, 4; Penfield, 4. Erie—Fairfield, 4. Huntingdon—Hollidaysburg (sab-sch, 3 77), 30 11; Houtsdale, 2. Kittanning—Apollo, 43; Cherry Tree, 1; Glade Run, 14 54; Jacksonville, 10; Saltsburg, 20; Slate Lick, 6. Lackawanna—Harmony, 10; Scranton 1st, 218; — Green Ridge Avenue, 19 50. Lehigh—Haselton, 34 37. Northumberland—Lewisburg, 29; Williamsport 1st, 10. Philadelphia—Philadelphia 1st, 6 06; — 3d, 39 41; — Wylie Memorial, 6 50. Philadelphia North—Hermion, 20. Pittsburgh—Bethany Bridgewater sab-sch, 7 18; Bethel, 33; Highland, 10; Oakmont 1st, 15; Pittsburgh Bellefield, 5; — East Liberty (sab-sch, 46 14), 94 56; — Knoxville, 9; Raccoon (sab-sch, 5), 75 26. Washington—Washington 1st, 25 50; Wheeling 1st, 26 14. Wellsboro—Knoxville, 1. 1,072 68

SOUTH DAKOTA.—Central Dakota—Huron, 13 56. Southern Dakota—Parker, 12. 25 56

WASHINGTON.—Puget Sound—Sumner, 3. 3 00

WISCONSIN.—Milwaukee—Milwaukee Calvary, 19; — Immanuel, 100. 119 00

## MISCELLANEOUS.

Woman's Executive Committee, \$311 48. Fusan Koka, 2; Mr. H. B. Sillman, Cohoes, N. Y., 100; Mrs. Caleb S. Green, Trenton, N. J., 100; A Friend of Missions, Pittsburgh, Pa., 50; Prof. R. E. Willet, Greenfield, Ill., 5; Mrs. Helen Watson, Pittsburgh, Pa., 5; F. C. S., Philadelphia, Pa., 25; T. W. Woodward, Wells, Minn., 25; Cash, Moline, Ill., 3; Board of Education, Philadelphia, Pa., 25; California, East Los Angeles, Cal., 400; A. McIntyre, Philadelphia, Pa., 50; Woman's Presbyterian Society, Erie, Pa., 10; Synodical Home Mission Society, Rochester, N. Y., 10; "O Penna.", 8; "P.", Elizabeth, N. J., 60. \$4,080 48

Total receipts from Churches..... 3,149 23  
Total receipts for October..... 7,229 80  
Previously reported..... 92,331 15

Total receipts to date..... 99,560 95  
Receipts during corresponding period of last year..... 47,696 32

Increase..... \$51,864 13

JOHN J. BRACON, Treasurer,  
516 Market Street, Pittsburgh, Pa.

## RECEIPTS FOR HOME MISSIONS, OCTOBER, 1893.

ATLANTIC.—South Florida—Upsala Swedish (sab-sch, 40 cts.), 3. 3

BALTIMORE.—Baltimore—Baltimore 2d, 30; — Covenant Y. P. S. C. E., 3; Highland, 3; Paradise, 6. New Castle—Head of Christiana, 8; Wilmington Rodney Street, 50. Washington City—Hyattsville, 25; Washington City Metropolitan, 35; — Western sab-sch Missionary Society, 80; Rev. W. H. Edwards, 10. 206

CALIFORNIA.—Benicia—Belvidere Station, 2 65; Crescent City, 13 05; Freestone, 16 55; Fulton, 9; Napa, 345 50; Pope Valley, 10. Los Angeles—Oucamonga, 6; Pine Grove, 3; San Bernardino, 50; San Pedro, 2 40; Westminster, 10; Wilmington, 3 10. Sacramento—Dunsmuir, 8 40; Elk Grove, 5 55; Hornbrook Station, 1 70; Ione, 4 35; Vias, 1 70. San José—Ben Lomond, 1 75; Felton, 55 cts.; Santa

Clara, 10; Shandon, 25. Stockton—Grayson, 10. 539 25  
COLORADO.—Boulder—Holyoke Station, 20; Valmont, 90 cts. Denver—South Denver 1st, 25; Valverde, 3 53. Pueblo—Pueblo 1st, 15 51; Rocky Ford, 5; Revere, 10; Trinidad 2d, 5. 25 26

ILLINOIS.—Alton—Salem German, 9; Upper Alton, 6; Woodburn German, 9; Zion German, 5. Bloomington—Bement sab-sch, 1 53. Cairo—Carmi, 40; Equality, 4. Chicago—Brookline, 5; Chicago 1st, 123 67; — Hope Mission, 20 28; — Scotch Y. P. S. C. E., 8; Evanston 1st, 87 82; Itaska, 3; Lake Forest, 578 14. Freeport—Oedarville "tithe," 5; Marengo sab-sch, 16 94; Ridott, 7 50. Rock Run "tithe," 5; Winnebago, 51. Mattoon—Paris, 24 80. Peoria—Galesburg, 15 08; Yates City 1st, 18. Rock River—Aledo (sab-sch, 27 03), 54 33; Kewanee 1st, 4; Morrison sab-sch, 3 08; Norwood, 41 15. Schuyler—

Kirkwood (sab-sch, \$ 50) (Y. P. S. C. E., 1 50); 5; Perry, 1,338 79  
**INDIANA**—*Cravensfordville*—Rockville Memorial, 28 27.  
*Fort Wayne*—Elkhart, 14. *Indianapolis*—Hopewell Y. P. S. C. E., 5 25. 47 58

**INDIAN TERRITORY**—*Sequoyah*—Park Hill, 25; Rev. A. D. Jack, Tithe, 15. *Choctaw*—Bethel, \$ 50; Pine Ridge, 1 50; San Bois, 3. 47

**IOWA**—*Corning*—Anderson, 4; Brooks, 3; Conway and Station, 8 53; Nodaway, 2; Prairie Chapel, 4 53. *Des Moines*—Allerton, 10; Des Moines Westminster, a balance 70 cts.; Holland sab-sch, \$ 50; Newton sab-sch, \$ 94. *Dubuque*—Lime Spring, \$ 25; Manchester, 5; Rowley, 6 33; Walker, 6 12. *Fort Dodge*—Coon Rapids, 25; Dedham, 8 50; Fonda (sab sch 1), 10. *Iowa*—Keokuk Westminster (sab-sch, 2 28). *Iowa City*—Hermion, \$ 60; Red Oak Grove, 6; Union, 4 10; Washington, 5 97. *Sioux City*—Meriden sab - sch, \$ 33; Sioux Co. 2d German, 4 10. *Waterloo*—Morrison, 6 50; Williams, 4 53. 185 33

**KANSAS**—*Emporia*—Emporia Arundel Avenue sab-sch, 1; Hamilton, 1 50; Potwin, 3; Reese, 2 55. *Larned*—Burton, J. M. Pugh, 5; Larned, Band of Workers, 4 75; Marquette, 2 15; Roxbury, 5 24; Sylvia, 1 16; Valley Township, Ladies' Aid Society, 10. *Neosho*—Scammon, 15. *Solomon*—Concordia, 47 29; Lincoln Y. P. S. C. E., 7; Scandia, 1 65; Scotch Plains, 1 85; Rev. R. Arthur "Tithe," 5. *Topeka*—Oak Hill, 5; Topeka Westminster (sab-sch, 2 88); (The Gleaners, 2), 4 53; Wamego (Rev. H. M. Shockey, 2 50), 6. 154 46

**KENTUCKY**—*Ebeneser*—Dayton, 5. *Louisville*—Louisville Warren Memorial, 25. *Transylvania*—Harmony, 4 34

**MICHIGAN**—*Detroit*—Brighton, 10; Detroit Bethany sab-sch, 7 15; East Nankin, 10; Unadilla 1st, 7 27; Ypsilanti (Y. P. M. Society, 5), 41 06. *Flint*—Avoca, 3; Port Hope, 5. *Grand Rapids*—Grand Rapids 1st, sab-sch, 10 03. *Kalamazoo*—Richland, 37 46; "H. R.," 10. *Lansing*—Concord, 18 35; Onondio Y. P. S. C. E., 30 30; Windsor sab-sch, 5. *Petoskey*—Harbor Springs, 13; Mackinac City, 5. *Saginaw*—West Bay City, Covenant, 2. 129 61

**MINNESOTA**—*Duluth*—McNair Memorial, 4. *Mankato*—Kinbrae, 1; St. James Westminster (Mission Band, 5), 11; Through Rev. Hugh Alexander, 5 49. *Minneapolis*—Crystal Bay, 8; Long Lake, 8; Minneapolis Stewart Memorial, 25. *Red River*—Sabin, 2; Scotland, 8. *St. Paul*—Hamline, 4; Stillwater, 10; Warrendale, 3; White Bear Mounds View Station, 3 31. *Winona*—Oronoco, 2 50; Owatonna, 7 15; Preston, 8 25. 105 52

**MISSOURI**—*Kansas City*—Kansas City 3d, 5;—Linwood, 8 95. *Ozark*—Buffalo, 3; Conway, 3; Joplin 1st, 11 18;—2d, 1; Lone Elm, 1. *Palmersburg*—Lingo, 4; Salem, 1; Sullivan, 4 30. *Platte*—King City, 11; Rockport, 17; Union, 2. *St. Louis*—Bristol, 2; Kirkwood (sab-sch, 60 64), 115 47; Rolla, 25; St. Louis Cote Brillante Y. P. S. C. E., 9 15;—North, 25; Washington, 17 40. 263 10

**MONTANA**—*Helena*—Pony, 6 30. *Great Falls*—Armella, 12; Lewistown, 8; Nelhart, 1 60; White Sulphur Springs, 4 95. 33 85

**NEBRASKA**—*Hastings*—Lysinger, 2 75. *Kearney*—North Platte, 19 78; St. Paul, 14. *Nebraska City*—Alexandria, 11. *Nobara*—Emerson, 6; Pender, 11 55; Winnebago Indian, 8. *Omaha*—Omaha Blackbird Hills, 1 60; Tekama, 6 35. 93 26

**NEW JERSEY**—Synodical, 54 90. *Elizabeth*—Elizabeth 1st (Murray Missionary Association, 86 70), 274 99;—Siloam sab-sch, 6 41; Plainfield 1st, 45; Roselle, 18 30. *Monmouth*—Crabury 2d, 23 04; Freehold 1st, 33 65; Mount Holly (Mrs. A. C. Bullock, 100), 215. *Morris* and Orange—Boonton (sab-sch, 30 53), (Infant Class, 13 11), 41 78; Madison, 23 84; Mendham 1st, 7; Morristown South Street additional, 150; Orange Central, 400; Schooley's Mountain, 28; South Orange Trinity sab-sch, 23; Whippany, 11 65. *Newark*—Newark 2d, 78 29;—Park sab-sch, 30. *New Brunswick*—Dayton, 14 20; Trenton Prospect Street, 24. *Newton*—Bloomsbury, 10 53; Branchville (sab-sch, 7), 30. *West Jersey*—Bridgeton 2d sab-sch, 28; West, 100. 1,633 11

**NEW MEXICO**—*Arizona*—Sacaton 1st Indian, 20. *Rio Grande*—Socorro Spanish, 5. *Santa Fe*—J. A. Gutierrez, 10. *F. Maca*, 1. 36

**NEW YORK**—*Albany*—Albany 6th, 15; Ballston Centre, 15; Broadalbin, 1 50; Mayfield Central, 30; Menands Bethany, 75 74. *Binghamton*—Binghamton 1st, 353 43; Preble, 6. *Boston*—Antrim, 10 50; Lawrence German, 25; Newport, 30. *Brooklyn*—Brooklyn 1st, add'l, 50;—2d, Mrs. A. I. Bulky, 23 50;—Cumberland St., 15;—Lafayette Avenue, 1 125;—Throop Avenue, 53;—Westminster in part, 280 26; West New Brighton Calvary, 18. *Buffalo*—Buffalo Bethlehem, 8 14;—Central, 7 25;—Westminster, 53 10; Lancaster Y. P. S. C. E., 10; Old Town, 3 63; Sherman, 25; Tonawanda Mission, 1. *Chester*—Big Flats, 25 30; Havana, 2; Newfield (sab sch, 2), 11; Pine Grove, 20. *Columbia*—Angram Lead Mines (Y. P. S. C.

E. 4), 8 40; Austerlitz, 1 48; Cairo, 5; Durham 1st (sab-sch, 3 13) (Y. P. S. C. E., 5 33), 8 46;—2d, 3; Hudson sab-sch, 126; Spencertown, 4 13. *Hudson*—Amity, 13; Jeffersonville German, 5; Nyack, 36; Ridgebury, 4 17. *Long Island*—Sag Harbor 1st, 38. *Lyons*—Sodus Centre, 5. *Naseau*—Islip, 70; Jamaica, 65 33; Oyster Bay, 28; Roslyn, 4 93. *New York*—New York Canal Street, 21;—Riverdale, 167 66;—West End sab-sch, 17 94;—Zion German sab-sch, 5. *Niagara*—Albion, 60; Lockport 1st (sab-sch, 50) (Boys Training Club, 1), 55; Tuscarora Mission, 4 78. *North River*—Cold Spring, 55; Highland Falls, 4 25; Rondout sab-sch, 16 41. *Otego*—Laurens, 6 34; Oneonta 1st sab-sch, 70 10. *Rochester*—Chili, 23; Pittsford, 23 30. *St. Lawrence*—Gouverneur 1st, 50; Potsdam, 129. Sackett's Harbor, 6 54. *Steuben*—Arkport, 5 73; Canase, 10;—Syracuse—Marcellus, 15; Oswego Grace, 100. *Troy*—Argyle, 7; Cohoes, 60 49; Hoosick Falls (sab-sch, 8 84), 44 14; Schaghticoke, 12. *Utica*—Ilion sab-sch, 10; Lyons Falls, 7. *Oneida*, 68 10; Utica Bethany, 59 11; Vernon Centre, 2 93. *Westchester*—Irvington, 534 05; Mt. Vernon 1st (Y. P. S. C. E., 2 01) (Jr. Y. P. S. C. E., 20), 259 38; Rye, 144 03. 5,160 64

**NORTH DAKOTA**—*Fargo*—Broadlawn, 8; Buffalo, 1 73; Casselton, 1 50; Clifford Station, 5; Durbin, 1 42; Grand Rapids, 1 26; La Moure, 3 68; Leal, 2; Lisbon, 6 15; Mapleton, 3 30; Sanborn, 2 50; Sheldon Y. P. S. C. E., 4; Tower City, 4 31; A Minister's Tithe, 2 93. *Femina*—Canton, 4; Crystal, 3; Elkmont, 1; Hoople, 3; New Hope, 1 30; Webster Chapel, 4; Rev. R. Weir, 5. 69 05

**OHIO**—*Athens*—"A Minister's Tithe," 2 93. *Bellefontaine*—Bellefontaine 1st, 19 08; Galion 1st sab-sch, 2 75; Mansfield, 2 45. *Chillicothe*—Bainbridge, 3 78; New Market, 1 50. *Cincinnati*—College Hill, 131 15. *Cleveland*—Cleveland Euclid Avenue, 233 49;—Woodland Avenue (sab-sch C. Day, 44 30), 244 30; Kingsville, 4 45. *Columbus*—Columbus Broad Street, 45 62; Mount Sterling, 3 25. *Dayton*—Camden, 2 70; Somerville, 4. *Huron*—Sandusky, 52 30. *Lima*—St. Mary's 1st, 101 03. *Mahoning*—Canton 1st Y. P. M. Soc'y, 13. *Marion*—Kingston, 3 66; Marion Y. P. S. C. E., 5. *Portsmouth*—Decatur, 7; Rome, 4. *St. Clairsville*—Short Creek, 17. *Steubenville*—East Liverpool 2d, 3 03; Island Creek, 15; Minerva, 10; New Hagerstown, 2 64; New Philadelphia, 13; Oak Ridge, 6 50; Toronto, 17; Uhrichville sab-sch, 5. *Wooster*—Doylestown, 7. *Zanesville*—Granville 1st, 40; Zanesville Putnam, 50. 1,070 47

**OREGON**—*East Oregon*—Baker City, 4 50; Kilikitt 2d, 10 85. *Portland*—Bethany German, 25; Portland 1st, 397 23;—Calvary, 23 05. *Southern Oregon*—Marshfield, 6 10. *Willamette*—Octorara, 4; Salem, 10; Sinalua, 8 10; Spring Valley, 1; Yaquina Bay, 4 75. 489 58

**PENNSYLVANIA**—*Allegheny*—Avalon, 10; Tarentum, 14 57. *Blairsville*—Plum Creek, 50; Poke Run (sab-sch, 21 31), 58. *Butler*—North Washington sab-sch, 11 43. *Carlisle*—Harrisburg Market Square, 255 01;—Westminster, 7 78; Waynesboro, 23 12. *Chester*—Bryn Mawr additional, 1; Calvary, 53 50; Honey Brook, 69 50; Media, 190 40. *Clarion*—Academia, 3 10; Beech Woods, Mrs. Elizabeth Nelson, 1. *Erie*—Belle Valley, 6; Cambridge, 5. *Huntingdon*—Clearfield, 44 15; Houtzdale, 13 40; Lower Tuscarora, 23 50; Milesburg, 6; Moshannon and Snow Shoe, 4; Osceola, 17 60; Tyrone 1st, 50. *Kittanning*—Cherry Run, 8; Jacksonville, 10; Leechburg, 43; Rural Valley, 9; Smicksburg, 2; Tunnelton, 2 50. *Lackawanna*—Athens, 59; Dunmore, 8 35; Wilkes Barre Memorial, 50. *Lehigh*—Mountain, 11; Reading Olivet, 30; White Haven, 20. *Northumberland*—Shamokin 1st, 25 36. *Parkersburg*—"A Minister's Tithe," 2 92. *Philadelphia*—Philadelphia Bethany sab-sch, 5;—Bethlehem, 41;—Cohocksink (sab-sch, 8 85), (2d Street Mission, 6 15), 15;—Gaston sab sch, 20 26. *Philadelphia North*—Carmel, 5; Frankford, 33 29; Germantown Redeemer 30; Jenkintown Grace, 6 30; Norristown 1st, 154 57; Overbrook, 148 33; Torresdale Macalester Memorial, 4 34; Winsinoming, 5. *Pittsburgh*—Edgewood, 23 67; Finleyville, 13 29; Oakmont 1st, 43; Pittsburgh 1st W. R. M., 25;—East Liberty (sab-sch, 61 59), 195 05;—Shady Side, 680. *Redstone*—Mount Vernon, 4; Friends, 6. *Shenango*—Sharpsburg, 4 02; Unity, 25. *Washington*—Cameron, 10; Upper Buffalo, 75; Washington 1st, 47 70; West Alexander, 125. *Wellsboro*—Knoxville, 2; Rev. J. B. Woodward, 5. *Westminster*—Centre, 50; Leacock (sab-sch, 1 66), 38 69; Wrightsville, 12. 3,228 88

**SOUTH DAKOTA**—*Aberdeen*—Huffman, 3 15; Pierpont, 4; Uniontown, 6. *Black Hills*—Camp Crook, 3 50; Naahville, 8; Rapid City 25. *Central Dakota*—Alpena, 4 55; Artesian, 8 55; Bethel, 3; Colmar, 3 25; Forestburg, 6 15; Hitchcock, 4; House of Hope, 1; Madison, 10; Rose Hill, 5 29; Wentworth, 1 70. *Dakota*—Ascension, 6. *Southern Dakota*—Alexandria, 8. 103 34

**TENNESSEE**—*Holston*—Chucky Vale, 1 50; Lamar, 1 50. *Union*—Untia, 2; Rev. J. M. Hunter "Tithe," 5. 10

TEXAS.—Austin—Alpine 10; Austin 1st, Mrs. H. H. Mo-  
Lane, 10; Cibola Additional, 4; Fort Davis, 30; Marfa,  
10; Pearsall, 2 50. Trinity—Pecan Valley, 3; Sipe  
Springs, 5; Windham, 3. 76 50

UTAH.—Utah—Nephi, 2; Ogden 1st, Friends, 13 95. 14 95

WASHINGTON.—Olympia—Buckley, 50 cts.; Puyallup,  
3. Puget Sound—Mount Pisgah, 3 65. Walla Walla—  
Palouse, 4 50; Starbuck, 9. 19 65

WISCONSIN.—Chippewa—Big River, 13. La Crosse—  
North Bend, 5. Madison—Columbus, 5; Highland Ger-  
man, 3; Madison St. Paul's German, 6; Middleton, Ger-  
man, 3 50; North Freedom, 5; Pulaaki German, 4. Mil-  
waukee—Horicon, 13 16; Mayville, 5 65; Milwaukee  
Westminster sab-sch, 2 09; Minnesota Junction Station,  
3 35; Racine Bohemian, 5. Winnebago—Little River, 10;  
Neenah (sab-sch, 33 69), (Y. P. S. C. E., 25,) 159 89; Ox-  
ford, 2 61; Stiles, 2 26. 247 41

Woman's Executive Committee of Home Mis-  
sions..... \$ 23,456 56

Total received from Churches..... \$37,811 06

## LEGACIES.

Legacy of G. M. Wallace, dec'd, late of Erie,  
Pa., 10; Irwin M. Wallace, dec'd, late of Erie,  
Pa., 10; Moses Boggs, dec'd, late of St. Clair-  
ville, O., 400; John S. Davison, dec'd, late of  
Oranbury, N. J., 1835 55; Jesse Ebersole, dec'd,  
late of Penna, 231 67..... \$ 1,867 22

## MISCELLANEOUS.

Mrs. Mary A. Crane, Phelps, N. Y., 60; North  
Parma, N. Y., 5; M. T. Baldwin, Montrose,  
Mass., 10; The Misses Clark, 25; "J., " 20; "A  
Friend of Home Missions in Washington Co.,  
23; "Two Sisters," 50; Mrs. Susan, C. Dickin-  
son, Dunkirk, N. Y., 10; Prof. R. C. Wilder,  
Greenfield, Ill., 5; Mrs. William Staiger, At-  
lantic City, N. J., 1; Mary B. Gillespie, Gal-  
latin, Mo., 10; Mrs. Helen D. Milla, Tunkhan-  
nock, Pa., 25; S. A. Rankin, N. Y. City, 5; Rev.  
J. L. Lord, Laingsburgh, Michigan, 1; "Friend,  
Canandaigua, N. Y., 150; Unknown Donor, N.  
Y. City, 5; Mrs. E. W. B. Hildreth, South-  
ampton, N. Y., 5; "Our Workers," Tucson,  
Arizona, 10; P. M. Anderson, Iowa, 45 cts.; C.  
F. Goodwin, Rochester, N. Y., 26; Mrs. Samuel  
M. Llan, in memory of Stephen Oliver Brown  
and Margaret Brown, deceased, 3,000; Mrs. H.  
B. Williams, Chocoutot Centre, N. Y., 6; Mrs. D.  
Booley, Lakeville, N. Y., 10; Mary E. Wood-  
hams, Santa Clara, Cal., 5; Mrs. Samuel W.  
Wallace, New Florence, Pa., 10; Rev. T. Will-  
iston, Ashland, N. Y., 5; Robert P. Brodhead,  
Geneva, N. Y., 20; In memory of Rev. John S.  
Atkinson, deceased, 10; Mrs. V. L. Ehrman,  
Baden, Pa., 10; Rev. David Caldwell, 10; "A  
Steward," 5; "O. Penna., " 14; Rev. Ezra F.  
Mundy, Metuchen, N. J., 10; J. H. Conant,

Chester, Ill., 10; Meeker Trust Fund, 20; In-  
terest on John C. Green Fund, 40; Interest on  
Permanent Fund, 250..... \$ 2,291 45

Total received for Home Missions, October, 1893, \$42,569 75

Total received for Home Missions, from April 1,

1893..... \$227,379 36

Amount received during same period last year, \$223,991 30

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND,  
OCTOBER, 1893.

Albany—Chariton, 15 25; Broadalbin, 4 04; Mayfield,  
3 77. Binghamton—Binghamton First, 70 69; Preble,  
4 70. Brooklyn—Brooklyn Throop Avenue, 97; West New  
Brighton Calvary, 1. Buffalo—Buffalo Westminster, 8 30.  
Champlain—Peru, 4. Columbia—West Durham, 2; Dur-  
ham 1st, 5; Hudson sab-sch, 25; Cairo, 8; Spencertown,  
7 64; Austerlitz, 1 10. Genesee—Bergen 1st Congrega-  
tional, 3 09. Geneva—Geneva 1st, 37 23;—North, 225 89.  
Hudson—Jeffersonville German, 4; Greenbush, 5; Hope-  
well, 21. Lyons—Joy, 3. Nassau—Oyster Bay, 25; Smith-  
town, 14 73; Huntington 1st, 45. Niagara—Lockport 1st,  
25; Albion, 12. Rochester—Rochester Westminster, 14.  
St. Lawrence—Potsdam, 12. Steuben—Campbell, 10; Ark-  
port, 19 cts.; Andover, 10; Canaseraga, 5. Syracuse—  
Cazenovia 1st, 12 88; Syracuse East Genesee, 9 17. Troy  
—Argyle, 10. Westchester—Huguenot Memorial, 17; Bed-  
ford, 3 58.

Total received for New York Synodical Aid

Fund, October, 1893..... 773 25

Total received for New York Synodical Aid

Fund from April 1, 1893..... 3,943 14

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

## RECEIPTS FOR SUSTENTATION, OCTOBER, 1893.

CALIFORNIA.—Los Angeles—Redlands 1st, 13 15  
CATAWBA.—Southern Virginia—Refuge, 1 00  
COLORADO.—Boulder—Valmont, 3 cts. Pueblo—Pueblo  
Mesa, 5;—1st, 52 cts. 5 55  
ILLINOIS.—Alton—Zion, 1; Salem, 2; Woodburn, 2 15.  
Rock River—Aledo, 60 cts. 5 66  
INDIANA.—Crawfordsville—Rockville Memorial, 45 cts.  
IOWA.—Iowa City—Washington, 20 cts.  
KANSAS.—Larned—Hutchinson, 15 12  
KENTUCKY.—Ebeneser—Dayton, 2 56

Total received for Sustentation, October, 1893... 43 62

Total received for Sustentation, from April 1,

1893..... 10,546 10

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

## RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1893.

BALTIMORE.—Baltimore—Baltimore 2d, 6;—Central,  
26 87; Bel Air, 5 63; Franklinville, 5. New Castle—Dover,  
33; Elkton, 40; Pitt's Creek, 16; Port Penn, 2 60. Wash-  
ington City—Washington City 4th, 103 81;—6th, 48;—  
Metropolitan, 60. 344 90

CALIFORNIA.—Benicia—Lakeport, 6 10; Two Rocks, 10.  
Los Angeles—El Cajon, 45 35; Glendale, 2 50; Hueneme,  
10; Santa Ana, 16 30. 90 25

CATAWBA.—Southern Virginia—Refuge, 1. 1 00

COLORADO.—Boulder—Valmont 37 cts. Denver—Den-  
ver Central, 99 18;—North (sab-sch, 2 25), 6 40. Pueblo  
—Mesa 25; Pueblo 1st, 4 66; Rocky Ford, 7 25. 143 73

ILLINOIS.—Alton—Salem German, 3; Steelville, 1 50;  
Woodburn German, 3; Zion German, 2. Bloomington—  
Champaign, 29 73; Fairbury, 3; Rossville, 4. Castro-  
Anna, 10; Cairo, 8 90. Chicago—Chicago 1st, 60 10;—3d,  
200;—Bethany, 2;—Fullerton Avenue, 40 06; Evanston  
1st, 21 63; Itaska, 5; Lake Forest, 315. Freeport—Free-  
port 2d, 11. Mattoon—Ashmore, 6; Assumption, 8 25;  
Paris, 7 20; Taylorville, 13. Ottawa—Aurora, 10 50.

Peoria—Peoria 1st, 31 72; Prospect, 4. Rock River—  
Aledo (sab-sch, 5 60), 11 30; Coal Valley, 2 50; Dixon,  
31 62; Geneseo, 8 55; Newton, 5 60; Pleasant Ridge, 1 50;  
Rock Island Broadway, 22 80. Schuyler—Elvaston, 5;  
Kirkwood (Y. P. S. C. E.), 1 50; Wythe, 4. 894 91

INDIANA.—Crawfordsville—Lafayette 2d, 28 65; Rock-  
ville Memorial, 4 10. Indianapolis—Bethany, 3 50; In-  
dianapolis 1st, 84 35. Logansport—Crown Point, 5 15;

La Porte, 49 68. Muncie—Union City, 5. New Albany—  
Hanover, 21 53; Seymour, 5; Sharon Hill, 3. Vincennes  
—Olive Hill, 2. White Water—New Castle, 14 25. 219 33

INDIAN TERRITORY.—Cherokee Nation—Park Hill, 9.  
Choctaw—San Bois, 2. Muscogee—Wewaka, 3. Okla-  
homa—Chickasha, 5. 19 00

IOWA.—Corning—Sidney, 3. Council Bluffs—Adair,  
2 50; Council Bluffs, 1st, 14 50. Des Moines—Derby, 2 25;  
Des Moines Westminster, 1; Humeston, 1; Leon, 6 13;  
Newton, 18 66. Dubuque—Hopkinton, 4 53; Lansing 1st,  
4 75. Iowa—Bonaparte, 4; Chequest, 2 10; Keokuk  
Westminster, 10 99; Kosciusko 1st, 3 40; Mount Zion, 3;  
Primrose, 1; Sharon, 2. Iowa City—Brooklyn, 8; Colum-  
bus Central, 4 08; Scott, 5; Washington, 27 69; West  
Branch, 5 35; Williamsburgh, 6. Sioux City—O'Brien Co.  
Scott, 3. Waterloo—Greene, 8; Grundy Centre (sab-  
sch, 1 53), 11; Salem, 9; Tranquillity, 3. 186 76

KANSAS.—Emporia—Genda Springs, 5; Mount Vernon,  
4; New Salem, 6; Oxford, 6; Peabody, 11; Walnut Valley,  
3; Wichita Lincoln Street, 2 83;—West Side, 3 36; Win-  
field, 13. Highland—Frankfort, 4; Hiawatha, 10 50;  
Highland, 7 66. Larned—Hutchinson, 12; Sterling, 5.  
Neosho—Osage 1st, 7. Oberne—Hays City, 6 61; Phil-  
lipsburg, 2. Solomon—Cheever, 3. Topeka—Lawrence,  
8 33; Sharon, 1 36. 120 26

KENTUCKY.—Ebeneser—Paris 1st, 5. Transylvania—  
Harmony, 3. 7 00

MICHIGAN.—*Detroit*—Brighton, 2. *Kalamazoo*—Edwardsburgh, 2. *Lake Superior*—Menominee, 28 10. *Lansing*—Concord, 5 24; Tekonsha, 3 15. *Monroe*—Jonesville, 7 23.

MINNESOTA.—*Duluth*—West Duluth Westminster, 8 61. *Minneapolis*—Minneapolis Bethlehem, (sab-sch., 4 01); 160; —Franklin Avenue and sab-sch., 7; —Westminster, 180 61. *St. Paul*—Oneka, 1 30; St. Paul 9th, 5; —Westminster, 5; White Bear, 1 50.

MISSOURI.—*Kansas City*—Butler, 9; Nevada Washington Street, 8; Sharon, 3 11. *Osark*—Ash Grove, 10; Buffalo, 1; Ebeneser, 6. *Platte*—Lathrop, 5 35; Savannah, 7 41. *St. Louis*—Emmanuel, 15; Kirkwood sab-sch., 6 13; St. Charles, 20; St. Louis Westminster, 1 95; Webster Grove (sab-sch., 3 75); 96 50; Zosar, 10.

MONTANA.—*Helena*—Helena 1st, 20 50; 20 50. *NEBRASKA*—*Nebraska City*—Adams 4; Sterling, 9. *Niobrara*—Winebag Indian, 5. *Omaha*—Fremont, 6 50; Omaha Knox, 8.

NEW JERSEY.—*Elizabeth*—Cranford (sab-sch., 15); 24; Perth Amboy (sab-sch., 5 00); 25; Roselle, 4 01. *Jersey City*—Jersey City 2d, 34 77. *Monmouth*—Beverly, 45 25; Cranbury 2d, 4; Jacksonville, 2 53; Providence, 1 47. *Morris and Orange*—Boonton, 30 43; East Orange 1st, 165 52; Madison, 33; Mendham 2d, 9; Orange Hillsdale, 129 23. *Newark*—Caldwell, 25 50; Montclair Grace, 30; Newark 1st, 37; 1st, 24 54; —High Street, 37 50; —South Park, 55 12. *New Brunswick*—Amwell 2d, 4 50; Dayton, 4 14; Dutch Neck, 40; Lambertville, 41; Stockton, 6; Trenton 3d, 83 73; 4th, 20. *Newton*—Stillwater, 5. *West Jersey*—Bridgeport, West, 100; Cedarville Osborn Memorial, 23. Salem, 37 08.

NEW YORK.—*Albany*—Ballston Spa, 14; Princetown, 10; Schenectady, East Avenue, 7 50. *Binghamton*—Binghamton 1st, 84 25; Nichols, 3. *Brooklyn*—Brooklyn 1st, 169 16; —Cumberland Street, 13; —South Third Street, 5; Stapleton 1st, Edgewater, 23 33. *Buffalo*—Allegheny, 3; Buffalo Bethlehem, 8 33; —Westminster, 18. *Cattaraugus*—Burdett, 3 50; Monterey, 2 70; Sugar Hill, 4 03; Watkins (sab-sch., 8 13); 25 10. *Columbia*—Catahili, 65 63; Durham, 5 60; Greenville, 6 50. *Geneva*—Manchester, 6; Fen Yan, 20; Phelps, 33 35; Seneca Castle, 5 54. *Hudson*—Amity, 11; Chester, 24 07; Circleville, 11; Otisville, 14; Ridgebury, 1 23. *Long Island*—Amagansett, 30 63; Middletown, 14 71. *Lyons*—Junius, 2. *Nassau*—Huntington, 1st, 54 80; Roelyn, 5 53. *New York*—New York 1st additional, 50; Allen Street, 1; Covenant, 110; East Harlem, 4 50; Mount Washington sab-sch., 5 66; Westminster, West 2d Street, 5. *Niagara*—Albion, 17; Medina, 5. *North River*—Amenia South, 15 45; Freedom Plains, 8; Lloyd, 6 42; Milton, 4; Wappinger's Creek, 7 00. *Otego*—Gilberville, 1st 60; Middlefield, 3 50. *Rochester*—Genesee Village, 44 34; Piffard, 1. *St. Lawrence*—De Kalb, 2; Junius, 3; Gouverneur, 18. *Steuben*—Arkport, 79; Campbell, 10; Hornesville 1st, 17 07. *Syracuse*—Baldwinsville, 15 51. *Troy*—Caldwell, 5; Schaghticoke, 3; Troy Westminster, 37 33. *Utica*—Augusta, 3 11; Ilion and sab-sch., 5 Oneida, 23 49; Whitesboro United, 10. *Westchester*—Bedford 1st additional, 2; Gilead Carmel, 21 23; Katonah, 8; Mahopac Falls, 25; Mt. Vernon 1st, 151; Rye, 106; 8th St., Salem, 12 61; Stamford 1st, 50 58; Thompsonville, 20 50; Yonkers Westminster, 19 41; Yorktown, 14.

NORTH DAKOTA.—*Femina*—Crystal, 6 55. *OMAHA*—*Athens*—Amesville, 4 50. *Bellefontaine*—Bellefontaine 1st, 5 73; Forest, 5; Kenton, 30 11; Marysville, 1 16; North Washington, 1; Patterson, 1; Upper Sandusky, 3 33; Urbana 1st sab-sch., 4 53. *Chillicothe*—New Market, 9 45. *Cincinnati*—Bethel, 4 64; Cincinnati North sab-sch., 5 27; Loveland, 9 70; Pleasant Ridge, 20; Sharonville, 2 34; Springfield, 14. *Cleveland*—Cleveland Euclid Avenue, 57 50; —Madison Avenue (sab-sch., 5 15); 7 24. *Columbus*—Bethel, 1 10; Bremen, 1 50; Central College, 4; Columbus Broad Street, 37 13; London, 6 60; Rush Creek, 4. *Dayton*—Bethel, 10; New Carlisle, 13; New Jersey, 3 68; Oxford, 10; Springfield 2d, 75 83; Xenia, 10. *Huron*—Sandusky, 13 90. *Lima*—Mount Jefferson, 7; Wakarusa, 14. *Makoning*—Ellsworth, 5; Massillon, 2d 33 23; North Jackson, 4. *Marion*—Defoli, 5 37; Marysville, 4 77; Radnor and Thompson, 3 13; Richwood, 5; West Berlin, 1. *York*, 8. *Maumee*—Antwerp, 8; West Bethesda, 10. *Portsmouth*—Hanging Rock, 8 20; Rome, 4. *St. Clairsville*—Bannock, 4; Bellah 2d, 5; Farmington, 3 41; Rock Hill, 6 50; Scotch Ridge, 3 59. *Steubenville*—Linton, 3 50; Madison, 7; New Philadelphia, 12; Oak Ridge, 5; Steubenville 1st, 23 77; Two Ridges, 5 73. *Wooster*—Shelby, 2 90. *Zanesville*—Clark, 6; Granville sab-sch., 3 50; Homer, 3 55; Utica, 16.

OREGON.—*Portland*—Portland Calvary, 13 05; South Portland 4th, 14 73.

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 83 36; Avalon, 7; Concord, 2; Freedom, 8; Hilland, 11 30; Pine

Creek 1st, 8; Sewickly, 55 68. *Blairsville*—Greensburg Westminster, 29 10; Harrison City, 5 53; New Salem, 15 65. *Butler*—Buffalo, 2; Muddy Creek, 3 57; Unionville, 2 46. *Carlisle*—Dickinson, 5; Duncannon, 19; Harrisburgh Market Square, 102 09; Lebanon, 4th Street 44 09; Mechanicsburgh, 6 09; Monaghan, 13; Shippensburg, 37 10; Waynesboro, 6 90. *Chester*—Bryn Mawr, 54 30; Chester 1st sab-sch., 13; Marple, 9. *Clarion*—Academia, 3 45; Brookwayville, 7 03; Clarion, 20 30; Du Bois, 16 83; Greenville, 5 45; Oil City, 2d, 4; Richland, 1 94; Tionesta, 7 20. *Erie*—Bradford, 55 73; Erie Park, 35; Jamestown, 4 33; Mercer 2d, 30; Salem, 2. *Huntingdon*—Altoona 1st, 53 50; Clearfield, 29 07; Houtzdale, 8 50; Logan's Valley, 10; Lost Creek, 9 20; Milltown Westminister, 21 53; Milesburgh, 6; Moshannon and Snow Shoe, 3; Pine Grove, 3 78; Sinking Valley, 7. *Kittanning*—Cherry Tree, 3; Freeport, 11 15; Jacksonsville, 10; Worthington, 5. *Lackawanna*—Great Bend, 8; Scranton German, 18 34; Stella, 13 50; Sylvania, 3; Tunkhannock, 66. *Lekhi*—Easton Brainerd Union, 170 33; South Bethlehem 1st, 3. *Northumberland*—Bald Eagle and Littany, 9; Berwick, 7; Chillisquaque, 45; Berry, 2 50; Lewisburgh, 48; Mahoning (sab-sch., 7 92); 104; New Columbia, 4; Washingtonville, 4; Williamsport 2d, 53. *Philadelphia*—Philadelphia 1st additional, 2; 2d, 91 99; —Bethesda, 27 87; —Covenant, 10; Gaston, 20 25; —Mariner's, 3; —Memorial, 60 64; —Olivet, 34 30; —South, 10; Tabernacle (sab-sch., 36 93); 445 18; —Toga, 23; —Westminister, 7 23; Woodland, 247 53. *Philadelphia North*—Hermion, 40; Mount Airy, 7 35; Newtown, 54 10; Thompson Memorial, 3; Torresdale Malesale Memorial, 2 53. *Pittsburgh*—Cannonsburg 1st, 11; Edgewood, 10 53; Fairview, 5; Hebron, 11 75; Homestead, 31 53; McDonald 1st, 25 10; McKees Rocks, 7; Mansfield, 19 54; Mount Olivet, 3 33; Pittsburgh East Liberty (sab-sch., 23 07); 19; Racoon (sab-sch., 4 45); 40 53; Swiswale, 49 46; West Elizabeth, 5 50. *Readstone*—Dunn (sab-sch., 5 50); 33 50; Mount Vernon, 3. *Shenango*—Hopewell, 5; Moravia, 5 06; Rich Hill, 3; Wampum, 4 10. *Washington*—Washington 1st, 36 50; Wheeling 1st 37 59. *Westminister*—Centre (sab-sch., 7); 23; York 1st, 231 21.

SOUTH DAKOTA.—*Central Dakota*—Madison, 7 40; 7 40. *TENNESSEE*—*Holston*—Jonesboro, 13. *Union*—Baker's Creek, 2 50; Cloyd's Creek, 1 50; Hebron, 2; New Market, 10.

TEXAS.—*Austin*—Austin 1st (a member), 10. *Trinity*—Terrell, 10 40. *WASHINGTON*—*Spokane*—Waterville, 3 30. *WISCONSIN*—*Chippewa*—Baldwin, 7. *Milwaukee*—Milwaukee Calvary, 10 30; Immanuel, 79 12. *Winnebago*—Oconto, 15; Shawano, 3.

From the Churches and Sabbath-schools..... \$ 9,177 43

#### FROM INDIVIDUALS.

Mrs. M. C. Allen, East Orange, N. J., 10; "J., Dayton, O., 10; "Two Sisters," Katonah, N. Y., 50; Prof. R. E. Wilder, Greenfield, Ill., 5; "Friends," Oneida, Ill., 5; "From a Friend," Lancaster, O., 7; Mrs. Helen D. Mills, Tunkhannock, Pa., 25; Rev. W. O. Cattell, D. D., Philadelphia, Pa., 50; S. J. Barnett, Delta, Pa., 5; Mrs. Ferdinand Johnson, New London, Pa., 5; "T., Delaware, 35; Mrs. Mary S. Rice, Honolulu, Hawaii, 60; "N. M. C., Iowa, 5; Rev. J. S. Lord, Laingsburg, Mich., 1; "E. G. C., Phila., Pa., 100; Rev. J. M. Hunter, Madisonville, Tenn., 5; Gen. Geo. H. Shields, Washington, D. C., 60; Mrs. H. C. Foovel, Wooster, O., 30; "Tithe of Appropriation," Del Norte, Colo., 5; Mrs. Mary E. Welles, Minneapolis, Minn., 5; "C. E. S., N. J., 300; "C. Penna., 6; Rev. Ezra F. Mundy, Metuchen, N. J., 5; Rev. L. D. Potter, D. D., Glendale, O., 5..... \$764 00  
Interest from Permanent Fund, including \$90 from R. Sherman Fund ..... 4,990 56  
From the Latta Fund, (Synod of Ohio) ..... 41 67

For the Current Fund..... \$14,273 65

#### PERMANENT FUND.

(Interest only used.)

Legacy of John McLaren, Johnston, N. Y., \$1,976 13  
From Estate of Jane E. Gamoge, Milford, Pa., 261 50

Total for October, 1893..... \$2,337 63  
Total for the Current Fund since April 1, 1893... 68,645 64  
Total during the same period last year..... 76,006 61

W. W. HERRERTON, Treasurer.

## RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1893.

ATLANTIC.— <i>Knox</i> —Allen Memorial sab-sch, 2 82; <i>Oglethorpe</i> sab-sch, 4 08.	
BALTIMORE.— <i>Baltimore</i> —Baltimore 2d, 4 00. <i>New Castle</i> —Lowes sab-sch, 2. <i>Washington City</i> —Washington City Gurley Memorial, 3 25.	9 90 9 25
CALIFORNIA.— <i>Los Angeles</i> —Montecito sab sch, 3 21.	3 21
CATAWBA.— <i>Catawba</i> —Concord, 2 21. <i>Yadkin</i> —Freedom sab-sch, 4 10; <i>Logan</i> sab-sch, 3; <i>Mt. Airy</i> sab-sch, 1; <i>New Centre</i> sab-sch, 2.	12 31 12 31
COLORADO.— <i>Boulder</i> —Valmont, 9 cents. <i>Pueblo</i> —Huerfano Canon, 1 05; <i>Mesa</i> , 16; <i>Pueblo</i> 1st, 1 55. 18 69	
ILLINOIS.— <i>Alton</i> —Bethel sab-sch, 5 50; <i>Salem</i> German, 2 05; <i>Woodburn</i> German sab-sch, 3 25; <i>Zion</i> German sab-sch, 1 05. <i>Bloomington</i> —El Paso, 8 55. <i>Chicago</i> —Chicago 1st, 94 08.—8th, 73 92;— <i>Bethany</i> , 3; <i>Central Park</i> , 4;— <i>Endeavor</i> , 2 73; <i>Evanston</i> 1st, 7 04. <i>Freeport</i> —Rockford Westminster, 50 cents. <i>Mattoon</i> —Paris, 3 40. <i>Rock River</i> —Aledo, 2 50.	145 23 145 23
INDIANA.— <i>Crawfordsville</i> —Lafayette 2d, 3; <i>Rockville</i> , 1 37. <i>Indianapolis</i> —Franklin sab-sch, 3 50; <i>Greenwood</i> sab-sch, 8. <i>Logansport</i> —Bourbon sab-sch, 3; <i>Union</i> , 1 65. <i>Muncie</i> —Anderson sab-sch, 18 83; <i>Hartford City</i> , 5. <i>New Albany</i> —Lexington, 2; <i>Seymour</i> , 4 50. <i>Vincennes</i> —Petersburg, 4. <i>White Water</i> —Union, 7.	58 83 58 83
INDIAN TERRITORY.— <i>Oklahoma</i> —Rush Springs sab-sch, 2 48.	2 48
IOWA.— <i>Council Bluffs</i> —Shelby sab-sch, 3. <i>Iowa</i> —Birmingham sab-sch, 9 90; <i>Keokuk</i> Westminster, 9 73. <i>Iowa City</i> —Red Oak Grove sab-sch, 5 10; <i>Washington</i> , 60 cts.; <i>What Cheer</i> sab-sch, 3. <i>Waterloo</i> —Conrad sab-sch, 4; <i>Grundy Centre</i> , 7.	49 36 49 36
KANSAS.— <i>Highland</i> —Clifton sab-sch, 18 47; <i>Nortonville</i> , 3. <i>Larned</i> —Hutchinson, 11 01. <i>Osborne</i> —Hays City, 3 21. <i>Solomon</i> —Bashan sab-sch, 74 cts.; <i>Scotch Plains</i> , 1 55. <i>Topeka</i> —Kansas City 1st, 15 50.	51 18 51 18
KENTUCKY.— <i>Eden</i> —Covington 1st, 15; <i>Flemingsburg</i> ch. and sab-sch, 3 30; <i>Paris</i> 1st ch. and sab-sch, 15. <i>Louisville</i> —Kuttawa sab sch, 13 44. <i>Transylvania</i> —Harmony, 2.	52 74 52 74
MICHIGAN.— <i>Detroit</i> —Brighton, 2; <i>Detroit</i> Bethany sab-sch, 7 15. <i>Flint</i> —Avoca sab-sch, 3. <i>Grand Rapids</i> —Grand Rapids 1st sab-sch, 9. <i>Lansing</i> —Concord, 1 41; <i>Homer</i> sab-sch, 3 60. <i>Petoskey</i> —Cross Village sab-sch, 3 16. <i>Spartan</i> —William sab-sch, 1 50; <i>Mount Pleasant</i> , 9; <i>West Bay City</i> Covenant, 1.	40 82 40 82
MINNESOTA.— <i>Minneapolis</i> —Minneapolis Bethlehem sab-sch, 3 38;— <i>Shiloh</i> , 10 93; <i>Winsted</i> sab-sch, 3. <i>Red River</i> —Evanville sab-sch, 1 53.	22 05 22 05
MISSOURI.— <i>Ozark</i> —Buffalo, 1; <i>Lehigh</i> , 2 50; <i>West Plains</i> sab-sch, 3 70. <i>Pitts</i> —Oak Grove sab-sch, 1 25; <i>St. Joseph</i> 3d Street sab-sch, 5; <i>Union</i> , 2. <i>St. Louis</i> —Rock Hill, sab-sch, 6 30; <i>St. Louis</i> 1st German sab-sch, 5;— <i>Clifton Heights</i> sab-sch, 14 05. <i>White River</i> —Harris Chapel, 50 cts.	46 30 46 30
NEBRASKA.— <i>Hastings</i> —Wilsonville sab-sch, 5. <i>Kearney</i> —Lexington, 1 77; <i>Litchfield</i> , 7 60. <i>Nebraska City</i> —Humboldt sab-sch, 88 cts. <i>Niobrara</i> —O'Neill sab-sch, 7 35.	23 60 23 60
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth Westminster sab-sch, 33 73; <i>Pluckamin</i> sab-sch, 30 33; <i>Roselle</i> , 1 33. <i>Jersey City</i> —West Hoboken sab-sch, 40 12. <i>Monmouth</i> —Cranbury 2d, 4; <i>Cream Ridge</i> sab-sch, 18 08. <i>Morris</i> and <i>Orange</i> —Boonton (sab-sch, 15), 31 50; <i>Madison</i> , 3 18. <i>Newark</i> —Caldwell, 12 30; <i>Newark</i> 2d, 5 53;— <i>High Street</i> (sab-sch, 10 16), 40 16;— <i>Roselle</i> , 80 70;— <i>South Park</i> , 18 92. <i>New Brunswick</i> —Dayton, 1 28; <i>Trenton</i> 1st, 28 20. <i>West Jersey</i> —West Cape May sab-sch, 6.	351 48 351 48
NEW YORK.— <i>Albany</i> —West Galway, 2. <i>Ringhamton</i> —Binghamton 1st, 55 55. <i>Brooklyn</i> —Brooklyn Cumberland Street, 10;— <i>South 3d Street</i> sab-sch, 70. <i>Buffalo</i> —Buffalo Bethany, 1 11;— <i>Westminster</i> , 8 30. <i>Cayuga</i> —Auburn 2d sab-sch, 12 11. <i>Chemung</i> —Horse Heads sab-sch, 10. <i>Hudson</i> —Ridgeway, 33 cts. <i>Nassau</i> —Roslyn, 8 70. <i>New York</i> —New York 4th Avenue, 9;— <i>Crescent Avenue</i> , 81 68;— <i>University Place</i> , 83 62. <i>Niagara</i> —Albion, 5. <i>North River</i> —Cornwall-on-Hudson, 3 47. <i>Rochester</i> —Rochester Westminster sab-sch, 14 40. <i>St. Lawrence</i> —Waddington Scotch sab sch, 28. <i>Struben</i> —Addison, 19 31; <i>Arkport</i> , 67 cts. <i>Troy</i> — <i>North Granville</i> sab-sch, 10; <i>Sandy Hill</i> , 15 83; <i>Schaghticoke</i> , 8; <i>Whitehall</i> sab-sch, 16. <i>Utica</i> —Oneida, 38 09.	513 07 513 07
OHIO.— <i>Bellefontaine</i> —Bellefontaine, 1 20; <i>Urbana</i> sab-sch, 55 30. <i>Cincinnati</i> —Bethel, 2 55; <i>Loveland</i> , 5 21; <i>Venice</i> sab-sch, 12 18. <i>Cleveland</i> —Cleveland Euclid Avenue, 22 50;— <i>Madison Avenue</i> church and sab-sch, 5 67. <i>Columbus</i> —Bremen sab-sch, 12 58; <i>Columbus</i> Broad Street, 1. <i>Dayton</i> —Camden, 7. <i>Huron</i> —Sandusky, 25 cents. <i>Maioning</i> —North Benton sab-sch, 13 89. <i>Portsmouth</i> —Decatur, 2; <i>Hanging Rock</i> sab-sch, 11 09. <i>St. Clairsville</i> —St. Clairsville sab-sch, 12. <i>Steuensville</i> —	
Beech Spring (sab-sch, 12), 17. <i>Zanesville</i> —Jersey sab-sch, 2 50.	194 63 194 63
OREGON.— <i>Willamette</i> —Albany, 7 70.	7 70
PENNSYLVANIA.— <i>Allegheny</i> —Sewickly, 23 62. <i>Blairsville</i> —Braddock, 12. <i>Butler</i> —Harrisville sab-sch, 2; <i>North Butler</i> , 4. <i>Carlisle</i> —Harrisburg Market Square, 56 10; <i>Waynesboro</i> , 2 21. <i>Chester</i> —Coatesville, 15 29; <i>Malvern</i> sab-sch, 8 67. <i>Erie</i> —Erie Park, 33 42; <i>Fairfield</i> , 2. <i>Huntingdon</i> —Houtsdale, 1 20. <i>Kittanning</i> —Jacksonville, 8. <i>Lackawanna</i> —Wilkes Barre Grant Street, 4 50. <i>Lehigh</i> —Allentown, 20 50. <i>Northumberland</i> —Chillisquaque, 1 25; <i>Williamsport</i> 3d sab-sch, 10 03. <i>Parkersburg</i> —Parkersburg 1st, 18 59. <i>Philadelphia</i> —Philadelphia 9th sab-sch, 11 83;— <i>Bacon</i> , 5;— <i>Bethlehem</i> , 18;— <i>Northminster</i> sab-sch, 91 23. <i>Philadelphia North</i> —Frankford, 13 30. <i>Pittsburgh</i> —Edgewood, 7 16; <i>Pittsburgh East Liberty</i> (sab-sch, 15 38), 25 07. <i>Redstone</i> —Mount Vernon, 3; <i>Rahoboth</i> , 10. <i>Washington</i> —Washington 1st, 15 90. <i>Westminster</i> —Pine Grove sab-sch, 10 cts.; <i>York</i> 1st sab-sch, 86 97.	609 33 609 33
SOUTH DAKOTA.— <i>Central Dakota</i> —Artesian sab-sch, 5.	5 00
TENNESSEE.— <i>Union</i> —South Knoxville sab-sch, 2 30.	2 30
UTAH.— <i>Kendall</i> —Paris, 4.	4 00
WISCONSIN.— <i>Chippewa</i> —Baldwin, 4. <i>Winnebago</i> —Florence, 4 47.	8 47 8 47
Total receipts from Churches, October, 1893.....	1,286 80
Total receipts from Sabbath-schools, October, 1893.....	935 02
Total receipts from Churches and Sabbath-schools, October, 1893.....	2,220 82
MISCELLANEOUS.	
Lane Chapel sab-sch. Mo., 1 68; <i>Thomas Coyle</i> , New York City, 2; <i>Union</i> sab-sch. Neb., 25 cts.; <i>Easter</i> sab-sch. Minn., 91 cts.; <i>Poca</i> sab-sch. West Va., 1; <i>Wellsart</i> sab-sch. Neb., 25 cts.; <i>School No. 17</i> , Waterloo, Iowa, 3 48; <i>Oak Grove</i> sab-sch, W. Va., 8 35; <i>Sugar Loaf</i> sab-sch, Minn., 6 50; <i>Lynchburg</i> sab-sch, S. C., 1 19; <i>Elisab</i> sab-sch, West Va., 1; <i>Jos. S. Pomeroy</i> , Fairview, West Va., 1; <i>Oconto Baptist</i> sab-sch, Wis., 71 cts.; <i>Fairview No. 60</i> sab-sch. Ok. Ty., 5; <i>handler</i> sab-sch, Ok., 63 cts.; <i>Collegeville</i> sab-sch, W. Va., 1; a friend in Princeton, N. J., 200; <i>Oaks</i> sab-sch, Wis., 1 72; <i>W. W. Baxter</i> , Chicago, Ill., 2 25; <i>Shanks Run</i> sab-sch, Pa., 6 80; "C. Venna, 1; <i>La Florida</i> sab-sch, Colo., 3; <i>J. L. Underwood</i> , Minn., 3 71; <i>Wm. Travis</i> , Oregon, 5 30; <i>W. B. Williams</i> , Wash., 4 55; <i>L. P. Berry</i> , N. C., 75 cts.; <i>F. L. Forbes</i> , Michigan, 4 32; <i>Fair Grove</i> sab-sch, Mich., 2 73; <i>Prairie Town</i> sab-sch, Mo., 1 68; <i>G. A. Reaugh</i> , Iowa, 5 33; <i>J. B. Clapp</i> , Iowa, 7 25; <i>R. Mayers</i> , S. C., 4 23; <i>Spring Arbor</i> sab-sch, Neb., 1 05; <i>H. B. Wilson</i> , Georgia, 1; <i>W. A. Yancey</i> , Virginia, 2 16; <i>C. K. Powell</i> , Neb., 1 05; <i>Taopi</i> sab-sch, Minn., 3 23; <i>Pierces</i> sab-sch, South Dak., 2; <i>Hicks</i> sab-sch, South Dakota, 1; <i>George Perry</i> , South Dakota, 5; <i>W. H. Long</i> , N. C., 2; <i>Middleton</i> sab-sch, So. Dak., 2 50; <i>Hackett</i> sab-sch, So. Dak., 5; <i>J. D. Irwin</i> , Ky., 1; <i>Shelby</i> sab-sch, Mich., 3 50; <i>Dermott</i> sab-sch, Arkansas, 38 cts.; <i>North Staunke</i> sab-sch, Mo., 2; <i>J. G. Harris</i> , Va., 3; <i>Rev. A. P. Cooper</i> , Hot Springs, So. Dak., 5; <i>Gillespie</i> Enloe, Fla., 5; <i>Millport</i> sab-sch, Ind., 50 cts.; <i>Hancock</i> sab-sch, Wis., 1 50; <i>G. V. Albertson</i> , Ok. Ty., 35 cts.; <i>W. A. Sears</i> , Minn., 2 90.	3340 71 3340 71
Total receipts, October, 1893.....	2,561 53
Amount previously acknowledged.....	70,114 40
Total receipts since April 1st, 1893.....	2,731 65
C. T. McMULLIN, Treasurer, 1234 Chestnut Street, Philadelphia, Pa.	
NOTE.—\$66 41 credited to Calvary Church, Presbytery of Los Angeles, Synod of California, in June, should have been credited to Arlington Church, same Presbytery.	

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37:1  
156  
Vol. XV.

FEBRUARY, 1894.

No. 86.

# THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA.



HENRY A. NELSON, D.D., EDITOR.

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In order to make the paper more helpful and attractive than ever to its patrons, and to induce new subscribers to start their subscriptions at once, the following new features will be introduced:

I. A corps of editorial contributors has been secured, who will contribute articles of timely interest on the vital questions of the day. The names of these contributors are as follows:

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Rev. Howard Duffield, D.D.  
Rev. Henry C. McCook, D.D.  
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II. The Sabbath-school page will be conducted by Rev. E. Morris Fergusson, General Secretary of the New Jersey State Sunday School Association. The notes on the International Lessons will be prepared by Rev. Henry T. Scholl, of Big Flats, N. Y.

III. Correspondents have been arranged for in New York and Brooklyn, Washington, Pittsburgh, Cincinnati, Chicago, San Francisco, etc.

IV. The Christian Endeavor page, will be conducted as heretofore by Rev. A. W. Spooner, Pastor of the First Presbyterian Church, of Camden, New Jersey.

We trust that our friends will aid us by speaking a good word for us as they have opportunity, so that our usefulness as a family religious journal, loyal to the interests of our beloved Church, may be largely increased.

# THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1894.

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1894.

# THE CHURCH AT HOME AND ABROAD,

TWELVE SUCH NUMBERS AS THIS,

ONE EVERY MONTH,

EACH NUMBER A LITTLE BETTER THAN THE PRECEDING, IF WE CAN MAKE IT SO

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THE WHOLE TWELVE FOR **ONE DOLLAR.**

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From South Dakota a minister writes: "I am very glad to see that you are making the magazine more interesting—that you are using so many maps and pictures. I hope you will even use more, if possible. You know we learn so much through the eye."

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# THE CHURCH AT HOME AND ABROAD.

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FEBRUARY, 1894.

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SALIDA, COLORADO.

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## THE BOARD OF COLLEGES AND ACADEMIES.

E. C. RAY, D. D., SECRETARY.

### THE COLLEGE BOARD.

### ITS WORK.

The last General Assembly said regarding the Board of Aid for Colleges and Academies:

*“Resolved, That we recommend to the church—for the work of this board—to adopt as far as convenient the month of February for taking offerings of churches and Sabbath-schools.”*

Hence the opening pages of this February number of our magazine are kindly given to the College Board.

### THE BOARD.

It has headquarters in Chicago, its twenty-four members being residents of the Northwest. Professor Herrick Johnson, D.D., LL.D. of McCormick Theological Seminary, has been its President since its organization in 1883, and Mr. Charles M. Charnley has been its Treasurer for the same period. E. C. Ray, D. D., is the Secretary.

It gives counsel in locating and opening Presbyterian colleges and academies in the West; gives aid in paying current expenses to such as commend themselves to its approval and comply with its requirements; and assists

SALIDA ACADEMY.

them to pay off past indebtedness and to secure buildings and endowment. Correspondence with institutions, their ecclesiastical supervising bodies and their friends, examination of their accounts and work, and visiting them, occupy part of the Secretary's time.

To secure means for aiding institutions, correspondence, preparation of literary matter, and travel to meet individuals and to address General Assemblies, Synods, Presbyteries and churches, are duties of the Secretary. A report to the General Assembly is published annually, more than a million pages of printed information are circulated in the churches, and articles (like this, for instance,) are published.

#### ITS FINANCES.

The Board handled last year:

For its General Fund, . . . . .	\$43,530 86
For its Property Fund, . . . . .	6,616 10
For its Permanent and Trust Funds, . . . . .	24,847 53
For Special Funds, . . . . .	140 00
For Transmission, . . . . .	156 50

Total Funds handled by the Treas.	\$75,290 99
Church College Board offerings and Individual Gifts sent direct to Institutions, . . . . .	\$63,630 61

Total given for this cause through the Board, . . . . .	\$138,921 60
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The present financial stringency will cripple many institutions and imperil some unless the churches loyally assist the Board this year. The Lord's stewards are asked to consider the claims of this work for larger church offerings, individual gifts at once, and a good place in their testamentary provisions. These claims rest upon the fact that this work is essential to—1: Securing the Church a ministry. 2: Making Home Mission work permanent. 3: Winning the New West for the Kingdom.

Information regarding the principles, methods, history, accomplished results and needs of the Board may be had by addressing the Secretary, E. C. Ray, D. D., 80 Montauk Block, Chicago, Illinois. The articles following this give interesting points.

#### HEROISM.

The trustees of one of our Western colleges engaged the instructors for this year in June last, promising them salaries, besides board,

as follows: The president, \$1,200; other instructors, one \$500, one \$450, five each \$350, and one \$200; \$4,100 in all.

Financial stringency in the region of the college so seriously curtails the gifts of churches and friends near it; the same cause and the expenditure of money by people in visiting the World's Fair prevent so many who would like to attend the college from doing so, lessening expected receipts from tuition and board; and the College Board so strictly requires that current expense shall be kept within current income and no debt incurred; that the trustees, seeing no other way, announced to the instructors that only half the salaries promised could be paid.

A city church asked the president to become its pastor at a salary one-half larger than that at first promised him by the college, three times what the college now offers; the instructors are nearly all college graduates, some fitted by post-graduate studies in Europe to do superior work; but all, president and professors, when assured of the necessity of the step accepted the reduction of salaries, preferring not to risk, by leaving, the noble missionary work of the college.

Such self-sacrifice cannot be repaid in money; but the College Board would like to see these, and others like them, at least partially compensated; but it has not the means. The churches can give them a grateful place in their prayers.

#### CALIFORNIA.

At Los Angeles, in the region of perpetual Summer, is Occidental College, only three years old, organized because the College Board promised aid. The collapse of a "boom" left it stranded upon its fine large property. The College Board, offering to pay about one-fifth of the debt, has saved a property certain to become very valuable. The memory of the man who gave to the College Board, unasked, the Board's proportion of the debt-payment, though he refuses to let his name be known, will be forever fragrant and his works will long and blessedly follow him. He heard a sermon on the work of the College Board and sent his check for \$5,000 for this use. It pays.

## OSWEGO COLLEGE.

OSWEGO COLLEGE FOR WOMEN,  
OSWEGO, KANSAS.

This cut illustrates an institution founded under the Board, aided by it every year, free of debt by the Board's stimulation (excepting \$5,000 which the Board has promised to secure for it as soon as possible), and doing a noble work for young women of South-eastern Kansas, home missionaries' daughters in the Indian Territory, and Indian and Mormon girls.

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## THE COLLEGE OF MONTANA.

This college, at Deer Lodge, Montana, has just received \$10,000 from the College Board, for which it gives the Board a first mortgage on all its property valued at \$109,400. This money was offered the college some years ago on condition that its local friends should wipe out the rest of its large indebtedness, and they have done it. The following article is by its President.

## A TEXT AND FOUR POINTS.

REV. WILLIAM M. BLACKBURN, D. D.

President of Pierre University, North Dakota.

## THE TEXT.

Three boys, who entered several weeks ago to take a "practical" course, came to me the other day, saying "we want to drop an easy study and begin Latin, if we can pull up by studying hard, and strike for a broader course." I agreed.

## THE POINTS.

1. Few young people in a new country naturally propose to take a college course of study. Their schools do not waken ambition for it.

2. Get them into the preparatory department of a college and they receive a new spirit. The world grows larger and they want to know more about it.

3. Education in a college is likely to incite higher ideas and aims, even if the student has not funds to carry him through to a diploma.

4. The preparatory department of a Christian college is the most likely door to study for the Gospel ministry. (See reports of the Board of Education.)

#### THE COLLEGE OF IDAHO.

This building was partly eaten up by pilgrims to the Portland General Assembly; for the churches of Caldwell, Idaho, fed the special trainful at that point, the profits helping to build this first and only college in the state of Idaho. It begins humbly in appearance, but royally in deed, having two college graduates in its faculty, doing thus far only the work of a collegiate institute, but doing that well. It ought to have \$10,000 for a building at once.

#### COLLEGE OF IDAHO.

##### NEBRASKA.

Bellevue College of the University of Omaha came into being, and its splendid property valued at \$120,000 came into the possession of our Church, because the College Board promised to aid it. It has received from the Board in ten years only \$8,857 and part of the College Board offerings of Nebraska churches. It is not such property cheap at the price! The college has far outgrown its present buildings; by offering \$5,000 the College Board has stimulated local friends of the institution to undertake to raise at least \$10,000 more for an additional structure.

A property valued at \$128,000, and a debt of \$84,000, was the situation at Hastings when the "boom" died and the whole plant was about to be lost to the Church. The College Board secured \$15,000 for the college on

condition that its local friends raise the rest. This was done, and this noble institution is ours forever.

#### EAST AND WEST.

REV. JAMES REID,

President of the College of Montana.

Are these denominational colleges which have been planted throughout the West needed?

The best answer to the question would be given by asking another: Were or are Christian colleges needed in the East?

Christian colleges are doing a work which state institutions cannot do. It would be as absurd and foolish to let these small Western colleges die for lack of support, as it would have been to let Princeton and Wooster and Wabash and Oberlin die. They were once small and poorly equipped.

We cannot make a "corner" on higher education, and compel students from all parts of our country to attend the great Eastern schools and colleges.

#### EXPERT TESTIMONY.

A young man who studied and then taught in our College of Emporia, Kansas, who is now in a large Eastern Presbyterian institution, and to whom the College of Emporia owed some money, recently sent this letter to the Vice-President of Emporia College.

Dear Sir:—"I have been considering the question for some time and have come to the conclusion that I can help the college a little. My bill against it is \$99.25. If you will send me a blank I will give you a note for \$100 and send you 75 cents.

My experience in the East has been of value to me. Take a young fellow in a small college, as I was, and he is apt to think that the professors in large institutions must be different from other men. But from what I have seen of the college professors and the college boys, I am quite certain that the instruction given here is no better than that which I received, and there is certainly not a more brainy set of students than at Emporia. I am taking a course in philosophy under Prof. —, which is very fine; but the more I see and listen to big men, the more profound respect I have for Prof. K. I am well satisfied that I have an A. B. from Emporia. Very sincerely yours, —."



**CORNING ACADEMY, CORNING, IOWA.**

Compare the picture of Salida Academy on the first page, with Corning Academy. Salida, a beautiful town in a valley 7,000 feet above the sea level, has its modest academy property freed from debt by the Board's giving one-third of the amount, conditioned upon local friends securing the remainder; a good start toward future great things. Corning has its fine property freed from debt by the

years ago it belonged to private individuals, but was secured for our church by the payment of \$3,624 which the Board of Aid for Colleges and Academies raised for it. A mortgage to the Board holds it forever in connection with the Presbyterian Church. A flourishing school, vitalizing its region, making Christians and ministers for us, about to enlarge its plant and its clientage, it shows what the College Board can do in a score of

**CORNING ACADEMY.**

Board's aid, and is now seeking endowment which its work proves it worthy of; an illustration of what Salida and other new beginners may come to under the Church's guidance and gifts through the College Board.

**BROOKFIELD COLLEGE, BROOKFIELD, MISSOURI.**

Although having a college charter this institution does only academic work. It has a beautiful property worth \$20,000. A few

places when the means for such work shall come to its treasury.

**APPROPRIATIONS FOR 1893-94.**

The College Board has voted the following appropriations from its General Fund for the current expenses of institutions during this school year. *Italicized names of synods and presbyteries indicate that the institutions have no money appropriation, but have the privilege of soliciting and receiving the*

College Board offerings of churches in the regions designated. The German Theological Seminary at Dubuque has the privilege of such solicitation in all German churches. Some colleges are aided as academies, either because they do only academic work, or for other reasons not prejudicial to the institutions, but peculiar to their synods.

## COLLEGES, 17.

Albany College, Albany, Oregon, . . . . .	\$1,500
Albert Lea College for Women, Albert Lea, Minnesota, . . . . .	500
Alma College, Alma, Michigan, . . . . .	Michigan
Bellevue College, Bellevue, Nebraska, . . . . .	1,250
Coates College for Women, Terre Haute, Indiana, . . . . .	1,000
College of Emporia, Emporia, Kansas, . . . . .	1,000
College of Montana, Deer Lodge, Montana, . . . . .	1,500
Gale College, Galesville, Wisconsin, . . . . .	750
German Theological Seminary, Dubuque, Iowa, . . . . .	850
Greenville, and Tusculum College, Tusculum, Tennessee, . . . . .	500
Hastings College, Hastings, Nebraska, . . . . .	1,250
Occidental College, Los Angeles, California, . . . . .	1,000
Oswego College for Women, Oswego, Kansas, . . . . .	800
Pierre University, Pierre, South Dakota, . . . . .	1,000
Presbyterian College of the Southwest, Del Norte, Colorado, . . . . .	800
Washington College, Washington College, Tennessee, . . . . .	500

Whitworth College, Sumner, Washington, . . . . .	1,200
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## ACADEMIES, 21.

Brookfield College, Brookfield, Missouri, . . . . .	750
Buena Vista College, Storm Lake, Iowa, . . . . .	800
Butler Academy, Butler, Missouri, . . . . .	500
Carthage Collegiate Institute, Carthage, Missouri, . . . . .	750
College of Idaho, Caldwell, Idaho, . . . . .	500
Corning Academy, Corning, Iowa, . . . . .	900
Geneseo Collegiate Institute, Geneseo, Illinois, . . . . .	900
Glen Rose Collegiate Institute, Glen Rose, Texas, . . . . .	800
Grassy Cove Academy, Grassy Cove, Tennessee, . . . . .	200
Huntsville Academy, Huntsville, Tennessee, . . . . .	250
Lenox College, Hopkinton, Iowa, <i>Dubuque, Waterloo</i>	2,000
Lewis Academy, Wichita, Kansas, . . . . .	800
Longmont Academy, Longmont, Colorado, . . . . .	800
New Market Academy, New Market, Tennessee, . . . . .	300
Pendleton Academy, Pendleton, Oregon, . . . . .	500
Poynette Academy, Poynette, Wisconsin, . . . . .	600
Princeton Collegiate Institute, Princeton, Kentucky, . . . . .	650
Salida Academy, Salida, Colorado, . . . . .	700
Salt Lake Collegiate Institute, Salt Lake City, Utah, . . . . .	1,300
Scotland Academy, Scotland, South Dakota, . . . . .	1,000
Union Academy, Anna, Illinois, . . . . .	700
Total, . . . . .	\$30,250

## THE PEARL OF DAYS.

In our December number we spoke of an essay with the above title as having been written by an English laborer—we were not sure whether a man or a woman—who won the prize which had been offered for the best essay on the advantages of the Sabbath to the working classes.

That editorial note brought the editor to pleasant acquaintance with a lady, a native of Scotland, whose father knew the writer of that essay, and has kindly lent us a copy of the little book. She does not know where she could find another copy. The writer of it was "*a laborer's daughter*," and we were in error, when we stated that she won the prize. The offer of prizes—£25, £15 and £10—for the three best essays, had limited

the competition, perhaps inadvertently, to "*laboring men*," and the offer produced, within three months, "the astonishing number of more than 950 compositions, manifesting by the single fact, without reference to the merits of these productions, the widespread interest and deeply-rooted principles with which the holy day of God is revered, loved and honored by the laboring people."

The "*Laborer's Daughter*" in sending her essay, "*The Pearl of Days*," wrote:

SIR:—I have thought it unnecessary to inquire whether a female might be permitted to enter among the competitors for the prizes offered in your advertisement. The subject of the essay is of equal interest to woman as to

man; and this being the case, I have looked upon your restriction as merely confining this effort to the laboring classes. Whether I judged rightly or not, matters but little; the effort I have made . . . will at least be of use to myself; and should you consider these sheets as containing any thoughts of value they are at your disposal.

The adjudicators in view of the terms of the offer, felt constrained, "in faithfulness to the other competitors" to exclude this essay from competition for the prizes, but they commended it as of extraordinary merit, and desired its publication. It was published in 1848, with a most graceful dedication to the Queen by "the proposer of the essay."

We joyfully believe that the interest with which "the holy day of God" is regarded by the laboring people of this land, has been signally shown in the past year, and that the present is a favorable time to set forth its profitableness for this life and for the life to come. We suggest the publication of a new edition of *THE PEARL OF DAYS* to any enterprising publisher who "can discern the signs of the times." Meanwhile we give our readers a taste of it in the following extract:

Were it possible to view man as only formed for this world—as a mere link in the chain of existence—doing his little part, enjoying his brief existence, and then reduced again to his original elements, passing away alike forgetting and forgotten; and were we to regard the Sabbath as merely a civil institution, the appointment of human government; even thus separated from all its religious relations, it would, were it possible for man destitute of the knowledge of God to improve the opportunities afforded by it, confer benefits upon working men which they could not otherwise obtain. The Sabbath limits, to some extent, the power of employers, whom selfishness and avarice, in not a few instances, have rendered alike regardless of the comfort and health of their servants;

and secures to those whose daily avocations require their absence from the family circle the pleasures and comforts of home, the softening and refining influence of family relations and domestic intercourse. Its rest refreshes and invigorates the physical constitution, and affords time to apply the mind to the attainment of useful knowledge: it ought therefore to command the respect of all who are desirous of promoting the improvement of the working population.

But it is impossible thus to regard man. Man has a spiritual, never dying, as surely as he has an animal and mortal nature, which act and re-act upon each other, so that the well-being of one is essential to the well-being of the other. He, therefore, who would confine man's views to this world, and limit his endeavors after happiness to the present life, snatches from him, along with the hopes of the future, the riches of the present. Debarred from his Father's house and his Father's table, he will soon be wallowing in the mire of ignorance and vice, and feeding on the husks of sensual indulgence. He who chains man to continuous and unrelenting exertion of his physical system, unfits his mind for activity, and degrades him to a condition little above that of a beast of burden. The Sabbath must be viewed in its relation to every part of man's nature, in its influence upon him as a whole, before we can fully appreciate even the merely temporal benefits it is calculated to confer upon the human family.

Whatever helps the people of this world to prepare for a residence in heaven, fails not to bring down something of the blessedness of heaven into this world. He who lay down to sleep where, in his dream, he saw a ladder set upon the earth, the top of which reached unto heaven, had the angels for visitors, and from above the ladder the voice of God came down to him promising the most abundant blessings to him and to his seed. So always they enjoy the best blessings which can be possessed in this world, who dwell nearest to the sacred pathways which lead up to heaven.

## SYNODICAL HOME MISSION WORK.

Rev. J. Garland Hamner, Jr., Chairman of the Committee on Synodical Home Missions in New Jersey, sends us specimens of a card, "thinking that it might help some of the brethren in other synods." We think so too, and gladly co-operate. The card is accompanied by an envelope, very strikingly printed and decorated, in which contributions are conveniently sent. Mr. Hamner says:

Samples are sent out to the pastor of every church in the State requesting them to send for as many as they can use. We feel that our success in the work of home missions in New Jersey is due to the practical and direct way we go about it.

We are sure that our readers in other synods will be interested in seeing how they do it in New Jersey.

## A SHORTER CATECHISM.

[For Churches in New Jersey.]

*What is Home Missions?*

It is preaching Jesus Christ wherever in our own land He is unknown; organizing those who love Christ into churches for worship and work and paying part of the pastor's salary until the local church can pay it in full.

*What is Synodical Home Missions?*

Synod doing its own Home Mission work. Each CHURCH in this State (the Synod) contributes to a fund at Trenton. Each PRESBYTERY plans and controls the work in its own bounds, and draws on SYNOD'S Treasurer according to its needs.

*What is the Advantage of the Plan?*

The responsibility for the support of old and beginning new work is thrown on the churches nearest at hand. The work is more effectively done; sympathy more easily aroused.

*Does This Plan Increase the Cost of Administration?*

No. There are no salaries for secretaries—no rents for offices. \$15,177 00 was collected and expended last year at a cost of \$188.00. A committee of ministers and elders in each Presbytery plan the work for the Presbytery. The chairmen of these committees form the State Committee where the amounts to be paid into or drawn from Synod's fund are amicably adjusted.

*Does Synodical Home Missions Decrease Interest in the Board's Work in the West?*

The knowledge of great needs in old settlements emphasizes the need in the new.

New Jersey gave last year in cash \$6,000 more to the Board than when the plan started.

The Synod of Indiana, before adopting the plan of S. H. M., drew \$2,000.00 a year more than she paid the Board. Now she supports her own work and gives \$2,500.00 for the West.

The Synods of New York, Pennsylvania, Ohio and Baltimore are all following New Jersey and Indiana.

*What is to be Done in New Jersey?*

Eighty one churches and missions already started must be cared for.

New Jersey has a foreign population of 110,-822 Germans; 12,989 Italians; 8,569 Dutch; 8,467 Swedes, Danes and Norwegians; 5,320 Russians, 4,714 French; 3,417 Hungarians, and 3,615 Poles, demanding immediate and special attention, as they crowd the city and colonize the country.

*What Will This Work Cost?*

\$16,000.00 is the lowest estimate for the old work. According as you give the new work will go forward.

Synod asks Presbyteries to contribute the following MINIMUM amounts:

Elizabeth (30 cts. per member).....	\$2,552 40
Jersey City (35 cts. per member).....	1,633 50
Monmouth (30 cts. per member).....	1,196 60
Morris and Orange (30 cts. per member)...	2,741 10
Newark (37 cts. per member).....	2,789 87
New Brunswick (37 cts. per member).....	2,309 85
Newton (30 cts. per member).....	1,183 60
West Jersey (30 cts. per member).....	1,375 40
	<hr/>
	\$15,683 82

*How Much Ought My Church to Give?*

BE SURE AND GIVE ENOUGH.

Salaries of pastors in Home Mission churches in Monmouth and West Jersey Presbyteries average but \$600.00.

The Italians are hungry for the Gospel! Give and "provoke other churches to good works."

*How Much Ought I to Give?*

How much has God given you? What is the need? How great is your love for Christ, your fellow, your country?

*When Shall I Give?*

Give quickly! All payments are made quarterly. When there is no money the Treasurer must borrow and pay interest. All church collections and individual subscriptions are to be sent to

ELMER EWING GREEN,  
Treasurer S. H. M., Trenton, N. J.

COLLEGES AND ACADEMIES.—We have gladly given to the Board to which our Church has committed the care of this important interest, the first six pages in this number, as we did to the Board of Publication and Sabbath-school Work in our November number of 1893. That this Benjamin's portion falls this month to the youngest member of our Church's fair sisterhood of Boards is in accordance with the recommendation of the General Assembly, which is in the opening paragraph of Dr. Ray's interesting communication. Our readers will surely rejoice in his clear presentation and vivid illustration of what that Board has accomplished in its first ten years of life, and the bright promise which shines into the future from such vigorous beginnings.

LOG COLLEGE, on page 139, is in striking contrast with the pictures on Dr. Ray's pages. Yet we cannot say that it is less picturesque. A snug log cabin in the woods has a beauty of its own, which those who lived in the first years of their wedded happiness are apt to look back upon with regretful pensiveness from the statelier mansion which they occupy in their later years, and which represents the accumulations of their many years of thrifty industry. But this is only as the sight of their stalwart sons and womanly daughters makes them sigh a little in remembrance of the days when they held them on their laps. After all, they do not wish to put their children back into their cradles, nor to live again in log cabins. Push on, Dr. Ray, but keep the pictures which illustrate the beginnings of our enterprise which is going to plant academies and colleges all over our land. Dr. Hodge will be pushing on after you helping to fill them with bright youth, among whom he will help the Church to find her ministers, and her missionaries of both sexes.

And still it is of an educational institution, SWIFT MEMORIAL INSTITUTE, that Dr. Cowan writes in the *Freedmen's* pages—145-147. So full of *Education* is the air of February, and the mind of the Church, in the middle of the school-season of the year. God bless the boys and girls, in gracious answer to the affectionate prayers that go up to Him from their homes. God bless their parents, and help the dear youth to make their parents glad by getting that wisdom which begins in the fear of the LORD.

SILLY RODOMONTADE.—In our Church Erection pages (page 150), attention is called to an extravagant utterance, lately made in Boston, "by a well-known preacher," alleging great waste of money in building unnecessary churches. He puts the figure at \$30,000,000. Our courteous and accomplished editorial correspondent, who has occasion to know something of *Church Erection* in our denomination, gives a very clear exposure of this "extravagant statement," and shows it to be a statement wholly unfit to be made.

*The Independent*, in its issue of January 4, page 15, publishes an exposure of this same slander, made by eminent Congregational ministers. *The Independent* says of that extravagant statement, "As in the very nature of the case, it cannot possibly be true, it is a gross libel, a moral offense approaching a crime in its magnitude."

Placing this beside a similar specimen of rodomontade—"a minister solemnly declaring from the pulpit that there are more young men in prison than in the Church"—the *Independent* charitably comments: "Doubtless his object in making such a statement was to arouse people to the importance of a more careful training of the young in the habit of church-going. But the end, excellent as it is, certainly did not justify a

grievous falsification." We agree with the *Independent*, but we do not see the need of such a *long* word as the last one in the passage we have quoted. We should spell it with three letters, two of which are vowels.

OUR NEXT ISSUE may be expected to contain a second article from the pen of Rev. Dr. Pentecost of London, continuing his account of "The Wonderful Work of God in India."

The young people will find some good

reading under the general title Young People's Christian Endeavor in this issue, but they will make a great mistake if they limit their reading to those pages. They may expect an article in our next number on "The Young Christian at Home," by Mrs. Thomas Carter, of Boonton, N. J.

In a recent visit to our editorial room, Rev. Thomas Marshall, D. D. delighted us with his account of the strong rising tide of enthusiasm for missions in the Northwest, especially among the young.

### THE WONDERFUL WORK OF GOD IN INDIA.

GEORGE F. PENTECOST, D. D.

Christianity is making such rapid progress in India that it taxes the faith of our friends at home to credit the story of its triumphs in this far away land of a wonderful people, about whose faith and general history there has always rested a mist of romance. The mists are rolling away; the romance is being reduced to plain matter of fact; their faith is being understood; their boasted impregnability and inaccessibility to the Gospel are being pierced; and the Hindus and Mohammedans are being reached. The vaunted immutability of the Hindu system is yielding every day to the impact of the truth of the Gospel, and Hinduism, where it is not giving way to Christianity entirely, is being riven, seamed, eroded and modified almost out of recognition as compared with what it was a hundred years ago. At the request of the editor of THE CHURCH AT HOME AND ABROAD I am to give to its readers a bird's-eye view of the situation in India at present.

India is a vast peninsula cut off from the rest of Asia by the Himalayan range of mountains on the north, and the great oceans bounding the other two sides of this triangular continent—the Indian ocean on the west and the bay of Bengal on the east. It is accessible from the north practically by only three passes, one on the northeast and two on the northwest, and from every other point only by the sea. Its superficial area is

just about one-half that of the United States, while its population is nearly five times as great. That is, if the United States had a population as dense as that of India there would be within our borders *six hundred millions* of people. India is not a homogeneous nation, but rather a congeries of tribes. The dominating people indeed are the Hindu Aryans; the south of India still holds vast numbers of the old Dravidian people conquered by the Aryans three thousand years ago. Then there is still an aboriginal people back of the Dravidian people. In the west of India there are not a few Persians, the Parsees. Besides, there are several millions of half-caste people, the Eurasians, and the French, Portuguese and Dutch descendants of native mothers. The vast Mohammedan contingent of seventy millions is an enormous and difficult factor in the count, but even their solid ranks are being pierced by the gospel.

In my judgment India is the key to the missionary situation. Africa and China are vast, with two hundred and fifty millions of people in the Dark Continent and four hundred millions in the Celestial Empire. Still India is the citadel of paganism, and that stronghold carried, the rest of the heathen world will be gathered in as a detail.

#### I. DISCOURAGEMENTS.

The discouragements from one point of view are very great. I should rather say the difficulties are very great; for to my mind

there are no discouragements, though we often times confound the one with the other. Consider first the vast multitudes of people—the three hundred millions already spoken of—with a natural increase of population far in excess of the present measure of conquests by the gospel. For instance, during the hundred years since Carey went to India, the population has increased under the fostering care of the British government *one hundred millions*, while the increase in the Christian community has scarcely been more than half a million. This, standing by itself, looks to the superficial mind like a demonstration of the impossible, so far as the success of Christian missions is concerned. This, however, is a fallacious conclusion, as I shall hope to show presently. Then when we consider the comparative weakness of our missionary force, the task assigned them seems well nigh hopeless. There are in all India, say, not more missionaries than there are ordained Christian ministers in New York. In other words we are devoting to two millions of people at home already Christian, in surroundings and by tradition and education, as much, nay, even more in men and money, than we are devoting to the three hundred millions in India. This looks discouraging. If we were to treat New York as we are treating India in respect to the force of laborers we send out there, there would be in New York just about seven Christian ministers to look after the spiritual interests of that city. And yet every now and again we get up great conferences to consider the question of "how to reach the masses," in our American and English cities. The fact that almost all our work has to be done in the vernacular of the people, and that it requires years of study and experience to acquire a real facility in the idiomatic speech of the people, is another great difficulty. Then the nature of the systems of religion and superstition which confronts us is another difficulty.

The great Hindu system of faith and worship is not a mere superstition, but the most perfectly organized religious system in the world. Every Hindu, from the highest caste Brahmin down to the lowest caste man,

the shoemaker and the sweeper or scavenger, is from his very birth made the subject of religious rite and instruction. Every act, from the moment he awakes in the morning until he closes his eyes in sleep, every day, is accompanied with some religious rite—a prayer, an invocation or some act of worship or recognition of the gods. Every man, woman and child is kept under the watch and spiritual ward of a religious *guru* or pastor, who enters every house, catechises every soul, and inquires into the measure of faithfulness of each member of the family. This *guru* holds a despotic power over every soul in his charge, which he exercises without stint, to keep his people faithful, and all the more since the gospel of Christ has come to the land. He is not always, by any means, a bad man. Often times he is gentle, good, and truly and deeply interested in the spiritual welfare of his charge. He is always a Brahmin. The temple services are vast and many. Temples abound in the land. The priests (always Brahmins) are exacting and rigorous. The system of caste is what the great Dr. Duff called the "masterpiece of hell." It binds and holds men and tyrannizes over them to that degree, that seven out of ten Hindus would prefer death to the penalties of breaking caste.

To become a Christian is the most flagrant breach of caste that a Hindu can be guilty of. The women of India are straitly shut up in their *znanas*, and so inaccessible to the teaching of the gospel—except lately, since Christian women have penetrated these domestic prison houses. The women are the most uncompromising enemies of the gospel, for though they have no gods but their husbands, whom they worship and whom they serve as slaves in the house, they are the custodians of the household gods, the persistent teachers of the tenets of their faith and the most faithful allies of the *gurus*. Many a Hindu man who has become almost persuaded away from his home, only returns to it to be whipped into the traces of Hindu faith and worship by his wife, and especially by his mother, his grandmother and his mother-in-law. For though the women hold a degraded position in India they are the real rulers

there, as they are everywhere. Added to these natural difficulties in the land the missionaries have the constant handicap of being insufficient both in numbers and means for their work. With enlarging fields, constantly opening doors of entrance, their number is hardly increased from year to year, their small salaries barely enough for support even in that land and are often cut down because of the failure of the churches at home to respond to the appeals from the societies, until the heart grows sick and faint. Notwithstanding I have never yet met a really discouraged missionary, or at least one who wanted to throw up his work and return home. There may be such in India, but I have not met with them. And here I may be permitted to mention the fact, that, taken as a whole, the missionaries in India, both men and women, are as noble and consecrated a lot of servants of Jesus Christ as I have ever met with anywhere. As for ability they are, taken together, well up to the average, and their work brings out all that is best in them. Among them there are apostolic men and women, men of great ability, heroic courage and heaven-born energy and enthusiasm.

Another difficulty is the general attitude of the British or rather the Indian government officials. Though the attitude of the government (officially) is that of neutrality between the various faiths, Hindu, Mohammedan and Christian, it is in reality negatively hostile to Christianity out of desire to placate the favor of the great religious leaders of the dominant faiths. The moral and spiritual influence of the Anglo-Indian official and commercial classes in India is thrown against Christianity as represented by the missionary workers. This is true of the Anglo-Indian press. This must not be taken to exclude the fact that there are noble exceptions among the English and other European people in the land. The Hindu does not discriminate between a Christian and a man from a Christian country. So that the Sabbath-breaking, profanity, drinking, and generally irreligious conduct of the thousands of Europeans in high places is such a contradiction to the teaching of the missionary that the ordinary Hindu and Mohammedan mind can-

not understand it. As a rule the missionaries in India have to bear the "reproach of Christ" from their European fellow countrymen and nominal co-religionists, as nowhere else in the world.

Another difficulty or possible source of discouragement is in what seems to the average missionary the comparative fruitlessness of his labor. The fewness of his converts and the difficulty with which he wins each one away from his old environment seems to him to be a very inadequate return for all his pains and labor. This, however, as will be seen in the sequel, is more an apparent than a real discouragement. Added to all this there is a sense of loneliness and isolation in that vast land and among those vast millions which it is almost impossible for one who has never been there to understand. There is that in heathenism which is awfully oppressive. There is a moral atmosphere which stifles and appals and makes all things at times look black and hopeless. The horrid scenes at and about the temples; the deep degradation of the people of the lower castes; the midnight darkness in respect of things really spiritual; the dense superstitions; the fetid immorality; the absence of what to us who have been reared in Christian surroundings is the central factor in the religious nature, the conscience, in the average native, makes the work of preaching the Gospel most difficult; for there is little or no sense of sin among the people. That is, sin in the moral sense of it. To them sin is only some violation or neglect of ceremony. With their almost universal pantheism, they can have little sense of the individual responsibility for moral actions. Though it is a mistake to suppose that the average Hindu is an astute philosopher, as some of our people seem to believe, they are all permeated with the practical conclusions of a pantheistic philosophy which has percolated all castes and classes from the cloisters of the old Indian monasteries where their monks and pundits live and discourse to their pupils.

So much for the darker side of the problem. It will but serve to bring out the bright and glorious picture which I shall hope to set before you in another communication.



# FOREIGN MISSIONS.

## TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO DEC. 31, 1892 AND 1893.

	CHURCHES.	WOMEN'S B'Ds.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1892	\$95,067 83	\$85,395 13	\$12,201 59	\$5,041 66	\$102,788 81	\$33,961 23	\$339,496 25
1893	82,414 29	83,152 08	11,887 47	7,045 46	27,117 82	31,047 72	241,164 79
Gain Loss	\$12,673 54.	\$3,243 10	\$814 12	\$2,008 80	\$75,670 99	\$7,923 51	\$98,331 46

Total appropriated to January 1, 1894.....	\$1,045,496 10
Received from all sources to January 1, 1894.....	\$341,164 79
Surplus of May 1, 1893 .....	1,868 79
	245,028 51
Amount to be received before May 1, 1894, to meet all obligations .....	802,473 59
Received last year, January 1, 1893 to May 1, 1893 .....	675,008 19
Increase needed before the end of the year .....	127,464 47

The above statement suggests the unwelcome probability of a large deficit at the end of the current year. It is gratifying, however, to notice that the loss reported this year is in large part due to a failure in legacies. Living givers are responsible for only about two-fifths of the decline in receipts up to December 31. A strong rally on the part of friends who still live to pray and give for missions will surely give the needed relief before the close of the year, except the deficiency which may still be inevitable through failure of legacies.

### NOTES.

Dr. Nevius, just before his death, conducted morning prayers in his home. He read from the Chinese Scriptures the 2d chapter of 1st Thessalonians, making brief comments as he read. The chapter was an unconscious tribute to the life which was about to close. Some of the verses had an almost autobiographical application to the reader. He could have said truly of himself, in the very words of Paul, "For yourselves, brethren, know our entrance in unto you, that it was not in vain. . . . But we were gentle among you, even as a nurse cherisheth her children. . . . For ye remember, brethren, our labor and travail. . . . Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children. . . . For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus

Christ at His coming? For ye are our glory and joy."

The hymns sung at his funeral were special favorites of Dr. Nevius, and seemed beautifully appropriate to the occasion.

"Now the laborer's task is o'er;  
Now the battle day is past;  
Now upon the farther shore  
Lands the voyager at last.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

"Earth to earth and dust to dust,  
Calmly now the words we say,  
Leaving him to sleep in trust  
Till the Resurrection-day.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

When Dr. Talmadge, whose recent death has been such a loss to missions in China, first landed in Amoy there were but six native Christians in China. When he died, in 1892, forty-five years later, there were 50,000 communicants connected with the widely extended missionary work throughout China, which may be regarded as representing not less than 150,-000 professed adherents to Christianity.

Mrs. Isabella Bird Bishop, after extensive travels around the world among missionaries in all lands, taking careful observations of their work, has become an enthusiastic advocate of foreign missions. Much of her journeying has been in lands difficult of access to the ordinary traveler, and which are as yet but partially and feebly occupied by the missions of the Christian Church. She has been deeply and painfully impressed by the appalling needs of the heathen world, and is using her gifts of speech in addressing large and interested audiences in Great Britain, presenting eloquent and pathetic appeals to Christian people to study this tremendous theme, and arouse themselves to more vigorous action and more enlarged missionary plans for the needy world. A recent address by her upon "Heathen Claims and Christian Duty" was delivered at the "Gleaners' Union" Anniversary, in Exeter Hall, November 1, 1898, and may be found in *The Church Missionary Intelligencer* for December, 1898. It is a powerful appeal, full of hard facts and womanly tenderness.

That noble Nestor of South Sea Missions, the "Old Man Eloquent," Dr. Paton, of the New Hebrides, has reached Great Britain on his way back to Australia. He is accorded an enthusiastic welcome there, as everywhere, and, as he often did in America, he seems to be still in Great Britain running from one audience to another, trying to overtake his many engagements to make missionary addresses. He is to fill out a long and continuous programme of addresses in England, Scotland, and Ireland, and will then take his departure for Australia. May he have strength for these many labors, and God's abundant blessing upon his heart and service.

We find in *The Chinese Recorder* of November, 1898, the following appreciative words referring to the return of Dr. and Mrs. Mateer after their recent furlough in the United States. The testimony is a kind and generous tribute not simply to our honored missionaries, but to the high character of the service they have rendered to Christian

education in China. In announcing their arrival it is said:

They will be heartily welcomed back by all the friends of Christian education in China, in which they have both done such faithful and distinguished service. The college at Tungchow, of which they have had charge, has done much to mould the general character of all the higher Christian schools throughout the Empire, and has supplied the majority of these schools with their first teachers of Western branches.

There are several fine missionary colleges in China. Prominent among them may be mentioned the Methodist Episcopal colleges in Peking, Soochow, Kiukiang, and Foochow, the Presbyterian colleges at Tungcho and Canton, St. John's College at Shanghai, the American Board college at Tungcho, near Peking, and one under the care of Dr. Allen at Shanghai.

Dr. Post, on his return to Syria, received a letter from Northwest China requesting two Arabic-speaking evangelists, familiar with the Koran and Mohammedan literature, and filled with the spirit of Christ, to labor among the thirty million Moslems of China. "What a Macedonian call," says the Doctor,—"How I wish we could at once answer it!"

## MISSIONARY CALENDAR.

### DEPARTURES.

November 21.—From San Francisco, Miss Carrie H. Rose, formerly of Tokyo, to join Miss S. C. Smith at Sapporo, Japan.

December 9.—From San Francisco to join the Laos Mission, Rev. and Mrs. W. F. Shields, J. S. Thomas, M. D., Mrs. Thomas, and Miss Julia A. Hatch.

### ARRIVALS.

November 29.—From Ichowfu, China, Rev. and Mrs. W. P. Chalfant.

December 17.—From Seoul, Korea, Rev. Graham Lee.

### DEATHS.

September 5.—At Oroomiah, Persia, Frances, infant daughter of Rev. and Mrs. J. C. Mechlin, of Salmas.

October 19.—At Chefoo, China, Rev. John L. Nevius, D. D.,

In a recent report of the Christian Endeavor Movement in China, Rev. A. A. Fulton states that there are at present in China 18 societies, containing 536 active members and 95 associate members. These societies are connected with the Presbyterian, Congregational, Baptist, Methodist, and Reformed Churches in Canton, Shanghai, Amoy, Ningpo, and Foochow, and some other localities. Several are connected with educational institutions, others with churches.

Magic lantern slides of special value in illustrating life and scenes in India may be obtained at the nominal rent of two dollars and express expenses. The pictures alone, not the lantern, are furnished. Seventy slides are accompanied with a descriptive lecture, which may be used in presenting them. Similar sets of slides illustrating Persia and China will be ready shortly. Address for further information, Mr. W. Henry Grant, 53 Fifth Avenue, New York.

## SOME HOPEFUL ASPECTS OF MISSION WORK IN JAPAN.

REV. GEORGE WILLIAM KNOX, D. D.

### I. THE INTELLECTUAL STIMULUS.

A series of articles upon the Hopeful Aspects of Mission Work in Japan will naturally be one-sided and, perhaps, too bright colored. One might write as readily upon the Depressing Aspects of Mission Work, and find material little less abundant. But the editorial invitation which has determined the title of the series and the topic of each article is wise, since it is the hopeful aspect of things that excites to effort, and that sustains us in the presence of those other aspects which reality too readily assumes. For the rest, the title of the series gives warning that a full view of the situation is not attempted.

### THE MISSIONARY FACING HIS TASK.

The day is past, if it were ever existent, when the work of foreign missions can be thought adapted to the intellectually feeble and infirm. In certain quarters, it is true, the opinion still prevails that the missionary's work as the preacher of the Gospel is the repetition of some "form of sound words," and we are told with a good deal of reiteration that the Church is at fault because some more or less elaborate formula is not uttered in the ears of all men within some specified time. Knowing the world's population, the number of Christians, and the time necessary to repeat the message, it requires only a meagre knowledge of arithmetic to enable one to state with considerable accuracy the duty of the Church to preach the Gospel to all nations before the end of the century

On this view, the intellectual stimulus in mission work in Japan, or elsewhere, must be slight indeed, equal that gained by those devoted missionaries of the Roman Catholic Church, who give their lives to baptizing unconscious and dying men.

But to preach the Gospel really, so to utter the message that has brought light and life to one's own soul, that it may win its way to the hearts and minds of men of another race, what adaptation, what wisdom, what intellectual activity are needed! To make the strange language the moderately clear medium of thought is only the beginning of a life-long task. The missionary must imagine himself in the situation of those whom he would reach, that he may think their thoughts and see with their eyes. Nothing could be more stimulating than this purposed translation into a new intellectual environment and atmosphere.

The effect, for a time, is bewildering. We cannot get the perspective. Humanity seems as distorted as art, and we half think some lord of misrule has introduced his following of beings fantastic, bizarre, even irrational. One is inclined to say, the longer one lives in the land the less he knows of the true character of its people, and it is quite possible to sound a halt at this point, and to abide in a self-superior and critical attitude.

But if the student resolutely holds on his way, he comes, by-and-by, to understand the hidden motives, the ethical standards and the philosophical ideas which underlie the civilization he studies. The bizarre appearance disappears, and is replaced by one rational and natural. The same humanity

is found at last, and the missionary feels himself at home in the place which had seemed so peculiarly far away. A new world has been discovered; a new sense has been attained; new eyes look out upon a new universe.

#### HE MUST BE AN INTELLECTUAL LEADER.

To an unusual extent this is the experience of the missionary in Japan, for there he meets the intellectual leaders of the people, and deals with a class of men who force him to attempt an intellectual mastery of the situation. These men are "intellectually detached." Their ancestors long ago gave up Buddhism for a philosophical Confucianism, and now they have given up the system of the "Sages" for the science and the philosophy of the West. Socially, politically, intellectually they are the men to whom the people turn for guidance. Many of these men have studied the message of our Saviour, and the Gospel can be preached effectively to them as their own preconceptions and mental and moral attitude are understood.

In Japan, as elsewhere, it is true, of course, that the fervent, believing life of the righteous man availeth much, and that the personal influence of the missionary has brought many into the Church. But it is also true that the appeal to reason in philosophical and theological discussion has been constant, and that many count their conversion from the time when their reason was convinced. Not fine doctrinal distinctions, but fundamental truths have been in debate, the existence of a self-conscious God, the Deity of Christ, the immortality of the soul, the possibility and reality of a verbal revelation.

To give a reason for our faith, a reason that will endure our own criticism and scrutiny, and that shall appeal to keen-witted men of a race, civilization and education so different from our own, is intellectually as stimulating an exercise as can be found, an exercise that may be omitted at home, but can be passed by in no wise profitably in Japan.

#### THINGS NEW AND OLD AND THAT WISELY.

It is not a mere discussion of the schools, and victory is not won without strenuous

effort. Buddhism has not made strong defense, but Confucianism is obstructive by its very cast of mind. To the philosophic Japanese the ordinary preaching of the cross is "foolishness." He respects and soon accepts theism, but does not suppose that the missionary himself believes the greater part of the creed. That intelligent foreigners preach such doctrines is explicable, since Buddhist priests for popular effect preach in public fables which they readily deny in private talk. And as our educated Japanese comes to read foreign books, and to meet with foreign men, his antecedent expectation seems justified. Western literature, science, and professors, appear anti-Christian, non-Christian, or if Christian still, in a sense other than that gathered from the Gospel message of the missionary. The Church, too, at first glance, seems hostile to science—to oppose evolution (which is as his native air to the educated Japanese) as an older generation opposed geology, and a still older one astronomy; and to our Japanese the conflict between science and religion must be settled in favor of the former, and that it has been settled, so he is assured by many reputable representatives of Western philosophy and thought. Moreover, he finds a mission of highly educated and spiritually-minded men, which assures him, in the name of the most advanced university culture, that all belief in the miraculous is to be given up, and that Protestant and evangelical Christianity is represented most truly by the school of Pfleiderer.

To face such a situation is stimulating in the highest degree. It must ever be stimulating to face the facts, to cease to hide in intellectual isolation or in theological preoccupation, and in Japan the facts thrust themselves upon us whether we will or no. And to face the facts involves a good deal,—we must know the people that we may not offend needlessly, but may adapt our message to the need; we must separate the essential truth of Christianity, that the Japanese be not repelled by non-essential accretions; we must be able to present the truth not as sustained by a fashionable, influential, and everywhere present, Church, nor as supported by history

and tradition, but against the forces of a social usage, and intellectual tradition; we must state the Christian argument, not as formulated in the last century against the Deists, not as men who have the "presumption in their favor," and can fly to that fortress in extremity, but against living assailants who are assured that the "presumption" is all on the other side, and who do not prove as open to our attacks as did their paper representatives in the theological school class-room.

#### A CHURCH UNDER FIRE.

To face the situation stimulates the Church. It becomes intellectually militant, and seeks to win the intellect of the nation to Christ. Even if the missionary should elect to remain apart from the strife, the Church must give a reason for its faith; it must compel men to come in. Indeed, our faith is of such high and exclusive claims that the convert must search out the deep things of God, and, if he thinks at all, seek to understand all truth. Perfunctory answers and teaching will least of all satisfy intelligent hearers to whom the word comes as "news." The Church's motto is "Only Christ Jesus and Him crucified," but the motto needs for its interpretation all the philosophy of Romans, Colossians, Philipians, and the sermon on Mars Hill.

#### WHO IS SUFFICIENT?

Whatever one's self-esteem, the missionary will not suppose himself able to meet the needs of the situation. At times his hope may grow dim and his faith waver, but as he pushes on, confident that truth is better than falsehood, and that the God of Truth guides him who asks in faith, at last the highest satisfaction is found, as it is clearly seen, afar off or near at hand, that essential and fundamental Christian truth prevails. The form may change, but the Gospel, which is the "power of God unto salvation," is renewed and revived. Though "our little systems have their day" and "cease to be," yet it is ever clearer that "They are but broken lights of Thee, and Thou, Oh Lord, art more than they."

#### THE FUTURE LEADS TO LIGHT.

So, too, does intellectual hope come as the missionary sees the Church go on into increas-

ing light, finding its own way into truth, fighting its own battles, solving its own problems, and formulating its own faith. It is the repetition of the history of the Church in the early centuries, as it fought its way phrase by phrase into the full possession of the theological domain which is our Christian heritage. Polity, discipline, theological formulæ, wrought out under the guidance of the Spirit, and in the course of the providential development of the Church, not accepted as traditions, not studied as classroom exercises, but worked at as problems whose solution has immediate and vital connection with the well being of the cause of Christ, what could supply a greater stimulus to the strongest effort of thoughtful men? And if the Christian Japanese have seemed somewhat unmindful of the extent and glory of our historic heritage, we may remember that Israel enjoyed the houses and vineyards which were the results of others' toil only as he won Canaan for himself, and at the cost of his own blood.

The intellectual stimulus inseparable from work in Japan may be seen in the high place the Christians have taken among the very leading men of the land. In the Diet, in the University, on the press, among the most influential literary men, in every prominent walk of life, the Christians more than hold their own. The intellectual influence of our religion extends beyond its formal bounds, and is strongly felt even by its avowed foes.

Intellectually the victory is not complete, but enough high walls have fallen to give confidence to the host that the God of Truth still helps the Church, and that His Spirit guides into all the riches of His wisdom and knowledge.

In some institutions where there is not a sufficient number of volunteers to form a Volunteer Band, a class for the study of missions has been started, composed of all who are enough interested in the study of missions to agree to attend regularly a weekly meeting for systematic study. The plan of conducting these meetings has been much the same as that adopted by regular Volunteer Bands, some definite course of study on missions being taken up.—*The Student Volunteer.*

**REV. JOHN L. NEVIUS, D. D.****REV. F. F. ELLINWOOD, D. D.**

Dr. Nevius was born in Ovid, New York, March 4th, 1829. He was graduated from Union College and from Princeton Theological Seminary. In 1853 he was married to Miss Helen Coan, also of Ovid, New York, and with her he sailed in the same year from Boston for China as a missionary of the Presbyterian Board. His first years of labor were spent in the Central China Mission and at the Ningpo and Hangchow stations. In 1861 he visited Chefoo on a tour of inspection, and he must be regarded as one of the founders of the Shantung Mission.

My acquaintance with John L. Nevius be-

gan in the Theological Seminary at Princeton. He had already resolved upon the missionary work, but he put on no airs of martyrdom in consequence of his purpose. There was no brighter or more sunny spirit in the halls or on the campus; there was no more consistent and earnest Christian in our whole circle. He was full of life and vigor, physically, socially, intellectually and spiritually. The same communicable magnetism extended over everything that he attempted, whether in athletics and the hilarity of our recreations, in the hard, close work of the recitation room, or in the earnest prayer and spiritual quickening of the religious conference. The prophecy of an earnest and successful missionary life was clearly stamped upon his joyous

and breezy, yet thoroughly consistent, student life in the seminary.

When Dr. and Mrs. Nevius sailed for China, ocean voyaging was no holiday affair. They went on board a sailing ship at Boston and for weary months, with poor accommodations and poor fare they were tossed upon the pathless sea. But they were well mated in their heroic spirit as well as in oneness of soul and of consecrated purpose. Both had decidedly intellectual taste and ability; both have made valuable contributions to the permanent literature of missions, and yet there has never been any shrinking from the plodding, hard work of the missionary life.

There are several salient points of interest and of high example in the life of Dr. Nevius. Among them may be mentioned his thorough and abiding *consecration* to the work of his Divine Master. I knew him in his youth, and had also frequent and protracted interviews during his last visit homeward in 1891-1892, and I could discover no abatement in the thoroughness of his great purpose or in the spiritual tone of his life. Another element which he exemplified in high degree was the *manliness* which all Christian service, and especially that of the missionary, demands. He was a prince among men. Of only medium stature, but solid and substantial in appearance, with a face at once strong, and yet full of benevolence and of joyousness, he inspired respect with all classes. He left no criticism on the lips of officers or fellow passengers on his ocean voyages, but always left the steamer with the warm friendship of every class, even the sailors. He had that rare tact which captivated everybody, and thus he always scored a victory for the truth and the cause which he represented. Dr. Nevius possessed that *generosity of spirit* which won the affection of all fellow missionaries. This was shown in the great Missionary Conference in Shanghai in 1890, at which, out of about four hundred, representing all missions in the Chinese Empire, he was chosen as one of two co-ordinate Presidents to conduct the sessions, extending through many days. Dr. and Mrs. Nevius owned their own home in Chefoo, where their doors of hospitality were always

opened, and the fact that missionaries of many societies availed themselves of that hospitality was an index of the warm esteem in which their host and hostess were held.

Dr. Nevius presented a high example to all other missionaries in the assiduity and success with which he conquered the native language. No mere smattering could satisfy his purpose. I well remember a triumph which was given to him at Chefoo, in the autumn of 1874, when I happened to be on a visit to the Shantung Mission. An English Court was in session for the trial of an Englishman who had murdered a Chinaman. The one-sided and unjust management of similar cases by the English courts, always discriminating against the native in the favor of their own race, had created a wide-spread indignation among natives of Chefoo and the surrounding country, and it was necessary to secure the most accurate interpretation of testimony from Chinese sources. The Court had its experts and the Custom Service also proffered its best interpreters. But at last these were set aside, and the Court requested Dr. Nevius to act. He gave the blunt and fearless testimony of some of the large and stalwart Chinese peasants, with a literalness that made the English judges wince. It required no little moral courage in the presence of the stately wigs and ermine, and the gathering of the proud-spirited Englishmen to give literally the testimony which showed the intense Chinese indignation toward the arrogance and injustice of an alien British Court; but this was done, and with an accuracy which none dared to question. As a vindication of the thorough scholarship of some of our ablest missionaries the whole scene was one of triumph.

Dr. Nevius always manifested a deep *sympathy for the people* among whom he labored. No man ever won the hearts of the natives of all grades more fully than he. His whole life was a rebuke to those who never quite succeed in coming down from the stilts of a higher cultus into a heartfelt and assuring sympathy with the inferior race among whom they labor. He had a warm place in the hearts not only of all native Christians,

but he also had the respect of the heathen wherever he was known.

A dozen years ago a famine swept over portions of the Shantung Province, carrying off two or three millions of people. Generous amounts were contributed for the relief of the thousands of sufferers by Christians and philanthropists in this country, also by foreign and native merchants in the Chinese ports. But the men who were to actually venture into the desolated districts where famine and pestilence went hand in hand, and where life was endangered by the uncontrollable hunger and misery of the starving, were found only among the missionaries, and in this work Dr. Nevius had a large part. Taking with him a large amount of money, in Chinese cash, altogether amounting to one or two wagon loads, he rented a small house in the very midst of the worst suffering and danger. Protected only by the care of his Heavenly Father and the respect of the people, he spent some weeks in such moderate and yet adequate distribution as preserved some thousands of people from perishing, until a new crop of grain could be gathered. His work was thoroughly systematized, and such was the respect accorded him that no act of violence or of theft was committed. A grand object-lesson setting forth the benevolence of the Christian faith was presented to the people, and after the famine was over Dr. Nevius followed up the good impressions with evangelistic labors, and the result was seen in some three or four hundred converts gathered to the fold of Christ.

He took a large part in what is known as the *itinerating work* of the Shantung mission. He would have had better reason than most men for remaining at home, owing to the delicacy and repeated illnesses of his wife, but it was the joint wish of the two that his work should not be restricted on that account. Again and again with a large wheel-barrow of his own invention, packed and balanced with his needed supply of books and personal comforts, and propelled by a mule ahead and a trusty Chinaman behind, he traversed wide districts of the Shantung Province, visiting, like Paul, the churches which he had planted, comforting the saints, and inviting all men to

the blessed Way of Life. All over the Province he was known and loved.

Dr. Nevius had a deep *sympathy for the poverty* of the people. He never lost sight of the fact that the mission work is a spiritual and not a humanitarian enterprise, and yet with admirable poise of judgment he showed, as did his Divine Master, an interest in the wants and woes of the people. Many portions of wants and Shantung are more or less barren; the lines of agriculture are exceedingly restricted. He had learned that most of the fruits that are produced in the United States, but of which there were comparatively few in China, might be successfully raised in the Shantung Province, to the infinite relief of the poor people. He therefore had planted in his own grounds improved fruit trees, from which scions could be taken for engrafting the poor specimens of pears and apples known in Shantung. And he sent out through the surrounding region an offer to supply these scions gratis to any who would pledge themselves to extend the same privilege to others. This, together with his encouragement in the planting of seeds for the production of thousands of trees, has raised up a promising industry in Shantung.

But the time had come for the Master to call this noble and devoted missionary to his rest. He had reached the age of sixty-four. The robust health which he had enjoyed for most of his life had begun to flag. Even before his return last year from his visit to America he showed signs of failure. Still he kept up his work. On the 19th of October, while he was engaged in completing his arrangements for attendance on the mission meeting at Wei Hien, two hundred miles distant, he suddenly fell to the floor and expired, without a struggle and apparently without a pang. So sudden was his translation to the rest above, that his friends who quickly gathered about him could only say that "He was not, for God took him." He has left a stricken wife to whom he was all that a husband could be, and he has been called away from a mission of which he had been a pioneer and a counsellor for more than thirty years. The Presbyterian Board and the whole Church to which he belonged have met an irreparable loss.



## Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

### MISSIONS IN CHINA.

#### CANTON MISSION.

**CANTON:** on the Pearl River, 90 miles from Hong Kong; occupied, 1845; missionary laborers—Rev. Messrs. H. V. Noyes, B. C. Henry, D.D., A. A. Fulton, O. F. Wisner, and their wives; John G. Kerr, M.D., J. M. Swan, M.D., and their wives; Miss M. H. Fulton, M.D., Miss E. M. Butler, Miss M. W. Niles, M.D., Miss Hattie Noyes, Miss Hattie Lewis and Miss Ruth C. Bliss, M.D.; 2 ordained natives, 23 unordained evangelists, 19 native assistants, 44 teachers, and 15 Bible-women.

**LIENCHOW:** 200 miles northwest of Canton by water; occupied, 1890; missionary laborers—Rev. W. H. Lingle, E. C. Machle, M.D., and wife, and Miss Louise Johnson.

**KANG HAU:** 100 miles northwest of Canton; occupied, 1892; missionary laborers—Rev. E. W. Thwing and wife, Rev. C. W. Swan, Mrs. C. W. Swan, M.D., and Miss Gertrude Thwing.

**YEUNG KONG:** 150 miles southwest of Canton; occupied, 1892; missionary laborers—Rev. J. C. Thomson, M.D., and wife, Rev. Andrew Beattie and wife, and David A. Beattie, M.D., and wife.

*In this country:* John G. Kerr, M.D., and wife, Rev. O. F. Wisner and wife, Rev. J. C. Thomson, M.D., and wife.

#### HAINAN MISSION.

**HAINAN:** an island on the southeast coast; occupied 1885; established as a mission, 1893.

**KIUNGCHOW:** missionary laborers—Rev. J. C. Melrose, H. M. McCandless, M.D., Charles S. Terrill, M.D., and Rev. P. W. McClintock, and their wives.

**NODOA:** missionary laborers—Mr. C. C. Jeremiasen and wife, Rev. F. P. Gilman and wife, and Rev. Alfred E. Street.

*In this country:* H. M. McCandless, M.D., and wife.

#### CENTRAL CHINA MISSION.

**NINGPO:** on the Ningpo River, 12 miles from the sea; occupied 1844; missionary laborers—Rev. Messrs. W. J. McKee, V. F. Partch, and their wives; Miss Annie R. Morton, and Miss Edwina Cunnings-

ham; 9 ordained natives, 6 licentiates, 7 teachers, 16 Bible-women.

**SHANGHAI:** on the Woosung River, 14 miles from the sea; occupied 1850; missionary laborers—Rev. Messrs. J. M. W. Farnham, D.D., J. N. B. Smith, D.D., George F. Fitch, John A. Silsby, Mr. Gilbert McIntosh, and their wives; Miss Mary Posey, and Miss Mary E. Cogdal; 4 ordained natives, 2 licentiates, 2 Bible-women, and 23 teachers.

**HANGCHOW:** the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied 1859; missionary laborers—Rev. Messrs. J. H. Judson, J. C. Garritt, E. L. Mattox, and their wives; 2 ordained natives, 4 licentiates, 2 Bible-women, and 5 teachers.

**SUCHOW:** 70 miles from Shanghai; occupied 1871; missionary laborers—Rev. Messrs. J. N. Hayes, D. N. Lyon, Joseph Bailie, and their wives, and Rev. W. N. Crozier; 2 licentiates, 2 Bible-women, and 5 teachers.

**NANKING:** on the Yang-tse-Kiang River, 90 miles from its mouth; occupied 1876; missionary laborers—Rev. Messrs. Charles Leaman, W. J. Drummond, T. W. Houston, and their wives; Miss Mary Lattimore, and Mrs. R. E. Abbey; 1 Bible-woman, and 3 teachers.

*In this country:* Rev. Messrs. V. F. Partch, W. J. McKee, and their wives.

#### SHANTUNG MISSION.

**TUNGCHOW:** on the coast, 55 miles northwest of Chefoo; occupied 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D.D., C. R. Mills, D.D., W. M. Hayes, S. B. Groves, and their wives; W. F. Seymour, M.D., Mrs. E. G. Ritchie, and Miss M. A. Snodgrass; 2 ordained natives, 1 licentiate, and 15 teachers.

**CHEFOO:** the chief foreign port of Shantung; occupied 1862; missionary laborers—Rev. Messrs. Hunter Corbett, D.D., George S. Hays, George Cornwall, and their wives; Rev. F. W. Jackson, Jr., and Mrs. John L. Nevius; 27 licentiates, 44 helpers, and 5 Bible-women.

**CHINANFU:** capital of the Shantung Province, 390 miles south of Peking; occupied 1872; missionary laborers—Rev. Messrs. John Murray, W. B. Hamilton, L. J. Davies, and their wives; Rev. Gilbert Reid, and J. B. Neal, M.D., and wife; Miss S. A. Poindexter, M.D.; 3 helpers, and 1 Bible-woman.

**WEI HIEN:** 150 miles southwest from Tungchow; occupied 1882; missionary laborers—Rev. Messrs. J. A. Leyenberger, R. M. Mateer, F. H. Chalfant, J. A. Fitch, and their wives; W. R. Faries, M.D., and wife; Miss Emma F. Boughton, Miss Mary Brown, M.D., Miss Fanny E. Wight, Mrs. M. M. Crosetta, and Miss Rebecca Y. Miller; 4 ordained natives, 1 licentiate, 51 teachers, and 3 Bible women.

**ICHOWFU:** 150 miles southwest from Chefoo; occupied 1891; missionary laborers—Rev. Messrs. W. P. Chalfant, C. A. Killie, W. O. Elterich, and their

wives; C. F. Johnson, M. D., and wife, and Miss A. M. Larsen, M. D.; 5 native assistants.

**CHININGCHOW:** 150 miles southwest from Chinan-fu; occupied 1892; missionary laborers—Rev. Messrs. J. H. Laughlin, William Lane, and their wives; J. L. Van Schoick, M. D., and wife; Rev. R. H. Bent; Miss Emma Anderson, and Miss H. B. Donaldson, M. D.

*In this country:* Rev. C. R. Mills, D. D., and wife; Rev. Gilbert Reid, Rev. Messrs. J. A. Leyenberger, W. P. Chalfant and W. M. Hayes and their wives.

#### PEKING MISSION.

**PEKING:** the capital of the country; occupied 1863; missionary laborers—Rev. Messrs. John Wherry, D. D., A. M. Cunningham, and their wives; B. C. Atterbury, M. D., Robert Colman, Jr., M. D., and their wives; Rev. J. W. Lowrie, G. Y. Taylor, M. D.; Mrs. Reuben Lowrie; Rev. Messrs. F. E. Sincox, C. H. Fenn, J. A. Miller, and their wives; Miss Grace Newton, Miss Marion E. Sinclair, M. D., Miss M. B. Ritchie, and Miss Jennie McKillican.

**PAOTINGFU:** occupied 1893; missionary laborers—Rev. J. L. Whiting and wife.

*In this country:* Mrs. J. L. Whiting, Mrs. Reuben Lowrie, Rev. J. W. Lowrie, and Mrs. John Wherry.

There were received last year upon confession of faith in the Canton Mission (including Hainan), 187; in the Central China Mission, 121; in the Shantung Mission, 515; in the Peking Mission, 39; making a total of 862 additions to the Church in all our missions.

The total statistics of our Presbyterian Missions in China for the past year are as follows: Ordained American missionaries, 53; total of American missionary laborers, 157; ordained natives, 48; total native agents, 398; churches, 64; communicants, 6,081; number added on confession of faith, 862; number of schools, 203; total of pupils, 4,078; pupils in Sabbath-schools, 2,910.

IN THE CHURCH AT HOME AND ABROAD for January, 1894, will be found interesting articles referring to the work in China. The appeal from native converts in Hainan for religious privileges is pathetic and irresistible. It will be found on page 29, duly signed by ten unpronounceable names, with the assurance that "all agree" emphatically repeated at the end. Another article in the same number (page 30) tells a marvelous story of the power of the Gospel in a Chinese heart. Other articles bearing upon our Chinese work will be found in the number of the magazine for February, 1893. The Annual Report of the Board for 1893, pp. 29-69, gives many exceedingly interesting and stimulating facts with reference to our broad and varied work in China. The Report on China is separately printed, and copies may be procured by addressing Rev. Benjamin Labaree, D. D., 53 Fifth Avenue, New York City.

The new Hainan Mission is stirring the Board and the Church with earnest appeals for enlarged facilities. Our Church has "fresh fields and pastures new" in this virgin soil of Hainan. That great island off the southern coast of China, if we mistake not, is to become a glorious trophy of our Presbyterian Missions. For information concerning it consult THE CHURCH AT HOME AND ABROAD for February 1893, page 101, for December 1893, page 460, and January 1894, page 28.

The work among the Hakkas has been developed during the past year by the establishment of a station at Kang Hau, about 200 miles northwest of Canton, in a region where this class of people abound. Rev. E. W. Thwing and wife, and Miss Gertrude Thwing are at present located at this station. The Hakkas would be an interesting subject for someone to take up at a Monthly Concert. Information may be found in THE CHURCH AT HOME AND ABROAD for February 1892, page 126. Mission property has been secured there, and a house built. The people are friendly, and we shall hope for a harvest from among these Chinese Highlanders.

The Province of Hunan is one of the most fanatical in China. The station at Lienchow, in the extreme northwesterly section of the Canton Mission, is on the borders of Hunan, and our work is pushing northward into that Province. It is a work attended with much difficulty, and is liable to serious and unexpected opposition, as the following incident will show. At Lam Mo, where work has been opened, our religious service was invaded one Sabbath morning by a mob of twenty men, led by the son of the official of the town. Our native helper was seized and beaten, and taken off to be imprisoned. He effected his escape, however, while on his way to prison. The Christians re-assembled, and a native brother re-opened the service. They were again attacked, and their leader beaten and taken to prison, where he received two hundred blows with the bamboo, but was immovable in his loyalty to the Christian faith, and flatly refused to worship the idols into whose presence he was brought. A subsequent appeal to the authorities secured promise of protection, whereupon seven persons requested baptism, and, after examination, five of them were received. The celebration of the Lord's Supper which followed was attended by a large audience, who would not under ordinary circumstances have been present.

Flourishing boarding-schools for both boys and girls are established at Canton, the former with 100 pupils, and the latter with 190. In both schools adult pupils are received, with a view to religious instruction and training. In the girls' seminary these training classes of adults are for the education of teachers and Bible-readers, and there is also a medical class under the instruction of Miss Mary W. Niles, M. D. The facilities for practical instruction in connection with the hospital are very val-

uable. A thoroughly competent native woman, who has been educated medically, assists Dr. Niles in this department. The class numbered eight during the past year. We are sure that our readers will be interested in a picture of one of these medical classes which is given on another page. These women have a thorough preparation, both religious and medical, and there is every prospect that a future of great usefulness is before them.

There is also a medical class connected with the hospital work, of sixteen men, under the care of Dr. J. M. Swan.

Let us run over the remarkable work which has been done during the past year by our medical missionaries at Canton. Do we realize what it all means, and what a wonder is this record which comes to us from year to year in a mere paragraph of statistics in the Canton report! The hospital at Canton is the property of the Medical Missionary Society in China, and the current annual expenses are met by local subscriptions from the foreign community of Canton and the Chinese officials, while Doctors Swan and Niles, and since her return Dr. Mary H. Fulton, of our Mission, have free scope for evangelistic, medical, and surgical service at the hospital. Picture the significance of such figures as these: Out-patients at the hospital last year, 17,346 males and 6,325 females; making a total of 23,671. In-patients, 1,074 males and 453 females; making a total of 1,527; surgical operations, 1,697 performed upon men, and 811 upon women; making a total of 2,508; special medical visits outside of hospital by Dr. Swan, 100, and by Dr. Niles, 279; surgical operations at home by Dr. Niles, 116; visits in homes by Dr. Niles' assistants, 94. The above represents the strictly medical and surgical service of the past year. To this must be added the religious and evangelistic ministry among the patients. Morning and evening prayers are held, and special religious instruction is given by native evangelists who visit the bedsides of the patients. There were twenty applicants for baptism during the year. Of these sixteen were accepted, eleven of whom were women. Many have listened with interested hearts, and have gone out to their homes with the seeds of truth planted in their souls. Care has been taken to give information of these patients to the missionary in whose district their homes are situated, so that impressions may be followed up and permanent results secured.

The blessing of those that "sow beside all waters" has been realized in a unique way, and by a modern method, in our Canton Mission during the past year, by means of a Gospel boat manned by medical missionaries, which has been plying up and down the rivers in its ministry of love and healing. It has been under the direction of Rev. A. A. Fulton, with a native physician in attendance. It is supported by four of the Christian Endeavor Societies in the United States, and 7,940 patients were reached by it in the past year, and 6,500 tracts distributed. Con-

sult THE CHURCH AT HOME AND ABROAD for October, 1893, page 271.

The mission press at Shanghai printed last year 42,418,457 pages. Of this number 27,879,600 were pages of Scripture. The total number of books and tracts issued during the year was 995,496. The printed page is a power in China. It accompanies the missionary wherever he goes, and where he is as yet unable to go, as the Press Report significantly says,—"these tireless, fearless, faithful messengers still advance to the regions beyond."

The Medical work at Peking is another magnificent feature of our Chinese missions. It is under the charge of Doctors B. C. Atterbury, Robert Colman, G. Y. Taylor, and Miss Marion E. Sinclair, M. D., aided by Miss Jennie McKillican. It is conducted at the An Ting Hospital, the Woman's Hospital, the Pipe Street Dispensary, and also through medical tours. The total, so far as cold statistics can represent the work, is as follows:—Out-patients, 29,990; in-patients, 247; surgical operations, 889; visits at homes, 580; in all, 31,656 cases.

The Shantung Presbytery stands high upon the roll of our Church. There were admitted to the churches within its bounds, in 1891, 760 communicants; a record which was surpassed by only nine presbyteries in this country during that year. We give upon page 123 a photograph of its members. The lamented Dr. Nevius stands in the centre in the second row, and immediately on his right, towards the left hand as we look at the picture, stands the Chinese Moderator for that year.

The story of the attack upon our missionaries at Ichowfu is told in THE CHURCH AT HOME AND ABROAD for November, 1893, page 381, and the sequel is recorded in the January number of this year, page 27.

A full sketch of the City of Peking, China, accompanied by a valuable map showing the different sections of the city, will be found in *Harpers' Weekly* for August 27, 1892.

## THE MISSION FIELD OF PEKING.

REV. J. WALTER LOWRIE.

The city of Peking is in some respects the most interesting mission field in the world, though it must be acknowledged to be one of the most difficult.

### A CITY OF MANDATES.

It is the real heart of that wonderful political system which rules either directly or indirectly four hundred millions of people, and which has remained practically unchanged for at least two thousand years.



This system, for simplicity, despatch and economy, challenges a comparison with any other, past or present, on the face of the earth. If it could be pervaded more thoroughly by the leaven of common honesty, it would seem as likely to stand forever as any yet devised by man. Its agents, however, from the petty police justice to the mighty viceroy, are, with some exceptions, flagrant bribe-takers, although the system under which they work is so admirable.

The monarchy, so far as there is absolute monarchy in a country so largely democratic, resides within the lofty walls of the inner or "Forbidden City" of Peking. The mandates from that prison-like enclosure inspire with awe both potentates and people, from the confines of Turkestan to the shores of Korea.

What affects Peking affects immediately Eastern and Central Asia. Little, however, can really affect her which is not brought into actual contact with her, represented before her very eyes, and uttered in her very ears.

The power that rules China does not travel nor does it consult the daily newspaper. It still hugs the delusion that Peking is the providentially located hub of the world, and that the more remote the people of the earth are from her the more untutored they must be, and the more deplorable their condition.

It is therefore a great field for the Christian activity of such men as have not received the "spirit of fear, but of power and of love, and of a sound mind."

It is suggestive of the possibilities attending their work that, when His Majesty, the Emperor, recently began the study of English, and his lords were seeking for him a suitable text book, they should obtain a bright, new primer from little Frances Taft, daughter of a missionary of the Methodist Church in the city.

#### A CENTER OF INTELLECTUAL ACTIVITY.

The ambitious native student can win a national reputation only by a visit to Peking and a successful competitive examination there in the niceties of Chinese prose-writing and rhyme-making. It is the

location of a veritable Chinese Sorbonne, with its doctors committed to the propagation of a system of learning as strange, proud, contracted, fettered, and, withal, laborious as the world has seen. These are men who rate fair handwriting far above a knowledge of geography, and skillful rhyming above mathematical attainment. Some of them still assert that the earth is flat, and believe that the sun is eclipsed by being swallowed by a dog in the sky; also that dried scorpions are a potent medicine, and that a needle thrust four inches into the abdomen is the standard remedy for Asiatic cholera.

Yet for common sense and practical utility their work is more admirable than was that of the mediæval school-men. There is more hope also than there seemed to be in the case of those unfortunate scholars that their crude methods and mind starving themes will be exchanged for those which a people's Bible and inductive science have made possible in the Christian lands of to-day.

But the mind of China (and not even in Germany are there men more willing to study) will never be truly liberated until the proclamation issues from Peking, prescribing new methods of study, new ideals of education, and opening other fields of effort than merely a political career in which an education may be a practical boon. There must come a Reformation in China. Confucianism, like Rome, will sooner or later have had its day, being "weighed in the balances and found wanting." Unnumbered influences are at work, many of them almost unnoticed throughout the land, and none play a more effective part in breaking down the present system of education in China than those found in her capital.

#### THE HOME OF THE RULING DYNASTY.

Peking is the present home, not only of royalty, but of the ruling, though alien, race of Manchus, whose chief families occupy princely residences within her walls. These Manchus have proved themselves one of the most sagacious and liberal-minded conquering peoples that history records. They are less idolatrous than the Chinese, less enslaved to the past, more magnanimous to their women,

and more open to Western fellowship. They lack that silent doggedness, characteristic of the Chinaman, which, like the law of gravitation, may be forcibly resisted, but is never suspended. As far as these people dare manifest friendship for foreigners, they do so. Three from among them are elders in the Presbyterian churches of the city, and others are prominent workers in other Christian societies.

If the destinies of China are to remain in their control for a generation or more to come, it is most important that Christian truth and institutions should be presented to them in all their beauty and power, and nowhere can this be done so effectively as in the capital.

#### EMPEROR OF CHINA.\*

##### A SCENE OF ROYAL WORSHIP.

Peking is the seat of that heathen worship which, perhaps, approaches more nearly than all others to the worship of Jehovah. I refer to the worship rendered by the Emperor at the Temple of Heaven on behalf of his subjects at the time of the winter solstice. It overshadows all the inane ceremonies and vain repetitions of the Buddhists; it puts the imperial veto upon the agnosticism of the savants; it voices the most general and fundamental religious sentiment of the Chinese people, who, while they dare not worship Heaven before that chaste and august altar, do cherish as their most ineradicable belief the reverent conviction that Heaven ordains the earthly lot of the humblest Chinaman. It would seem but a step from such a conviction to the worship of "Our Father" who is in

Heaven, a step which sooner or later China will take, and one of the potent influences towards that glorious end is the object lesson in devout invocation of the living God, repeated Sabbath by Sabbath from Christian pulpits within easy reach of that venerable altar of Heaven.

##### A PLACE OF TRIBUTE.

Finally, Peking is the rendezvous of representative men, tribute bearers and commissioners from the adjacent countries, which own China's protectorate, if not her sovereignty—Thibetans, Mongolians, Koreans and others. These do not often, indeed, meet the missionary preacher, but there are some signal instances of the missionary physician relieving their bodily ills and acquiring an influence over them.

##### A FIELD FOR MEN OF GOD.

A field like this cries aloud for chosen men, men of affairs, men who can command the attention of the thoughtful and the busy, men who, having found a Timothy, or Titus, are able to train him, men who, equipped with the best that Western culture can afford, count it "but loss for the excellency of the knowledge of Christ Jesus" their Lord, men who can impart some spiritual gift, and, withal, men who have a good measure of the "patience of Christ," and who, having the care of all the churches, will not faint under it, who are willing to work by the calendar of eternity, whereon "a thousand years" are but "as one day," who, not having witnessed the conversion of China, but seeing it afar off, are persuaded of it, and will die, if need be, in calm, steady, unflinching confidence that God will bring it to pass.

#### THE SHANTUNG MISSION—ITS PROGRESS AND PROMISE.

REV. GILBERT REID, CHINANFU.

In reckoning the progress of missionary effort, it will be seen first as overcoming opposition, and then in securing adherents. One sows and another reaps, but all rejoice together. From 1807, when Robert Morrison entered China as the lone representative of Protestant Christianity, down to 1842, Canton and Macao were the only places

\* By permission, from the *Quarterly Register*, Detroit, Mich.

where foreigners could reside in that country. The limitations defined were restrictive and there was practically as yet no entrance to China. From 1842 to 1860 there were five places where foreigners could reside; and so the entrance to China, with its 1800 cities, was so restricted, that missionary effort could only be tested by the first indication, that of over-coming opposition. From 1860 down to the present time has been the new era of open China, but in every place outside of the recognized treaty-ports, now numbering twenty-two, there has been at first the same preliminary steps to be taken—securing the right of residence with freedom to travel, the removal of suspicion and prejudice, and, in brief, the simple establishment of the missionary organization.

After all this can come the second stage of progress, that of securing followers. These now number in China over 50,000 communicants and 150,000 adherents. Statistics indicate the second stage, but not the first; and as already historically defined, the second stage has been necessarily short. What the churches need are facts, but facts are not statistics.

#### THE OPENING OF SHANTUNG.

When China began to be opened up more fully in 1860, attention was drawn to the province of Shantung, with its population of 27,000,000, and the home of China's celebrated sages, Confucius and Mencius, with their leading disciples. The progress has been great, both as seen in the preliminary stages, and in the subsequent and more encouraging period. Remember the decades, '62, '72, '82, '92, and these are the dates for the mission stations, first Chefoo, second Chinanfu, then Wei-Hien, and finally Chiningchow. Then take off one from the first date and the last, '61 and '91, and you have the dates for the opening of the earliest station of all, Tungchow, and the sixth station, Ichowfu.

We have in round numbers sixty Presbyterian missionaries in Shantung Province, including men and women, the communicants number over 4,000, and the adherents over 10,000. In the province there are

altogether nine different societies represented, with sixteen stations, over 130 missionaries, over 2,000 communicants, and 25,000 adherents. As the work of these different societies is practically carried on, each in its own section of the country, so as to maintain the comity of missions, and secure the economy of forces and a speedy occupation of the whole territory by organized work from central stations, the outlook is even more cheering than the simple enumeration of laborers would indicate. From a strategic point of view, the field is now ready for action, and the forces can be marshalled with promptness and unanimity for the greater conflicts of coming days.

In conversation with a successful missionary of another denomination, and from another part of the Chinese Empire, these words struck our attention. He said: "I make my best talks on the work of your Shantung mission. You have such a fine system of country itineration, which the societies in our part of China have not as fully developed." This certainly represents one of the main features of the Shantung work, the extension of out-stations among the villages, and very largely through unpaid native agency, but under the direction and supervision of paid workers, either the foreign missionary, the native pastor, or the unordained but useful helpers, preachers and evangelists.

#### CENTRAL STATIONS ESTABLISHED.

Along with the steady growth of this outlying work, already well known to the home constituency, there has been a decided improvement in the vigor and activity of the work at the centres, from which the other work should naturally radiate. These centres are the stations where the missionary families reside. Here all the phases of missionary organization and Christian service ought to be systematically and comprehensively illustrated, showing forth not merely the ministerial element at home but the full Church life. Hence schools of different grades, dispensaries, hospitals, the preparation of a literature, preaching halls, lectures, and charitable undertakings, are all in place at these central headquarters. Thus

organized, larger streams of Gospel power, beneficence and piety, will flow forth to all the regions around. We rejoice, therefore, that during the year three lady physicians have gone out to the Shantung mission for the stations respectively of Ichowfu, Chinanfu and Chiningchow, that a male physician has reinforced the oldest station of Tungchow, and that for the same station a lady has come to take charge as soon as possible, of the girls' school, which thus far has stood at the head of that branch of education in the province. Seeing that recruits have been asked, not on the basis of the foreigner himself, preaching to all the unevangelized, but on the economical basis of supplying the demands of the organized work at the central stations, and without conflict or even competition with other denominations at the same places or in the same work, the aid rendered by the Board at this opportune time is a part of the cheering news from Shantung.

#### PROGRESS ALONG ALL LINES.

The growth at these central stations is especially cheering because of the right which is now so peaceably granted by the Chinese authorities to really establish these stations with all their diversified elements of beneficent activity. Ichowfu, the leading city in the southern part of the province, reported during the year a sudden ebullition of Chinese hostility in the attack on Rev. Mr. Killie, but it also reported, and that, too, very promptly, the hearty protection and open favor of the Chinese authorities. Chinanfu, which for years, as the capital of the province, resisted efforts to secure property and so to establish the work, at last yielded in 1891, and then followed in 1892 the building of a part of the McIlvaine Memorial Hospital. The year 1893 witnessed also the building of the Memorial School for Boys. The officials have shown repeated signs of friendliness with a determination to prevent all further disturbances. Chiningchow, which saw the missionaries driven out in 1890, the settlement of the difficulties in 1891, and the re-establishment of the station in 1892, now has a force of 10 men and women, with a constant display of friendliness from both officials and people. All these things show how firmly

the stations at these important cities are now rooted, not only in the peculiar political environment, but in the respect of the people. All is ready. Let us now forth to the conflict, with the ever-present support and sustaining prayers of the Church and the blessing of divine grace which knows no limits!

#### THE INFLUENCE OF GOVERNMENT LEGISLATION.

The treatment shewn the Chinese Government, or the Chinese already in the United States, by our own Government, will certainly have some effect on missionary work in China. The present condition of the legislation is as follows: at the extra session of Congress a bill, known as the McCreary Bill, and receiving the endorsement of the Administration, was passed, and has become a law. It allows six months more time for Chinese laborers to register, and withdraws proceedings against those already arrested. Two months have already passed, and no one knows whether the registration will be observed or not. The new bill so defines "merchant" that some of them will also come under the head of "laborer" by failing to show the necessary qualifications for a merchant. It also requires a photograph as means of identification. The bill is far from satisfactory to the Chinese Government. In all probability a new case on the new law will be carried to the Supreme Court. The Secretary of State is also trying his hand at a treaty, which is what is needed.

### NATIVE PASTORS IN CENTRAL CHINA.

REV. W. J. MCKEE, NINGPO.

While the foreign missionary is regarded with interest by the Church, the native worker should not be overlooked. He does a service which the missionary can never do, and the work of the missionary becomes more effective when done in company with and through his native colleague. Our native pastors in Central China are interesting men and their life and service are worthy of attention. There are several aspects of a native pastor's life which may be mentioned.

#### I. HIS TRAINING AND QUALIFICATIONS.

As a general rule he is a graduate of the mission boarding-school, where he has stud-



ied the Scriptures, catechisms, evidences of Christianity, arithmetic, geography, astronomy, natural philosophy, and the Chinese classics.

Then he serves a couple of years in teaching a day school in which most of the pupils have been gathered from heathen families, and he is expected to exert a Christian influence over his pupils and their parents, whom he visits. If so far satisfactory as to gifts and piety, he is received under the care of the Presbytery and enters the training class conducted by the foreign missionaries, where for two or three years he studies Scripture interpretation, theology, Church history and the art of preaching, part of each year being given to evangelistic work. After being licensed by Presbytery he may be assigned to a preaching station with a parish numbering thousands upon thousands of people, or he may be sent on long preaching tours to "the regions beyond."

In his probationary career he is also quite likely to have acted as stated supply of a church, and served as an elder in a church session. It will thus be seen that our candidate, though ignorant of Hebrew and Greek, Latin and English, has had such a training as few of our pastors at home have received.

#### II. HIS WORK.

His work is preaching to the heathen, preaching to Christians, and otherwise caring for the spiritual and temporal interests of his flock. The pastor still finds preaching to the heathen a large part of his work. They are all about him. They come to the chapel. He finds them in shops and streets, and the members of his parish live among heathen neighbors. He is often appalled as he looks upon the multitudes of his countrymen without a Saviour. I have heard from him such pointed and powerful appeals as seemed irresistible—the story of the prodigal son, for example, told so vividly and applied so practically as to hold the hearers spell-bound.

In preaching to Christians the pastor must be wide awake if he would keep his hearers so, for most of them are farmers, artisans and tradesmen not accustomed to following a connected discourse unless it pertains to *cash* or some other material thing.

The sermons of the average pastor are usually thoroughly prepared and well arranged, and are edifying even to advanced Christians. Thorough preparation in his case does not necessarily imply that he gives much time to it; for the proverbially wonderful memory of his race enables him to retain the results of reading and thinking, and have his material always at hand ready for use. He is well grounded in Scripture truth, and by the aid of his Oriental imagination he is enabled to mould the truth in such fresh expressions and vivid illustrations as make it striking and interesting.

In caring for the spiritual interests of his flock, the pastor must, of course, reprove, rebuke, and exhort, and sometimes Church discipline is necessary. He must baptize infants, perform marriage ceremonies (generally without other fee than a good dinner), must bury the dead, comfort the afflicted, and visit the sick. In cases of persecution or of quarrels, the pastor must bear the larger share of the burden in settling the matter. If the pastor does not magnify his own office, his members magnify it for him. Does a member want a wife for his son or a husband for his daughter, it is not uncommon to ask the pastor's assistance. He is also expected to use every effort to secure employment for the unemployed. If one wishes to borrow money he is quite likely to apply to his pastor to assist him in getting it. Nor is the flock of the Chinese pastor confined to one city or town. There are groups of Christians ten to twenty miles away who are members of his church, and for these he must provide Sunday services and administer the ordinances at stated times.

#### III. HIS TRIALS AND JOYS.

His office is far from a sinecure, and, like pastors in every land, he has his trials. There are the coldness and unfaithfulness of some of his church members, the ingratitude and dissatisfaction of some, the failure of some to pay what they have promised toward the pastor's salary, church quarrels, and often he mourns over the apparent unfruitfulness of his labors.

Yet he is not left without comforts and joys. In nearly every church there are shin-

ing lights, true helpers of the pastors and zealous workers for God. When death strikes one of these "shining marks" it is a grief to the pastor thus to give up one whom he feels he cannot spare, yet the triumphant, peaceful death in so many cases, is great compensation. Just such a case recently occurred in Ningpo. An intelligent farmer, who had been a Christian but two or three years, had grown rapidly in grace. The members of his family had one by one followed him into the Kingdom. On the morning of his death he was singing praises when suddenly, as was supposed, he passed away from earth. But after a time he revived, and related to his friends how he had tasted the bliss and seen the beauties and glories of Heaven. After a few moments, he exclaimed, "My Father is calling again and I must go," and he went to be with his Saviour forever.

Nor is the faithful pastor left entirely without results from his labors. There are nearly always some enquirers, and some of these give good evidence of being "good ground" hearers and true believers. Sometimes a special interest breaks out in a neighborhood, and quite a goodly number of enquirers come forward to rejoice the hearts of pastor and people. Then there are the children and other unsaved members of Christian families who from time to time come out on the Lord's side.

#### IV. HIS RELATIONS TO THE FOREIGN MISSIONARY.

Believing as we do in the parity of the ministry, the missionary is not supposed to exercise authority over the native pastor. The relation is properly that of mutual sympathy and helpfulness, the missionary manifesting in every possible way his sympathy with both pastor and members, giving counsel if need be, encouraging the pastor in his work and the people in their faith. Often the missionary and pastor consult together as to plans for carrying on the work. Together they go out, encouraging the flock and seeking the lost. Together in prayer they bring themselves, their work and their trials to the throne of grace. The missionary should be able to say to all the native workers, in the words of the apostle, "Ourselves your *servants* for Jesus' sake." The native worker

must increase, while the foreign missionary must decrease. China is to be evangelized by the Chinese. Let greater honor, then, be paid to this noble army of workers and let more prayer ascend for them. It is yet a very small army, and when we pray the Lord to thrust forth laborers into His harvest, let us be sure also to include native laborers.

Yet while we thus magnify the importance of native pastors and evangelists, let us not stop our ears to the loud, continued cry for more foreign missionaries. The Chinese workers will still need the help of the foreign missionaries for many years in doing evangelistic work, and especially for training such workers as I have described. In our Central China mission there are by no means sufficient foreign missionaries to carry on these two forms of work. Young men who wish to study for the ministry, have been kept back on this account, and the evangelistic work is greatly limited, to the grief of both native and foreign workers.

### SECRETS OF SUCCESS IN SHANTUNG.

REV. W. M. HAYES, TUNGCHOW.

Mission progress in Shantung has hitherto been a grand exemplification of the evangelistic record: "The common people heard him gladly." There are now over eight thousand Christians in the province, but among them "not many wise after the flesh, not many mighty, not many noble" are included. The Christians as a body consist of neither the higher nor lower classes, but are of "the common people."

#### THE WISDOM OF THE PIONEERS.

The progress of the Gospel among them is due partly to their superior character. Shantung is the home of the sages, and its inhabitants retain many of their virtues. While far below the Christian standard, it is safe to affirm that the average heathen population of North China is the best that the pagan world affords. The success of the Presbyterian Mission is also due in great part to the good sense of the leading veterans, one of whom, Dr. Nevius, has only lately been called to his reward. Content to follow the leading of the Spirit, they did not attempt to force the

work, and when results were not apparent in the districts adjacent to their homes, they passed on to the regions beyond, and there reaped an abundant harvest. Those long journeys, when there were hundreds of thousands of heathen near by, probably did not at the time seem good economy to all, but now in stations and Christians scattered far and wide we can see its wisdom and purpose. The plan of Paul, or rather of the Holy Spirit, was the best. Christianity, instead of being limited to a small part, is permeating the whole province.

this article must be limited, is also the first in the order of time. The methods employed in it vary with the missionary and the people whom he addresses, the one thing essential being to secure an attentive audience and impress the truth upon the minds of the hearers. It matters not whether they be the rabble on the street, some men by the wayside, or the curious callers at the inn. Sometimes, when other methods fail, taking out one's watch, winding it and *very* patiently ascertaining the time, will gather an audience, who having first been entertained by the wonders

#### THE PRESBYTERY OF SHANTUNG.

The foundations of the Church in Shantung were laid in the evangelistic work, and to this some theorists would yet limit mission effort, but just as in the early Church there were "sent some evangelists, and some pastors and teachers," while to others were given "gifts of healing," so now on the mission field we have four distinct departments of work, the evangelistic, the pastoral, the educational, and the medical.

PREACHING THE TRUTH WITH POINT AND PARABLE.

The first of these, and the one to which

of the watch, are then willing to listen to the wonders of the Gospel message. A small magnifying glass has also served the same good purpose. Imitating the great apostle to the Gentiles, it is sometimes necessary for the missionary to employ craft and catch them with guile.

As our Saviour often drew His illustrations from His immediate surroundings, so the missionary often finds that nothing so interests his audience and fixes their attention as illustrations from objects close at hand.

Coming to the villages where strawbraid is the chief export, a short conversation on the importance of adhering closely to the pattern, in order to produce an acceptable article, leads readily to the necessity of following a faultless pattern ourselves if we would be acceptable to the Heavenly Father.

Often the idols themselves are made the introduction. Entering a country hamlet, the writer once stopped to look inside a small shrine just outside the village, and was surprised to find it empty. Enquiring of several old women who came out to see the stranger, he was told that the villagers had lately clubbed together and bought a good soapstone idol, but neglecting to lock the shrine door it had been stolen. Proceeding on the assumption that a god who couldn't protect himself was not likely to prove of any great protection to others, a proposition to which they readily assented, they were pointed to Him, who was their only true protector, though they knew Him not.

Among scholars a quotation from the Classics often serves to clinch an argument, although sometimes it does more harm than good; for example, when finishing his discourse, a missionary introduced a quotation from the Analects, when two scholars standing at the edge of the crowd at once turned away saying, "Humph! after all his talk, he finally has to come back to Confucius."

#### LINE UPON LINE.

The great object in all these itinerant addresses is to leave some truth in the mind which will not soon be forgotten, and in doing so, strive not to give needless offence. It is much easier to leave an impression on their minds than to leave one that will win men to Christ. Itinerant work now extends over the greater part of the province, though many places receive but scant attention. Much of it is done by native assistants, their salaries varying from \$1.75 to \$4.00 per month. It is, of course, impossible always to avoid employing men who engage in the work from pecuniary motives, but even when that element is present, it is hardly fair to say that Christ is preached only in pretense.

#### GOOD GROUND FOR THE SOWER.

Some of these men are skillful laborers, and not content with merely sowing the seed, they come again and again to watch its growth and water it with their prayers. Like the Seventy, their plan is to go forth two by two, and experience will here again testify to the wisdom of this method. Carrying their bedding on their shoulders, or sleeping at night with only their clothing for a covering, these heralds of the cross go from village to village spreading the knowledge of Christ. While much of the seed falls on stony ground, and still more by the wayside, yet the roll of converts shows that some has fallen on the good ground. The judicious use of these men is the most rapid means of spreading a knowledge of the truth throughout the Empire.

Each church moreover is an evangelistic center for its own neighborhood, and the members, if not suffered to grow lukewarm, demonstrate the truth that oftentimes the best way of leavening the whole lump is to keep the leaven already there warm and in working order.

#### WOMAN'S WORK FOR WOMAN.

It is fitting that special mention should be made of the very efficient evangelistic efforts of some of the ladies whose freedom from home cares allows them to engage in this service, and who are not afraid to endure hardship. The homes of the native Christians afford them a place to meet their heathen sisters, and thus many of the younger women, who are debarred by Chinese etiquette from listening on the street to the missionary himself or the native assistant, can hear of Christ without molestation.

Of such ladies, strong and fearless, there is great need in the mission field.

We cannot yet say that we have here the fulfillment of that scripture, so beautifully rendered in the Revised Version:

The LORD giveth the word—

The women that publish the tidings are a great host;

But is it not legitimate now, to pray for that very fulfillment?

## Letters.

### CHINA.

#### FIELDS WHITE TO THE HARVEST.

REV. JOHN MURRAY, *Chinanfu*.—Immediately after my winter class in Genesis was dismissed, I took a short trip with Dr. Van Schoick to Chiningschow. He went on business, and I went for a change and to see the place and work in that station.

The last part of March, all of April, May and until June 10, with the exception of a very few days in the city, I have been out in the country engaged in itineration work.

I have received into Church fellowship 20, and all but one by baptism; inquirers, new and old, enrolled, and applicants for baptism, 65. I have also had the care of several country schools.

The 20 persons received live in 12 different villages. The inquirers are from 21 different villages. This shows how much travel is needed and how the work is spreading. Some of these villages are fifty miles apart. It is the result of former work that for years seemed to bear little fruit.

There is little opposition and a much better reception among outsiders than in former years; yet the people seem hardly touched. I refer to that part of the field in which I am engaged.

#### FRUITS OF GRACE.

One old man who passed a most satisfactory examination, lives in the sandy district north of the city, where there is no church nor any Christian influence for many miles. He heard of the Gospel thirteen years ago, before the Yellow River floods devastated his section of the country. Two years ago, I stopped in his village, trying to hire a donkey to pull my barrow, and while waiting I spoke to the people who crowded around. I noticed an old man unusually interested, and gave him a sheet upon which was printed a prayer, also a Gospel and a tract. Two months afterwards, he voluntarily came to my class and stayed a few days. He appeared hungry and athirst for the truth. Last year he studied in my class for a month, and now he seems full of Christian enthusiasm, and not ashamed to bear witness to the truth wherever he may be.

Another, a boy of fifteen years, surprised us with his answers on the subject of prayer. His father stated that the first time he knew of his son's real interest in the Christian doctrine was when he heard him telling his old grandmother

of the Saviour and heard him frequently praying with her. She had never been to a Christian service, and now through this boy she has been led to ask for baptism.

Another man who used to sell among other things in his little shop the paper and false money used in idolatrous worship, does not believe in those things now. He asked if it was right to sell them, because his business depended on it. He then promised to sell out his present stock and not buy any more.

Another man, sixty years old, was beaten and even bitten by some of his neighbors out of hatred for the cause he was interested in. This was only four days before his baptism. His son, although not interested in the truth, was very angry and wanted to go to court about it. The old man refused to do this, submitted to the persecution as being unavoidable, and walked eight li to be examined and baptized. This was the beginning of a little work springing in that village, and ten or more persons are now attending worship. They are all members of a very flourishing sect, and that is the reason of the opposition which was raised against the first baptism.

#### CONVENIENCE vs. CONSCIENCE.

Another, a young man who had been treated for a bone trouble that would have caused his death but for Dr. Van Schoick's medical skill, and who was well advanced in his elementary study of the doctrine and had even led in public prayer, when asked about being baptized, excused himself on the ground that, since his leg was better, arrangements were being made for his future marriage, and as the family of the bride were opposed to Christianity, he thought it would be better to defer his baptism till after the marriage. Both the helper and I reminded him of the Parable of the Supper. He had never thought of the matter in that light, and asked the helper if it would do to propose baptism now, but the helper thought I would be unwilling, since the young man had preferred to attend to his affairs first and the command of the Lord afterwards. The young man felt extremely mortified and downcast when the others were received to the communion.

The godless Englishman or Scotchman, is a powerful anti-missionary force. He is a Christian in the eyes of the heathen. If he drinks and swears and lies, and lives the life of an unconverted, nominal Christian, his course is looked upon as the natural outcome of the faith in which he has been reared.—*The Independent*.

# HOME MISSIONS.

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## NOTES.

Three years ago we had in Joplin, Mo., one little Home Mission church. Now we have three churches. The first has 165 members, is strong and growing stronger, the second has completed a new building, the finest church building in the city, and has a flourishing mission in the south part of the city,—the third has about 85 members, a large Sabbath-school and an active Christian Endeavor society. There is also a mission at Tuckahoe in the suburbs.

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A beautiful life that drew to a close out West is thus described by a surviving friend:

His early Sunday morning song  
Kept singing Monday all day long,  
And Tuesday, with his morning prayer,  
His song still floated on the air;  
And Wednesday reading of the word,  
He sang the song of Christ, the Lord;  
Thursday the echoes of the strain  
Of love and duty would remain;  
Friday and Saturday each day  
He sung, and read, and knelt to pray.  
And so from week to week was given  
His praises to the Lord in Heaven.  
It was not one week set apart,  
But dally it was in his heart;  
When at the end of each refrain  
He prayed for strength to so remain.

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The Christian Endeavor Societies are quickening the life and improving the methods of work in the Church of to-day; but they are doing more, they are training for the Church of the future, members who will be able to work as well as worship; Sabbath-school teachers who will have something to teach; elders who will be able to conduct prayer-meeting and to help the pastor, and deacons who will know how to pray and when to stop.

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This is a season of spiritual refreshing. Conversions are reported from all parts of the country. Even the exceptional populations share the blessing. At Wheelock, Indian Territory, all but one of the twenty-six girls

in Miss Ashley's department are now church members, six having made profession of faith a few days ago. In Alaska one boy under conviction, woke and prayed at midnight. The next morning he told his teacher that he was "*the sinnerest boy in school.*" He made profession with several others.

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The report of Rev. John P. Williamson, D. D., made at the annual mission meeting of the Sioux Indian Presbyterian and Congregational Churches, September 28, 1898, shows that these churches raised during the past year for work among the unevangelized Sioux Indians \$1,811.10.

These offerings are given to be disbursed by the "Native Missionary Society" which supports several evangelists (generally ordained native preachers) in the needy regions. The Society had a balance in their treasury, September 1892, of \$818.04, so they had available funds this year \$2,624.14. Of this amount the Yankton Agency Church, with a membership of one hundred and eighty, gave \$225.71. They spent \$1,558.85, leaving a present balance of \$1,070.29. If our own churches gave as these really poor Indians give for missions, our treasuries would not be in distress.

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Eight of the girls in the Home Industrial School at Asheville, N. C., have recently united with the church. These girls are active in the students' prayer-meeting and the burden of their prayer is that they may be useful.

The shorter catechism is the most popular study in the school, and Miss Stephenson says: "We have none that gives better mental training." Not more than five minutes a day is given to this study, and yet ten of the girls have recited the entire catechism perfectly during the present quarter.

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Captain Ray, the U. S. Indian agent on the Shoshone reservation, has been trying to sup-

press the practice of polygamy among his Indians. But his authority is scarcely equal to the influence of the Mormon priests that have been among them. Plenty-Bear, chief of the Arapahoes, said that he would die before he would give up his wives. The Indian police refused to obey Captain Ray's orders for his arrest. The Shoshone chief, Washakie, is guarded by the warriors of his tribe, who are determined that he shall not be disturbed in his marital miscellaneousness. These chiefs are probably bishops in the Mormon church as many other Indian chiefs are.

Rev. L. F. Jones of Alaska, bears positive testimony to the power of the Gospel among the natives of that land. He says:—"I affirm that true religion does take hold of the Indian and improve his morals and manners." He tells of several Alaskans who "were given to drunkenness, rioting and sensuality," being transformed by the power of the Gospel into sober, orderly and pure minded Christians, observing the Sabbath and enjoying the means of grace.

One woman who had been addicted to drink became so thoroughly regenerated that she passed safely through a double ordeal. She found, near her house, two bottles of whiskey that had been concealed by some one for use at a more convenient season. She not only resisted the temptation to drink their contents but declined an offer of four dollars apiece for them, but brought them to the missionary that they might be destroyed. The bottles were broken and the whiskey poured upon the ground to her manifest delight.

"One thing," says Dr. Dorchester, "is becoming too conspicuous in the Indian school service—disgraceful scrambles for pupils, a species of piracy. The Government schools are protected by stringent regulations against the encroachments of the contract schools in respect to gathering pupils; but the contract schools are left entirely at the mercy of the government schools. Superintendent Rich at Phoenix, during last summer's vacation, gathered into his school almost all of Superintendent Billman's more

advanced pupils. Out of one advanced class of sixteen, fourteen failed to return, nearly all going to Phoenix, others to Sacaton. Mr. Billman was obliged to fill their places by fresh children from the tepees."

Our Indian school at Tucson, Arizona, is in every way a model. An intelligent visitor says of it: "The school is very attractive and its attraction is chiefly in the spirit of the superintendent and the teachers, a kindly wholesome atmosphere. Some schools have more spectacular exercises, but this school attracts by its genuine Christian, intelligent and kindly influence. Even discipline is administered in such a way as to strengthen the hold on the pupils. The Indians have unbounded faith in Superintendent Billman. He is a wise and careful man—always particular to fulfill his promises. He gives the Indians good counsel and helps them in many practical ways."

Every loyal Christian will applaud the following statement of Rabbi Silverman of Temple Emanuel, New York. He said: "As far as Jews are concerned I emphatically declare that we firmly oppose any measure tending in the least degree to give the state the right officially to recognize and to subsidize a particular religion."

Our little church at Pennsylvania Run, Ky., has had a glorious awakening. Twenty-four have been received, nearly doubling the membership. Similar reports come from many parts of the country.

The Rev. J. F. Carson, pastor of the Central Church, Brooklyn, says: "An essential characteristic of Christianity is its care for the poor. Heathenism did not care for its poor. Athens had an altar to pity, and that was the nearest approach to philanthropy in religion."

Gentle reader, we do not ask you to pity the poor missionaries. A heathen might do that much. We ask you, if you are a Christian, to *care for them*.

Our Mexican Missionary, Rev. Gabino Rendon, has been greatly blessed in his work at San Pablo, Colorado. A church has recently been organized by a committee consisting of Rev. T. C. Kirkwood, D. D., Rev. F. M. Gilchrist, Mr. Rendon, the pastor, and elder Guillermo Garcia. Twelve persons were received on profession and six by letter. The congregation is growing and many are turning from the darkness of superstition to the light of the Gospel.

A pastor in Ohio bears this testimony to the value of the Y. P. S. C. E. in his church: "It has worked little wonders through God's grace in drawing out diffident young people to speak and pray. A higher degree of spirituality and a warmer life pervade the church."

Another pastor says: "It would have been impossible for the church to have met its financial obligations without the Y. P. S. C. E."

"Any attempt to solve the Indian question without considering the White factor which enters so largely into it is a mistake," says Mr. Fait of Anadarko, I. T. This view is held by many others who are watching with alarm the intermingling of low, ignorant Whites among the Indians. The tendency of race amalgamation is at present to degrade rather than to elevate. The only hope for both is in the mission school and church.

Many are inquiring as to the present attitude of the Government toward Indian education, now that it is proposed gradually to discontinue the contract schools. The best statement of the present aim is found in the following action taken at a joint Conference of the Board of Indian Commissioners, and the representatives of religious and benevolent societies engaged in educational and missionary work among the Indians, held at Washington, D. C., a year ago.

The progress made during the past four years in the education of the Indians into citizenship, makes the present administration memorable in Indian history. During these years a definite policy, intelligently pursued, has already resulted in carrying nearly twenty thousand In-

dians out of tribal relations into those of the responsible citizen. The burden of this work, with the development of a school system for Indian youth, has rested on the intelligence and the tireless persistence of Commissioner Morgan, and his adherence to civil service principles. To him we are glad to give the fullest credit, supported, as he has been, by the good will of the President.

The following subjects now give the friends of the Indian special concern, and call for faithful attention, and we commend them earnestly to the incoming Administration:

1. If it be impossible to extend civil service rules to Presidential appointments in the Indian service, yet the selection and retention of agents and inspectors, and also of special Indian agents and allotting agents, ought to be left free from partisan dictation, and only those persons appointed who are creditable examples of white civilization, and whose character is itself a pledge that they will use their office to promote the welfare of the Indians among whom they labor.

2. The Government is now committed to the education of all Indian youth, and this education should be obligatory. It is humiliating that ignorant or bad men should be allowed to thwart the purpose of the Government. While persuasion will usually be sufficient to fill the schools, an exercise of force should not be withheld whenever it may become necessary, in order to prevent interference with the execution of the law on the subject of obligatory education.

3. In the transition incident to the development of a public school system by the Government, religious and benevolent societies, so far from withdrawing their interest in the Indians, should increase their efforts, remembering that it is their special function to develop character, as well as intelligence; to give higher education and moral fibre to those who shall be the leaders of these people, and by intimate contact in the home and the church to mould the children who come out of the schools into Christian citizens.

4. Indians should be brought to self-support as rapidly as possible, and to that end, not only should the issue of rations soon be discontinued, but meantime, where practicable, funds due Indians should be paid them in cash, rather than in supplies.

5. The full success of the Indian service requires greater unity of management and concentration of responsibilities. The appointment, or nomination of all employees, from the agent to the lowest official, should be committed to the



Bureau, which is responsible for the administration.

6. The adjudication of an enormous amount of depredation claims brought against the Indians, before a court in which they have no standing and where they cannot be heard, is unjust to the Indians, and should not be made a lien on trust funds in the hands of the United States Government, created and held for the benefit of the Indians.

*Resolved:* That a committee be appointed by the Chair to convey to the President-elect a copy of this action, and to present to him personally an expression of our earnest desire that he will appoint such Commissioner of Indian Affairs as will carry on the Indian Office in the spirit and along the lines herein suggested, so that even greater progress may be made during his term of office

Let it be remembered that there remain but two months of the fiscal year and that the Board is far in arrears. Brethren let us not allow the work to get ahead of us. It is easier to make a special effort to close the year with all accounts square than it is to carry a debt over into another year.

Don't wait for the legacies that you have read about. They have not come to hand and will not for some time. Some of them are in litigation. Meanwhile what are the poor missionaries to do?

Don't leave these living men to die while you are waiting for the legacies of dead men to pay their salaries.

"For the scripture saith, thou shalt not muzzle the ox when he treadeth out the corn. And, the laborer is worthy of his hire."

#### HOME MISSION APPOINTMENTS.

G. Le Fevre, Ancram Lead Mines,	N. Y.	D. Volz, Chicago, 1st German,	Ills.
F. A. Valentine, West Fayette,	"	O. Black, Arlington,	"
W. Sangree, Fairville,	"	T. Stephenson, Keithsburg,	"
C. Doench, New York City, 2d German,	"	W. B. McKee, Pleasant Ridge,	Mich.
H. P. Faust, New York City, Hebrew Mission,	"	W. M. Wilson, Chandler, 1st and station,	"
H. W. H. Watkins, Hornby,	"	W. P. Gibson, Ewart,	"
J. J. Crane, Heuvelton,	"	J. H. Fleming, Erie and La Salle,	"
R. A. Hunter, Kennett Square,	Pa.	J. P. Mills, Elk Rapids, 1st and Yuba,	"
C. C. Walker, Glen Riddle,	"	J. R. Bennett, Port Hope and Sand Beach,	"
R. G. Williams, Milledgeville,	"	T. Middlemiss, Alpena,	"
J. Mitchell, Duryea and Taylor,	"	B. Hunter, Taymouth,	"
G. G. Smith, Newton, Bethel and station,	"	P. E. Nichol, Bay City Memorial,	"
J. A. Marshall,	"	J. Kohout, Cobb Bohemian,	Wis.
J. E. Franklin, Wilmington, East Lake Mission,	Del.	A. Ebersole, Middleton,	"
T. C. Potter, Crescent City,	Fla.	D. Anderson, Monroe,	"
W. A. Ervin, Wartburg and Kismet,	Tenn.	H. A. Winter, Madison and Middleton German,	Minn.
J. N. Ervin, Dayton, 1st,	Ky.	J. Blauw, Duluth, 1st Norwegian and stations,	"
E. M. Pace, Waverly,	Ohio.	J. R. Jones, Lanesboro and Richland Prairie,	"
W. V. Chapin, Solon,	"	D. H. Hood, Island Lake,	"
J. A. Galliard, Streetsboro,	"	L. P. Paulson, Minneapolis, 1st Norwegian,	"
G. R. Berry, Maumee, 1st,	"	M. R. Meyers, Royalton and station,	"
H. R. Miller, Doylestown and Marshallville,	"	L. V. Nash, Utica,	"
B. M. Crissman, Moreland,	Ills.	C. D. Darling, St. Paul Park and South St. Paul,	"
		J. H. F. Blue, Buffalo and Tower City,	N. D.
		J. S. Boyd, Hillsboro and Kelso,	"
		W. O. Whisnand, Colgate,	"
		J. Laing, Towner and Rugby,	"
		R. J. Creswell, Edinburgh and stations,	S. D.
		S. Millett, Andover and Pierpont,	"
		W. H. Jennings, Laverne, Bethel and Elk Creek,	"
		E. L. Dresser, Flandreau, 2d,	"
		M. Bowman, St. Lawrence and Beulah,	"
		G. A. White, Artesian and Forestburg,	"
		E. S. Evans, Parkston and Union Centre,	"
		L. T. Iobe, Kimball,	"
		J. G. Alkman, Mt. Ayr,	Iowa.
		R. Beer, Garden Grove and Le Roy,	"
		R. L. Adams, Jacksonville and Medora,	"
		J. M. Wiggins, Derby,	"
		P. Gorton, Wilson Grove and Dayton,	"
		J. C. Bantly, Unity,	"
		R. Edgar, Atalissa,	"
		L. McIntyre, Mt. Pleasant,	"
		J. Liesveld, Campbell, Hanover and Mt. Pleasant,	"
		German,	Neb.
		B. F. Sharp, Gresham,	"
		C. H. Churchill, Stuart, 1st, and stations,	"
		G. P. Beard, Blair and station,	"
		E. Smith, Craig and station,	"
		C. K. Elliott, Washington and Pacific,	Mo.
		W. J. Lee, D.D., St. Louis, McCausland Avenue,	"
		L. Abels, St. Louis, 2d German,	"
		E. J. Brown, Conway Springs and Peotone,	Kan.
		W. Schiller, Cleburne, Bohemian,	"
		H. B. Johnson, Emerson, Macksville and St. John,	"
		A. H. Parks, Pastor at Larpe,	"
		L. I. Drake, D.D., Humboldt,	"
		D. R. Hindman, Bow Creek, Long Island and Logan,	"
		J. M. Batchelder, Osborne,	"
		J. W. Bailey, D.D., Rossville and Pleasant Ridge,	"
		E. Hamilton, Chickasha, Rush Springs, and stations,	I. T.
		D. Smallwood, Girty Springs and Station, (Catechist),	"
		C. Masius, Catechist and Interpreter,	O. T.
		C. S. Vincent, Wotonga and Stations,	"
		V. Pasdrat, General Missionary to Bohemians,	Tex.
		F. McAfee, Lampasas and Stephenville,	"
		C. R. Newhall, Baird, 1st,	Ariz.
		P. Q. Gonzales, Florence and vicinity (Spanish),	"
		J. Y. Perea, Pajarito and stations,	N. M.
		G. Stroh, Del Norte,	Col.
		D. E. Duennick, Manhattan, 1st and 2d Holland,	Mont.
		R. H. Parker, Cosmopolis,	Wash.
		M. G. Mann, Nisqually, Chehalis, Mud Bay and vicinity,	"
		J. M. Pamment, Puyallup, Indian,	"
		J. H. Cornwall, Enterprise and Joseph,	Oreg.
		J. A. Townsend, Independence Calvary,	"
		O. C. Weiler, Goldendale, Klickitat, 1st, and Centreville,	"
		A. G. Boyd, Newberg,	"
		J. R. N. Bell, Baker City,	"
		R. Ennis, Jacksonville and Phoenix,	"
		A. M. Merwin, Superintendent of Spanish work,	Cal.
		J. N. Elliott, El Monte,	"
		A. J. Compton, Inglewood,	"
		H. J. Furneaux, Pacific Beach, 1st, and Pt. Loma,	"
		J. Hemphill, Santa Maria,	"
		F. S. Thomas, Oakland, Prospect Hill,	"
		F. S. Witter, Elko, Wells, Starr Valley, Carlin and vicinity,	Nev.

## Concert of Prayer For Church Work at Home.

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JANUARY, . . . . .	The New West.
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

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### THE INDIANS.

Elias Boudinot, in "A Star in the West," published in 1816, furnishes the names of nearly three hundred tribes of Indians then known in this country. He gives it as his judgment that in addition to these there must have been several hundreds of tribes of which the whites had no knowledge. He estimates the number of warriors at 600,000 and the Indian population at from 2,000,000 to 5,000,000. Whether his data justified his conclusions or whether his information was reliable it is not easy, if indeed possible, now to determine. But it is a well known fact that the Indians, by oppression, by wars, by diseases, by the use of ardent spirits, by the vices of idleness enforced by ejection from their hunting grounds, and by all the misfortunes which have attended the constant encroachments of the whites, have been greatly reduced in numbers and have degenerated in their moral character and lost their courage as warriors and skill as hunters. In 1850 the number was reported as 400,000. It is certain, according to the census of 1890 which is more reliable, that their aggregate number was at that time but about 256,000. President Cleveland in his recent message to Congress puts the present number at 248,000. Taking the lowest number which Mr. Boudinot allows, 2,000,000, and then making every reasonable abatement on account of possible and probable inaccuracy in his estimate, still the reduction in numbers has been most appalling. Most of the present number reported as Indians are, in fact, whites and persons of mixed blood. Their entire

population now, including 100,000 in the British possessions, is but little more than half the estimated number of warriors alone a century ago. The destructive processes of the present have evidently prevailed ever since the white man, gained the ascendancy over the Indians. The statements of a magazine writer a century ago aptly present the facts of to-day, showing that there has been at least "*a century of dishonor.*" He said: "The rights of the savage have seldom been deeply appreciated by the white man. In peace he is the dupe of mercenary rapacity; in war he is regarded as a ferocious animal, whose death is a question of mere precaution and convenience. Man is cruelly wasteful of life when his own safety is endangered and he is sheltered by impunity, and little mercy is to be expected from him who feels the sting of the reptile and is conscious of the power to destroy."

#### DOUBLY WRONGED.

"It has been the lot of the unfortunate aborigines of this country to be doubly wronged by the white man. First, driven from their native soil by the sword of the invader, and then darkly slandered by the pen of the historian. The former has treated them like beasts of the forest; the latter has written volumes to justify him in his outrages. The former found it easier to exterminate than to civilize, the latter to abuse than to discriminate. The hideous appellations of 'savage' and 'pagan' were sufficient to sanction the deadly hostilities of both; and the poor wanderers of the forest were persecuted and dishonored, not because they were guilty, but because they were ignorant."

The same prejudices seem to exist, in common circulation, at the present day. We form our opinions of the Indian character from the miserable hordes that infest our frontiers. These, however, are degenerate beings enfeebled by the vices of society without being benefited by its arts of living. Society has advanced upon them like a many-headed monster, breathing every variety of misery. Before it went pestilence, famine and the sword, and in its train came the slow but exterminating curse of the trader. What the former did not sweep

away, the latter has gradually blighted. It has increased their wants without increasing their means of gratification. It has enervated their strength, multiplied their diseases, blasted the powers of their minds and superinduced on their original barbarity the low vices of civilization. Their spirits are debased by conscious inferiority, and their native courage completely daunted by the superior knowledge of their enlightened neighbors. They loiter like vagrants through the settlements among habitations supplied with artificial comforts which only render them sensible of the comparative wretchedness of their own condition. The forest which once furnished them with ample means of subsistence has been leveled to the ground, and waving fields of grain have sprung up in its place; the whole wilderness blossoms like a garden, but they feel like the reptiles that infest it.

#### THEIR PRIMITIVE STATE.

How different was their case while yet the undisputed lords of the land. Their wants were few, and the means of gratifying them were within their reach. They saw every one around them sharing the same lot, enduring the same hardships, which were therefore not hardships, living in the same or like cabins, feeding on the same food, clothed in the same rude garments.

Such were the Indians in their primitive simplicity. They resemble those wild plants that thrive best in the shades of the forest, but shrivel in the hand of civilization and perish beneath the influence of the sun. But their native forest has fallen and they cannot return to it. They must perish or become acclimatized to civilization. The experiment has been tried, and they have constantly perished under the influence of a grasping covetousness.

#### WHAT THEY NEED.

They must have the gentler power of a nourishing gospel. This experiment has also been tried and the most assuring results have followed. The process must, of necessity, be slow, for they have no hereditary intelligence to be reawakened. If there ever was a state of civilization in their ancestry it is too remote to reappear even under the most

favorable conditions. In this respect they differ materially from the Mexicans, the Mormons and the mountain whites. Among these classes the work is that of restoring to a state from which they or their fathers have fallen, but with the Indians it is to be a work of race regeneration, and there is no help in heredity. They must be educated away from ancestry rather than back to ancestry. It is the slow process of planting the seed and nourishing the germ of an entirely new life. It is not the breaking up of "fallow ground," it is rather the reduction of virgin soil.

#### HELPFUL TRAITS.

But there are traits in the Indian character that are peculiarly helpful. No being acts more rigidly from rule than the Indian. His whole conduct is regulated according to some general maxims early implanted in his mind. The moral laws that govern him are but few, but then he conforms to them all. The white man has his laws of morals, religion and manners, but generally violate them all.

The Indian is accused of faithlessness in his friendships, treachery in his dealing with the white man and susceptibility to sudden provocation. But we must remember that the friendship of the whites to the poor Indians has generally been cold, distrustful, oppressive and insulting. In their intercourse with the whites they are seldom treated with confidence, and are generally subject to injury and fraudulent dealing. Thus instructed by the example of a superior race and thus disciplined into retaliation, they but exhibit the passions common to all races.

#### BRIGHT GLEAMS.

Notwithstanding the obloquy with which popular prejudice has shadowed their reputation, there are bright gleams which occasionally break through, showing elements of sturdy character. Their unbending pride, their scorn of danger and their loftiness of spirit reveal in them the possibilities of a noble manhood. The achievements of many of them, who are but partially trained in the vocations of civilized life, promise greater results in the future and afford abundant warrant for sustained and increased effort in their behalf.

## THE ROMAN CATHOLIC CHURCH AS SEEN BY A CITY PASTOR.

REV. JESSE F. FORBES, NEW YORK.

Nearly opposite my residence is an immense church edifice, the home of the largest Roman Catholic Communion in America. Seven times every Sabbath mass is celebrated, beginning at five o'clock in the morning. At each of these services the large auditorium is well filled, and at the more elaborate ritual of eleven o'clock it is crowded. As one sees these audiences, he can believe the statement that this church has more than twenty thousand communicants. A careful canvass, recently made, found nineteen hundred and seventy-two families in a section containing forty acres. Thirteen hundred and sixty-nine of these families belong to the Roman Catholic Communion. Amidst such a population I have labored for the past eight years. I have seen something of the spirit and know the temper of this church, where its numerical preponderance is so great as to enable it to work along its chosen lines without the restraining force of a public opinion opposing its methods. The government of New York City is dominated by the Romanists, and they are favored in every possible way. Do their methods threaten American liberty? Did Lafayette speak the truth when he said "If the liberties of the American people are ever destroyed they will fall by the hands of the Romish clergy?" In what ways do Romanists menace the Protestant Church and the fundamental institutions of the United States of America?

1. *They menace our Public Schools.* This opposition is general and well known, but it is especially virulent and active at the present time. We doubt not there are some—we hope that there are many—intelligent, freedom-loving, patriotic Roman Catholic citizens, some of whom are priests, who rightly appreciate and truly love the American system of public education. But what can they, as subjects of the pope, do to sustain this system in view of the forty-seventh papal Encyclical.

"Public schools open to all children for the education of the young should be under the control of the Church, and should not be sub-

jected to the civil power, nor made to conform to the opinions of the age." Rome has set herself to the task of "shivering our school system to pieces." The Spellissey School bill, prepared for the New York Assembly, and similar measures introduced in Maryland and New Jersey, look toward this end. They ask an apportionment of the school funds, and a certain sum for every child educated in a parochial school. Were this granted it would prove a death blow to our public schools. If the Catholics have their share of money raised by taxation for education, why not the Jews, the Unitarians, the Episcopalians? Every denomination could claim an equal right, and the present method of education would end. The Romish Church desires this. The utterances of Father Satolli assert parochial education to be the coming policy of his church. One of the leading Roman Catholic papers says:

The enemies of Catholic Education who permitted themselves to be deceived and deluded by the utterly baseless hope that the great Ecclesiastic who represents, in the United States, the august and beloved Head of the Universal Church, could possibly be in favor of any other educational system, will be most grievously disappointed and chagrined on reading his magnificent address to the faculty and students of Gonzaga College. His noble utterances on Thanksgiving day in the Capital City of the Union will give a new impetus to the cause of Catholic Education, and encourage the faithful to still greater efforts for the extension and promotion of the Parochial School system all over the republic, in city and country.

The issue is sharply joined. Free schools are one of the corner stones of American liberty. They amalgamate the people. They prevent class distinctions and racial differences. Educate the children side by side and they will grow together to love one flag, to obey a common law, to reverence religious liberty. It is almost our only hope of Americanizing the millions of foreigners whom every decade brings to our shores. The children, taught the spirit of American institutions in school, become missionaries in their homes. Parents cannot help their influence. It is the leaven that permeates many a foreign household, and in our great

cities it is the sole point of contact with our American life. A Roman Catholic proverb declares "Ignorance to be the mother of devotion." Many of the young people, educated in our common schools, leave the Romish communion, because enlightenment reveals the errors of Papal teaching. The far-sighted Papal ecclesiastics see their danger from this source and are seeking to overthrow our school system, or at least to educate their children in institutions under their control. The issue of the contest will be life or death to the Romish church in America.

2. *The Romanist menaces American liberty in that he voluntarily submits himself to foreign domination.* The United States emphasizes the freedom of the individual. Under our laws every citizen is free to do as he pleases, provided his liberty does not infringe upon the rights of others. Romanism is absolutism. It denies liberty of conscience and the right of private judgment. Loyola extinguished individual will in his Society of Jesus. With the Jesuit, the organization is supreme, the individual nothing. This spirit pervades the Roman Catholic communion. Every good Catholic is bound to obey the supreme Pontiff in matters civil as well as ecclesiastical. A Papal encyclical says, "The Pope and the priests ought to have dominion over the temporal affairs. The Romish church and her ecclesiastics have a right to immunity from civil law. In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail." Such teaching is subversive of American liberty. Ours is a government "for the people and by the people." The people rule themselves. Self-government is possible only as each citizen is at liberty to act as he may decide is for the best good of all. To surrender conscience into another's keeping, to promise primary allegiance to a foreign potentate is wholly at variance with republican institutions. Were this the choice of a majority, American institutions would be doomed. I do not anticipate this. America will never go to Canossa, but it is well to be on our guard and to see clearly the danger of foreign domination. Many Roman

Catholics claim to be, and are, loyal citizens. In so far, however, as they subordinate their religion to their patriotism they are departing from the teachings of their church. Would that every loyal citizen of this country might ponder the following sentences in which Cardinal Manning represents the Pope as asserting his claim to obedience: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge and director of the consciences of men, of the peasant that tills the fields and of the prince that sits upon the throne; of the household that lives in the shade of privacy and the legislator that makes laws for kingdoms. I am the sole, last, supreme judge of what is right and wrong." Does any thoughtful man need argument to convince him that wherever these principles are believed by the great mass of the citizens government by the people has come to an end; or that the holding of them by several millions is a menace to the free institutions of any country where they live?

3. *Rome perils the United States in withholding the Bible from her Communion.* A recent Papal Encyclical exhorts the priests to study the Bible, but says nothing of the common people. It is a gain to humanity for Rome to allow even her priests to study the Bible for the "entrance of God's Word giveth light." I know the Bible is not found in many Roman Catholic families in this neighborhood and where there is a copy in the house it is seldom read, because forbidden by the priest. It has been my privilege to welcome to the membership of the Presbyterian Church several Roman Catholics and they contribute their conversion to a knowledge of the Bible which had previously been a sealed book. One young lady, a member of our Church was subjected to severe persecution from her Roman Catholic friends, especially her own mother. At last she was driven from home and forbidden to visit the family. In a few months her mother became sick and the daughter was recalled to nurse the invalid. When the mother recovered as the result of months of patient nursing she again drove her long-suf-

fering child from her home. The question was not her attendance upon Protestant services, but reading her Bible quietly in her own room. This the mother would not permit, as forbidden by the priest under whose direction and upon whose insistence she was acting. An open Bible is the palladium of civil liberty. Queen Victoria calls it "the secret of her country's greatness." Far more is this true of the United States. "Terras irradiant" might well be chosen as the motto for this land. The rays of Divine truth enlighten the world. Presbyterianism, born at Geneva, was the pioneer in civil liberty. Those whom Christ has made free are not in bondage to any man. Close the Bible to the common people, teach them to look to the priests for salvation! This would blot out the light from the heaven of civil as well as religious liberty. It would make the United States like Spain and other countries dominated for centuries by Papal power. It should not, it must not be true in the United States.

*What is the remedy?* Violent and bitter assaults upon this church are unwise. They simply strengthen by uniting the Catholics against the common enemy. To antagonize error alone is to repel the straying one. You banish darkness by admitting light. To do this we must maintain our common school system and so improve the standard as to make the instruction superior to that afforded in the parochial school. Most thoughtful Roman Catholic parents admit this as true of the public schools to-day. Let us increase their efficiency in every possible way. Put the school fund out of danger by an amendment to our constitution prohibiting any expenditure of public money for sectarian purposes. More than all let us seek to bring before them the Gospel plan of salvation through the Lord Jesus Christ alone. The common people always hear of Jesus gladly, Dogmatic discussions do not convert souls. The truth as it is in Jesus is a power. Mission stations like the McAll mission in France do great good in the midst of crowded Roman Catholic populations. A goodly number of Catholics are regular attendants upon the ser-

vices of a Gospel mission located only a single block from the church referred to at the commencement of this article. They are willing to listen to and also sing the "Old, old story of Jesus and His love." An upright Christian life has rare attractive power. If the Protestants let their light shine, the Catholics will take knowledge that they have been with Jesus. The light is breaking among them. Many Catholics love our common schools, are loyal to American institutions, and are becoming more and more anxious to know the Scriptures. May God hasten the day when this great Church shall shake off its ecclesiastical hierarchy, forsake its errors and taking the truth as it is in Jesus, stand shoulder to shoulder with the Christians of all denominations in extending the knowledge of Christ throughout the whole earth.

#### BOHEMIANS IN KANSAS.

WILLIAM SCHILLER.

It was my desire to work this summer on an original field. Such a field I found in the Bohemian settlement in Riley and Marshall Counties, Kansas, about nine miles south of Blue Rapids. The oldest Bohemian settlers came there more than 25 years ago, the rest soon followed. There are now in the settlement about 60 Bohemian families. About one-half of them belonged to the Reformed Church in Bohemia and Moravia; but from the time they set foot on the soil of America, they did not hear the Word of God preached in their own tongue, and the older ones of them cannot even now understand English. It can easily be imagined what influence this forsaken condition had on them. Many years ago, they tell me, that they used to gather together for prayer, reading of the Word of God and printed sermons, and for the singing of religious hymns. That was when they used to "sit and weep remembering Zion," Ps. cxxxvii, 1. But they soon forgot the heavenly, and devoted more care to the earthly things. Some became unbelievers, others inclined to rationalism and like ideas, while the greater part became indifferent, so that only in a very few families the knowledge of the Gospel did not entirely die out.

As soon as I came to the field I understood the sad condition of the Lord's vineyard, but trusting in God, I fearlessly set to work and to-day I thank the Lord for what has been accomplished with His help. The first Sunday about 40 persons assembled in the school-house. The next Sabbath more than double the number came. My average attendance during the summer was 80 persons, and sometimes it grew to 100. With joy I noticed that the interest was growing and the Heavenly Father was opening the way to the hearts of many. Our services were also attended by Catholics and people of various ideas. The children who were sadly neglected, and in many cases absolutely ignorant of religious things, I gathered regularly every Sabbath afternoon into the Sabbath-school.

It was an inspiring occasion for all, when Rev. V. Pisek, of New York, visited us. A large multitude gathered into the school-house. Twelve mature children, which twice a week I taught in the fundamental Christian truth, confessed their faith and were received into the church. Some children were baptized and the Lord's Supper was celebrated by about 60 communicants. Also three Catholic women left their church and joined themselves to and rejoiced with us.

More than twenty families are connected with the church, the total membership being about fifty or sixty.

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## Letters.

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### PENNSYLVANIA.

#### HOPEFUL WORK FOR ITALIANS.

REV. W. W. McNAIR, *Audenried*.—While we were anxiously waiting for a minister from the Free Church of Italy, Mr. Maugerl, of Princeton Theological Seminary, was with us. Early in August Rev. David Acquarone came from Milan, Italy, highly recommended by Dr. McDougel, of Florence, and others, a young man about 30 years of age, and of several successful years' experience as an evangelist. He promises well. He was received on probation after a very satisfactory examination by the Presbytery of Lehigh.

The work is becoming well established at Hazleton under Mr. Acquarone's care. He

has two services every Sunday and a Sunday-school Sunday afternoons and a prayer meeting every Saturday evening, when several Italians lead in prayer and speak for Christ. The regular audiences are not large but are increasing, and we have a devoted band of about 20 consistent Christians, whose influence is being felt more and more widely. We are able to sustain all these services in our church at Hazleton, because our "Mission Day and Night School" teacher, Mr. Angelo Peruzzi, spends his Saturday afternoons and Sundays here at Honey Brook (near Audenried) and at Latimer, dividing each Sunday between the two places, visiting from house to house and holding religious services.

Mr. Acquarone now has charge of the whole work, and sometimes takes charge of these outside services, while Mr. Peruzzi takes his place in Hazleton. An association of ladies at Hazleton is taking charge of Mr. Peruzzi's support. One of the fruits of our work here is Mr. Vincent Seraphini, a member of my church, who was received under the care of Presbytery in September as a candidate for the ministry and who is doing well at Bloomfield Theological Seminary, and who lately has won to Christ several of his countrymen at Bloomfield. We have about thirty in our Day and Night Mission School at Hazleton, and these children and men are thus brought under most favorable influences, and some of the boys and girls give good proof of being Christians, even leading in prayer, etc. We are reaching little by little the surrounding towns. We wish to do all we can to strengthen our work at Hazleton, as the centre of this "Middle Coal Field" of the State. Our Italian adherents are learning to give out of their small earnings, the collections each Sunday, averaging about \$1.25. One important result of our Evangelical Italian Mission work is its beneficial influence upon the Italian Roman Catholic population. Another is its influence in evangelizing Italy, many having returned to Italy who have here in our missions received the Gospel and who will help to spread the light in their native land.

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### MICHIGAN.

REV. PETER E. NICHOL, *Bay City*.—We have completed our church building, and was dedicated on October 1, with a day of blessing and services that were full of the Spirit of God. In the morning we had an indebtedness on the whole property of \$2,700, in the evening there was only about \$500 which was not provided

for, which is not due for seven years. The subscriptions are to be paid in two years in semi-annual installments. This means self denial on the part of some of our people, but I believe in every case the money was pledged judiciously as well as generously, and I don't think there will be much shrinkage. The property now is worth at least \$5,000. The church is very attractive and comfortable. The attendance is increasing. In the evening the church is full, sometimes crowded, that is the main audience room. We can open the lecture room at any time, which will seat about 150 more. The prayer meetings are increasing in numbers and power. There have been several conversions during the last quarter. Ten united at the last communion, September 10, seven on profession. We expect from ten to fifteen more in two weeks. The Christian Endeavor Society numbers fifty, most of whom are active members. We have received during the year twenty-six new members. I have administered the sacrament of baptism to fourteen children and two adults, and ordained two elders. The total membership of the congregation is now eighty. The church was organized two years ago with twenty-one members.

#### NEW MEXICO.

MISS SUE M. ZUVER, *Penasco*:—We have just been passing through a series of feasts for the "Saints," which has made my average attendance much smaller. But I am glad to write you that the "Saints' Feasts" are nearly all over, and we can have rest a short time. December 9 was the feast day for Saint Antonio (*Penasco's* Saint). I attended mass in the morning. The church was *packed* full, mostly women, while the men and boys were outside visiting and firing off shot guns, which was a part of the service. After mass the day was spent in feasting, drinking and horse-racing. The principal object of the horse-racing was to discover who could be the most successful in tearing a limb from a live chicken, which is a game very much indulged in on the Sabbath and feast days here.

#### UTAH.

REV. N. E. CLEMENSON, *Richfield*:—In the midst of adversity we have never had greater cause for thanksgiving and hope. Of course the financial stress and distress of the past summer and fall reached us and is still upon us, making everything in a business way very dull, and depriving the people of the ordinary markets and prices for their produce. But not-

withstanding this unprecedented financial stringency and business depression our people are cheerful and hopeful. I have their promise that our contributions to the Boards shall not be less than last year, the best year in our history, but on the contrary we propose to make a little advance if possible. I am at present authorized to send you \$10, with the promise that by the end of March next \$10 more will be sent you.

Our school is in fine condition and in the hands of able and consecrated teachers. The school has become popular this year. It is visited by the teachers of our district and academy schools, and by many others who come from the adjacent towns to "see how the thing is done," and who go away singing the praises of the Presbyterians! This is a new thing under the sun.

Our Sabbath-school is also in good condition. It was never so large and interesting as at present. And this is true of the mid-week prayer-meeting. The meetings were never so well attended, especially by young people, as during the past two months. And I think at the Sabbath services the Gospel has never received so candid and thoughtful a hearing as it is receiving now. The people who attend the meetings come to *hear*, and to profit by what they hear.

REV. THEODORE LEE, *Spanish Fork*:—We were in quarantine three weeks, measured by the calendar, but years when measured by our experience. Within that short time five of our household were in the grip of that terrible disease. Within one week three were buried from our little home. Two of these were our own children and one a little girl staying with us. One was my little boy, nearly four years of age, the pride and joy of our home. The other was twin sister to our Theodore whom we buried a year ago. She was a beautiful child and so dear to our hearts. You may imagine how hard it was for me to take up the work again, to prepare my sermons in the room where our two little ones died in my arms, and to preach before their empty places in the chapel. The mission work moves slowly this year, but I am glad to say it moves. The diphtheria scare, the fall work which has been unusual this year and the election just passed, have all tended to keep the children from the school and all from Sabbath school and church. Still there are hopeful signs and it would not surprise me if this should prove one of the most fruitful years of missionary work in Spanish Fork.



## WISCONSIN.

REV. W. J. TURNER, *Horicon*.—At our recent communion ten adults were added to the Horicon Church on profession. The Y. P. S. C. E. and the Sabbath-school have grown steadily in interest and numbers, and the Catechism is taught once a week to a class of twenty at Mayville. We are reaching the Germans through their children and many infidel homes are opened to the pastor and his wife. I feel that this very important field must be kept strong and sure for the Lord Jesus Christ. The congregations at Minnesota Junction and Burnett have been large all the quarter. Six from Minnesota Junction have united with the Horicon Church. When I began preaching at Burnett there was no minister on the field, but the Free Baptists are now at work with a pastor, and also the Methodists. I believe that God wants us to have a church there, but I will not fight other churches to establish ours. Prayer meetings have been sustained at all four points during the week and will be until the roads are impassable.

## COLORADO.

REV. GEORGE CRISMAN, *South Denver*.—The morning attendance has increased 75 per cent. The evening attendance 100 per cent. The Sabbath-school shows a growth of 60 per cent, and an awakened interest and some increase of members in the Young People's Society of Christian Endeavor. The prayer meetings are held in the homes of the people for lack of a church home. The hall is available for Sabbath service alone, general use being made of it through the week. The prayer meetings have exhibited a growth of 200 per cent., and a deeper interest than any other branch of the work. Hopeful indications are growing out of this prayer centre, promising good spiritual results for the church. The membership shows an advance of 40 per cent. House to house visitation is vigorously kept up, averaging from 60 to 70 a month, resulting in the attendance of those who have been non-church-goers for years. The general lack of employment has caused great discouragement among many families who are much exercised about obtaining food and clothing as the winter comes on, and as yet no visible silver lining to the dark cloud overshadowing, but there is a feeling of trust in God which is hopeful.

## MONTANA.

REV. E. J. LINDSEY, *Poplar*.—Since my last report the "Post," known as "Camp Poplar," has been abandoned. This lessens the attend-

ance at our meetings, as more than half of the whites have moved away, also the Indian company. During the winter we have "Day Schools" at each station. In them we teach all who come to read their language, and give religious instruction. I have a school two miles from the agency, and have been teaching there for two months. Have meetings there on Tuesday, Friday and Sabbath of each week. Not a few have learned to read Dakota some. I have a class of young men reading the Gospel according to Matthew. Singing is a prominent feature in our school. They love to sing our Dakota hymns. The leaven of the Kingdom is working, and in due season "we shall reap if we faint not."

My native helper is on the field at Deer Tail, and at his work. With my permission he took a vacation, and went across the Missouri to hunt venison. He has returned refreshed, has been preparing the log buildings for winter and will commence his day school next Monday. The interest is growing on his field.

Wolf Point station is now occupied by Richard King and wife. Mr. King is a licentiate of Dakota Presbytery. Mrs. King, formerly Miss Rockwell of Sisseton Mission school, needs no introduction to you from me. They are entering energetically on their labors in that important field. Richard King is supported by the "Native Missionary Society" among the Dakotas. Mrs. King may apply to the Home Board for additional support as a Bible woman, which support she deserves.

To-morrow is our quarterly communion Sabbath. In the morning I shall administer the sacrament at Deer Tail, ten miles away, in the evening here at Poplar, and on Monday evening at Wolf Point, twenty-two miles away. The members of our little church are scattered, and as some understand one language and some another, I go to them and speak to them in a language which they can understand. From the table of our blessed Lord we shall enter upon the winter's work, and we look for not only the financial support but also for the *prayers* of God's dear children.

## IOWA.

REV. S. ALEXANDER, *Council Bluffs*.—An old gentleman, 87 years old, whom we received into the church nearly a year ago, had had no identification with any church for nearly fifty years, the period of his living in this country after he came from England. He seldom, if ever, went to church, but by my being called to

officiate at a funeral in the family I obtained access to him, and he thereby to Christ and into the church. He is a free contributor to our church's needs and has a good influence.

On a certain Sabbath last summer I received his daughter and her daughter by letter into our church, and baptized the grand daughter's children at the same service, thus the *four generations* being present and identified with God's house.

#### OKLAHOMA TERRITORY.

REV. S. V. FAIT, *Anadarko*:—I am sure any one well acquainted with this reservation, realizes that the "Indian Question" is a small one as compared with the question, what shall be done with the poor whites of this Indian country? The Indian question in time will solve itself. The Indian is doomed. He will be absorbed. He is passing away. In a little while he will not be an Indian. Many of the Indian children now are half-breeds. Within the next ten years half the Indian children on this reservation will, in all probability, have white blood in their veins.

The white people drifting in and intermarrying among the Indians, are of the most desperately wicked and shiftless sort. But one thing the Church must understand, these people are here to stay. The government cannot drive them out, even if it so desired. The government may issue orders from time to time, as it has done in the past. That will scare a few, but the effects of such orders can only be temporary.

During the quarter I visited the Cheyenne country, near Cloud Chief, in County H. Religiously, this beautiful country has been sadly neglected. In Cloud Chief, which is but a small village, there is some preaching, but in the surrounding country there are hundreds of homes that never see a minister, except a few roving men of questionable character who come once and are gone, and perhaps when heard of again are something else. A minister who would be willing to itinerate could do good work; or a well-qualified Sabbath-school missionary, with books and tracts could reach the people; but the people are scattered over too much territory to have a settled ministry yet.

There are plenty of young people, but they are the most helpless I ever saw. They live in dug outs, log huts, and everything except a house. What this country needs is industrial schools. These people must be taught to work

and to know how to work. I mean the white people. If our men are not watched, they go about their work like little children.

Four of our children have professed their faith in Christ and their love for Him. This, in my case, would give me great joy, but I am especially grateful for the privilege of reporting so soon the conversion of the three little white girls about whom I wrote you so frequently last Spring. Their exposure out in the woods where I found them was very great and was fast breaking the health, especially of the oldest. For eight years they had not lived in a house, and most of the time simply in a wagon.

#### INDIAN TERRITORY.

MISS LAURA V. SMITH, *Anadarko*:—One of the greatest pleasures we have is day by day seeing the great improvement in each child physically, morally and, we are grateful to be able to say, spiritually. They all seem fully to appreciate the refining, Christian home they have here. We earnestly desire and pray that in each child we may be able to see the fruits of our work. We have two children (a boy and a girl) under five years of age. The little girl we have trained to be a perfect little lady. She is an Indian and very smart. We all pet her very much, but she is such a sweet child no one could resist her. She is very affectionate and always like a sunbeam. She has a sweet clear voice and sings like a little bird. I teach music in the class room and she can sing every note correctly. One of my little Indian boys, when he discovered he had learned the word *my*, was so perfectly delighted, he jumped up and said in a very loud tone, "Miss Smith, may be so pretty soon we learn heap." Each new word is a perfect delight to him. He is learning rapidly. He has the greatest love for the Bible and Gospel songs. I open and close school with prayer. One day he was so impatient for the prayer, he came to me before school closed and said, "Miss Smith, can't we pray to the Lord now?" He had not been out of camp two months. I think this enough to encourage the faintest heart. Half of the children are under ten years of age. They are so interested in school. They play school and teach each other. I find everything I teach them they can bring out in their play. It is beautiful to see their devotion to each other. We never hear a cross word. We teach them to love each other as sisters and brothers.

"LOG COLLEGE."

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## EDUCATION.

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### AN EDUCATED MINISTRY, A FUNDAMENTAL CHARACTERISTIC OF OUR CHURCH.

We present in the present number, according to our promise, a picture of the famous "Log College," which was founded by the Rev. William Tennent in 1727, at a spot about eighteen miles north of Philadelphia, on the old "York Road," the highway between the two great cities of this section of our land. It marks the beginning of our work in the way of providing a well-educated ministry for the Church. It is the token and evidence of the deep-seated feeling in the minds and hearts of the wise men of that day that those who undertake to be the leaders of the people and the ambassadors of the Most High have need of the most careful preparation possible for their responsible undertaking. It was a rude structure which

the College had for its home, and the means of instruction were not as ample as later times furnished; but it was the best that could be done at the beginning. Its characteristics of sound "orthodoxy, and evangelical spirit, glowing zeal, and abundant labor," have impressed themselves upon its distinguished pupils, and upon those noble institutions which may be fairly regarded as its children.

Our candidates for the ministry ought to be familiar with the names and character of such men as GILBERT TENNENT, co-laborer with Whitefield, and first pastor of the Second Church of Philadelphia; SAMUEL BLAIR, famous for the extraordinary revivals attending his ministry at Fagg's Manor, Pa., and for the school which he founded in that place, in which was educated SAMUEL DAVIES, who became President of the College of New

Jersey; SAMUEL FINLEY, the founder of Nottingham Academy in Maryland, and later President of the same college in which Davies labored with such promise of usefulness but for so short a time. These men, and a number of others almost as distinguished as they, were the sons of the old "Log College."

The Rev. Thomas Murphy, D.D., the honored pastor of the Frankford Presbyterian Church, Philadelphia, has rendered an important service in the preparing and publishing of his "Presbytery of the Log College." The book is adorned with a picture of the college as its frontispiece. This picture is of peculiar interest. It enables us to see the look of the old cradle of Presbyterian learning and mother of colleges; and it rises out of the mists of the past as a glad surprise, for it was not thought that any representation of the historic building was in existence. How it was discovered may be briefly stated by quoting from Dr. Murphy's book a few lines written by the discoverer, Dr. W. S. Steen, a member of Calvary Presbyterian Church, San Francisco, Cal.:

I do hereby certify that the accompanying engraving is an exact reproduction of "a picture of the first college building in this country for the education of young men for the ministry of the Presbyterian Church in Eastern Pennsylvania, and which was constructed of logs," which I very frequently saw in the Bible of a pious miner of the Yuba mines of California, and which he had received as an heirloom from a grandfather whose ancestral home was in that region of the State.

W. S. STEEN, San Francisco, Cal.

William Tennent died in 1746. The College of New Jersey was opened that same year for the reception of pupils. The "Log College" had done its pioneer work; and it disappears from view as the newer and better equipped institution on the heights of Princeton rises to take its place, the heir of its principles, the forwarder of its plans, the realization of its brightest hopes. Some of the most famous sons of the old college took a prominent part in the organization of the new; and learning in happy fellowship with religion, and the training of young men for the Holy Ministry, became characteristic

features of the College of New Jersey at its very beginning.

#### A QUESTION FOR COLLEGE-BRED MEN TO SETTLE.

A great responsibility rests upon the young men who have had the special advantages which have been prepared for them with so much thought and toil and expense and prayer. Men who have the true Christian spirit will readily recognize this. They know that they are to give account to God for all that His providence has put into their hands: not only for the money they may handle, but for such gifts as a college education, far more precious than thousands of silver and gold. As the primary thought in the work of the "Log College" was the training of men for the Holy Ministry, and as the same thought inspired those who set up the walls of the College of New Jersey, and of many other colleges of our land, it is natural that the first question which a thoughtful student will ask himself, as he draws near the end of his course, should be: Ought I not to use talent and education in the work of preaching the Gospel? Many men have suffered much distress of mind in the effort to answer this question. There is one thing however which every man can do, and ought to do. *He can offer his services.* God is calling for volunteers. He is calling *now*. Let all our young men volunteer! It is not too much to say that every high-spirited Christian man in our colleges, who at all understands the situation, *will* volunteer. All will not be accepted. God will make a selection. He has other work for some of His servants to do. But when God calls aloud, as He is calling now: "Whom shall I send, and who will go for us?" let every man whose heart beats in love and loyalty to Jesus Christ answer promptly and cheerily: "Here am I, send me!"

"Send me, Lord, where thou wilt send me;  
Only do thou guide my way,  
Let thy grace through life attend me;  
Gladly then will I obey.  
Let me do thy will or bear it:  
I would know no will but thine.  
Shouldst thou take my life, or spare it,  
I that life to thee resign,"

## OUR PICTURE OF JOHN WITHERSPOON, D.D., LL. D.

The statue of this illustrious scholar, patriot, statesman, divine, stands in Fairmount Park, Philadelphia, and is under the care of the Presbyterian Historical Society. It is to the honored President of that Society, the Rev. Wm. C. Cattell, D. D., LL. D., that we are indebted for the use of this picture, taken from a photograph made for the Society. Witherspoon was sixth in the honored line of Presidents of the College of New Jersey. His name is affixed to the Declaration of Independence; and his stirring words, when that document was spread before Congress, and there was wavering, hesitation and debate, are said to have been largely instrumental in securing the adoption and signing of the ever-memorable paper. He spent six years in Congress as the representative of New Jersey, and many of the important state-papers of that period were written by his facile pen. The Theological Seminary was not yet established; and Dr. Witherspoon, while presiding over the College, found time to fill the chair of Professor of Divinity in that institution. He was also pastor of the village church.

## A GREETING TO THE ELDERSHIP.

One of the highly esteemed and hard-working elders of our Church gently chides the Corresponding Secretary because he did not expressly name the eldership in the "New Year's Greeting," which he recently sent out. The Secretary would be the last man in the world to slight the eldership. He has magnified their office through all of his ministry. He intends to magnify it to the very end. He knows that the elders are the leaders of the people in every good work, and he has diligently sought out the names of many to whom he might mail his "Greeting." He now sends a special message in this paragraph to every one of them. This noble body of men can be of unspeakable service in the way of recruiting for the army of Christ. They know the young men of promise in the churches, and have opportunities to set before their minds the call for volunteers. And, when it comes to the matter of caring for the recruits, and securing the necessary funds for

their training and equipment for service, we turn as naturally to the eldership as we turn, when we want instruction in morals and religion, to the clergy. The Secretary does not need to ask whether he may depend upon their co-operation. He is assured of it already.

## A WORD ABOUT EDUCATION COMMITTEES.

What a treasure a faithful chairman of such a committee is, the men in the Rooms in Philadelphia know full well. The students under our care know it too. What are his characteristics? He takes a personal interest in the candidates under the care of the Presbytery. He gets their application for a scholarship before the Board at one of the

very first meetings in the fall. He uses the Forms provided by the Board for that purpose.

He sees to it that every question is fully answered. If he has not the necessary information he takes prompt measures to get it. He makes himself acquainted with the rules of the Board, and takes the greatest care not to encourage a young man to leave home and give up his business on the mere supposition that the Board will be able to furnish aid. If the case is an exceptional one he takes care in the very first letter to furnish full information in order that the Board may be able to form an intelligent judgment. He knows that imperfect information will make further correspondence necessary, and that may mean serious delay, and perhaps suffering for the candidate. He is not so unreasonable as to find fault if the Board cannot see its way clear to comply with the request made. He gives the worthy gentlemen composing that body, who give so many precious hours, snatched from important business and professional cares, gratuitously and lovingly to the consideration of these cases, credit for intelligence, tender sympathy, and conscientiousness. If he thinks that they have made a mistake (and they often do make mistakes) he tries to induce them to reconsider the matter; and, if his cause is just, he probably succeeds, and gets what he wants. We have just such men now acting as Chairmen of Education Committees, and it is a great pleasure to deal with them. If there are any of the other kind we are not intending to say anything about it at present. We will say, however, that there are some first-rate men at this work who have most unintentionally caused much embarrassment to the candidates, simply because they are new to the task, and have not learned precisely what was necessary to secure prompt attention to the men under their care. The men at the office are very partial to *veterans*; and they venture to ask that the Presbyteries will not adopt the plan of "rotation in office" in the case of Education Committees. Brethren, when you have a good man at a work like this, on which so largely the comfort and happy progress of your candidates depend, and so largely our comfort

and peace at the office, pray do not make a change unnecessarily. Entrust your candidates to men experienced in the work of tenderly and promptly caring for them, and keep these experienced men at their posts as long as possible.

#### COLLEGE AND SEMINARY NOTES.

The GERMAN THEOLOGICAL SCHOOL OF NEWARK, N. J., announces a new departure. It proposes to add a fourth year to the course of instruction. This is to be known as the "Pastoral Year." The instruction is to be of a thoroughly practical character, and to include actual work in New York City auxiliary to that of the German Presbyterian pastors of the metropolis.

It is stated that the Trustees of WABASH COLLEGE have added a new course of study to the curriculum. It is to be called the "Literary-Philosophical." The degrees to be had by pursuing this course will be:—Bachelor of Philosophy, Master of Philosophy, and Doctor of Philosophy. There is also to be a Summer School; and the standard of admission to the Freshman Class is to be raised.

It is delightful to get good tidings of the increasing numbers that are attending the Theological Seminaries of the Southern Presbyterian Church. UNION SEMINARY, at Hampden Sidney, Va., has seventy students; COLUMBIA has between forty and fifty; at LOUISVILLE there are twenty-six; and at the Divinity School at CLARKSVILLE, TENN., there are thirty-three.

YALE COLLEGE is rejoicing in an increase of one hundred thousand dollars to its endowment. Five thousand dollars of this amount goes to the Divinity School.

The Board has met with a serious loss by the death of J. Duncan Brooks, the courteous clerk, whose efficient work at the office for a number of years has made him a prime favorite with all who have had dealings with him. He was the son of Rev. P. H. Brooks, and himself a true Christian gentleman. It will be no easy task to fill his place.

## MINISTERIAL RELIEF.

The following extracts are from the article written by the secretary of the Board for the special edition of the *Christian Steward*, the January number of which was exclusively devoted to a presentation of the work of all the Boards of the Church.

### THE WARDS OF THE CHURCH.

*"It lies deservedly near the heart of the Church,"* says the report of the last General Assembly's Standing Committee upon Ministerial Relief in Washington, in speaking of this Board. The statement cannot be doubted. The aim of the Board is to keep from want and suffering the missionaries and pastors of our Church who have not been able, out of their small stipends, to make adequate provision for their support in sickness and old age. It also aims to make some provision for the minister's widow left dependent, and for his helpless orphans. It lies therefore *"near the heart of the Church."* Not only are the claims of the worn-out ministers never disputed, but when the tender and sacred work of this Board, in caring for them and their dependent families, is properly brought before the people they respond with their gifts—promptly, gladly and generously.

*"Three thousand five hundred and eighty-one churches made no contribution to this Board during the last year,"* says the report of the same Standing Committee to the assembly in Washington last May. But the Committee are constrained to add: "Surely it cannot be that more than one-half of our churches have no interest in a cause whose appeal to us is emphasized by the most sacred and tender consideration that can gather about any case of beneficence." No. Ask the pastor of any one of these 3581 churches which last year took up no collection for the Board of Relief, and he will hasten to give some other explanation than "a want of interest" in this work. Too well

does he know of the homes of his suffering brethren where, to sickness or to the burden of helpless old age, there would have been added hard and bitter want had it not been for the remittance from this Board! Possibly his reason for not presenting the cause to his people may be the one suggested by the Assembly's committee—"We suspect that many of our churches have allowed this cause to pass by without consideration, because they believed it would be cared for by large contributions and that the small gifts of feeble churches would not be missed." This is not a very creditable reason for the omission to take up the collection, as the pastor will himself probably admit, for he knows, and the elders in his session know (to quote once more from the report of the Assembly's Committee)—"that every church owes it to itself to remember the Board of Relief."

### A GENERAL EXPLANATION.

But many of these delinquent churches—*was yours one of them?*—are without a pastor. To be sure, the session of every vacant church should see to it that the claims of the disabled minister be not overlooked; but alas! the worn-out minister is easily lost sight of in this age of strenuous activities in the Church as well as in secular life. The people know about the work of the great mission boards, for the glorious advance upon ever-widening fields at home and abroad is constantly before their eyes. They know also about the other boards in which the beneficent activities of the Church are centred for the pressing, urgent work of the living present. But the pastor or missionary, laid aside from his sacred work by sickness in the years of his strength and usefulness, has fallen out of sight. The half century of consecrated toil and self-denial in the ministry is a thing of the past. The patriarch has ended his life's work. The ambassadors for

Christ in their sickness or old age, have disappeared from the view of the Church—too often with little or no means of support in their bare and comfortless homes.

The practical question therefore is, and it is one of the utmost importance:—How can the agency established by the Church for the care of the worn out ministers be kept before the people so that it may receive a proportionate share of their contributions to the benevolent agencies of the Church?

The Board of Ministerial Relief has no field secretary or paid agents to visit the churches and keep its tender and sacred work before the people. Nor has it such auxiliary help as the "women's boards" which, in the great mission work of the Church, keep the people informed as to the work and the workmen, and by a thorough canvass of the congregation afford every one an opportunity of contributing to their support. The Board of Relief must therefore depend upon the pastors and elders, not only to "take up a collection," but to adopt such measures to inform their people as to the aims of the Board and the needs of its Treasury, as will be sure to make the collection fairly represent the willingness and ability of the congregation to give. This involves much more than preaching upon the subject, as the Assembly has frequently enjoined upon every pastor to do. The "Circulars of Information" issued by the Board ought to be placed in every household throughout our Church, not once only, but year after year.

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#### THE ANNUAL CIRCULAR OF THE BOARD.

The Board issues annually, for general use among the churches, a brief circular which they will gladly supply to all who may be willing to aid in its distribution. It does not attempt to cover the ground of the Administration of the Board, nor to present the statistics which are to be found in its annual reports to the General Assembly. Giving only a few of the most important figures in relation to its work, it aims to answer in the fewest possible words, the question:—Why do pastors and missionaries in protracted sickness or old age so often need the help which those

in the money-making occupations or professions manage to do without? And the answer to this question shows why the Church is bound in justice and equity to extend aid to such ministers; and therefore why the appropriations from this Board are not to be regarded as charity or alms, but as the payment of a just debt which the Church owes its worn out servants. If this brief circular were placed in the hands of every member of the congregation, or even if, on the day appointed for the Ministerial Relief Collection, its brief statements were read by the pastor or an elder to the congregation, (this will not take more than three minutes) can it be doubted that the response would be such as to enable the Board to do something like justice to the worn-out servants of the Church and their dependent families?

The Circular for the present year, April 1893-94, states that there were last year upon the roll of the Board 722 families (embracing over 2,000 persons) all of them recommended for aid by the Presbytery to which they belong. Yet it states that for the support of these 722 families recommended by the brethren upon the ground and familiar with all the facts—both of their need and of their service to the Church—"the entire contributions from churches, Sabbath-schools and individuals" last year did not amount to \$100,000!

Does not this statement emphasize the question with which the circular concludes:—"Can you not, during the present year, *increase* the contribution from your church?" It certainly has a startling emphasis for those who *gave nothing!*

#### "SHE HATH DONE WHAT SHE COULD."

Sarah Hosmer, a factory worker in Lowell, Mass., sent fifty dollars of her earnings to Persia to educate a young man for missionary work. The delight of doing good led her to repeat the sacrifice and gift until she had educated five young men. When more than sixty years of age, and living in an attic, she took in sewing until she had saved enough to educate the sixth missionary.—*The Golden Rule.*



## FREEDMEN.

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### SWIFT MEMORIAL INSTITUTE.

"Swift Memorial Institute" is the name given to one of the educational institutions under the care of the Board of Missions for Freedmen, which is located at Rogersville, Tenn. As a new and commodious brick building is now in process of erection for the future use of the school, and much of the money to be spent at this point is being contributed by ladies' societies, churches and individuals, and more will be needed to put the new building in good running order than is now in sight, it may be well for the benefit of those who have given, as well as those who will yet give, to set plainly before our readers its past history, present condition and future prospects. This school is a rising claimant for the benefactions of the friends of Colored education in the South. Its location at Rogersville, Tenn., is a good one. The region round about has been strongly Presbyterian for many years, so that many of the Negroes have had an introduction to Presbyterian forms of worship and methods of work that is favorable to the growth of the work in that region. The work is under the care of a good man, Rev. W. H. Franklin, a colored minister who took his collegiate course at Maryville College, and his theological course at Lane Seminary. Mr. Franklin is himself a Tennessean, and has given ten years of good hard work to the education and evangelization of his own people in that State. He has won the respect and confidence of both black and white.

When I arrived at Rogersville I was somewhat surprised to note the prominence of our building in a little town of 1500 inhabitants. It is without doubt the most prominent building in the place; and residents inform me that when it is completed it will be the best building in the town. It stands on an eminence facing south, and on the opposite side of the town stands the Southern Presbyterian Female Seminary, for whites, facing

north. This latter building is larger than our building will be; but, the Swift Memorial, I am told, is superior in its construction. Indeed, our building, which is 116 feet long, 42 feet wide and 3 stories high, seemed at first glance almost obtrusive in its prominence; but, the selection of the site was not made designedly for the purpose of thrusting our work on the attention of the quiet and peaceable inhabitants of the town. It was almost, I may say, by accident; or at least without premeditated thought as to its prominence that this site was first obtained. Ten years ago, Mr. Franklin took charge of the work of preaching and teaching in Rogersville. At that time there was a small building on the north side of the town that belonged originally to the old Freedmen's Bureau of Washington, D. C. Mr. Franklin obtained possession of this building and started his school. People of his own race, I am told, who did not care to have a Presbyterian school just there, secured an injunction against his occupying the building, and he was compelled to vacate for a few weeks. Later on a decision was given in his favor and he returned to that place, only to find one morning, after he had successfully resumed his work, that the building had accidentally or otherwise taken fire in the night and disappeared in smoke. This compelled Mr. Franklin to seek other quarters, as he was determined to pursue his work in the face of all obstacles. He found some small buildings available, not far from the scene of his former labors, which he could secure at a reasonable price; and, in connection with aid from the Board, and some assistance from friends in the town, he secured the lot and the buildings, which were originally dwellings, but which he put in shape for school purposes. These humble buildings Mr. Franklin occupied for a number of years.

In 1887, when Rev. Dr. Swift, who had been for so many years President of the

Board of Missions for Freedom, died, a committee was appointed to select some school to be named after him in recognition of his interest in, and valuable services contributed to our work among the freedmen. Mr. Franklin's school was then a prosperous and growing parochial school, and the Board decided to give it the name of "Swift Memorial Institute." Several years elapsed before the Board felt justified in enlarging Mr. Franklin's work; but, recently in view of encouragement received from Ladies' Societies, and other sources, they determined to build an institution that would be worthy of our church, and a suitable memorial to the name of this honored man of God. The site on which these old buildings stood naturally become the site for the new building, and when at last it took the place of these humble structures, it stood forth, as I have said, as probably the most prominent building in the town.

The people of Rogersville, many of them no doubt were greatly surprised to see this building make its appearance; and, some criticisms were offered as might be natural under the circumstances, concerning its pronounced conspicuousness. All comment, however, on this point has about subsided, and many of the inhabitants of the town visit the building now in process of construction, admire its substantialness, and congratulate the colored people on their prospective possession of so fine an edifice for their school. The building is plain in its structure, and no extra money has been expended in mere ornamentation. When finished it will accommodate about fifty or sixty boarders; and these are to be exclusively, females. The school is a mixed school, and since the new building has been commenced the Public School Commissioners have voluntarily granted to Mr. Franklin the Public School Fund that had previously been granted to other colored teachers in the town. This they did, first because these other teachers had not done good work, and secondly, because they saw that Mr. Franklin's school could and would undoubtedly do better work, under better appointments, for the colored people. This arrangement gives Mr. Franklin one additional

teacher whose salary the Board is not required to pay; and leaves Mr. Franklin the privilege of naming the teacher subject to the approval of the Board. Under this present arrangement, of course, boys and girls will both attend the school; but there is no provision for the boarding of boys. Such as come to the town for educational advantages will board elsewhere; and under present arrangements at quite a distance from the main building. The whole town is naturally unusually interested in watching the progress of Mr. Franklin's work. They have been surprised at his success, and as far as I heard expression they are gratified to know that he is being so generously supported by his friends in the North. Even the colored people of other denominations, who usually fight our schools when they are small, and patronize them after they find, later on, that they have come to stay, are now all enthusiastic over Mr. Franklin's work. What we have done and are now doing for colored education in Rogersville has led some of the inhabitants of the place to entertain exaggerated notions of what we are going to do; and I found the impression on some minds was that the present building was but half of what is yet to be done at that point. One man, who had furnished material for the present building, asked me when we expected to begin the boys' building, and seemed somewhat surprised, and possibly disappointed, to hear that we had no plans at present for any such addition. If this ever comes it will be some years hence. At present we will do well if we can, without financial embarrassment, put Swift Memorial Institute in good running order. It is the only important extension work that we were not obliged to stop when the panic of last summer made money so scarce. We were enabled, with difficulty, but successfully, to meet the payment that came due exactly when the panic made its appearance. Since then things have been easier and the work has progressed without interruption.

We are spending about \$15,000 on the building; but that does not take into account the furnishing of the rooms; or the apparatus necessary for heating; or other expenses connected with the water supply. Our

experience in establishing an educational institution of this kind is that before Mr. Franklin is thoroughly equipped for his work in Rogersville, on the scale on which it has been projected, the amount expended will not fall far short of \$20,000. If generous friends, interested in our work among the colored people, are looking for a place where their money will be likely to do the most good, I do not hesitate to suggest to them the "Swift Memorial Institute" at Rogersville, Tenn., as one of the places. Contributions to furnish rooms or toward scholarships for girls, which cost about \$45.00 per year, are greatly needed at that place. The school will be "As a City that is set upon a hill," and I trust, in years to come, will be as prominent a factor in the important work of elevating the Negroes as it is now a prominent structure in the quiet town in which it stands.

The arrangement of the building is simple

and practical. The lower story is for kitchen, dining-room, laundry, etc. The second story is devoted to class-rooms, offices, chapel, etc., and the third story is set apart for dormitories,—containing fourteen rooms, each of which is expected to accommodate four students, as a rule. The rooms are all light and airy; and the whole building will be a credit to the friends of the work who have contributed to its construction, to the honor of the Board and the church that inspired its erection; and at the same time it will stand as evidence of the faithful and indefatigable labors of Mr. Franklin—who by his past services drew attention to this point as a suitable place in which to rear an institution that would honor the name and perpetuate the memory of the services of Rev. Eliot E. Swift, D. D., in the cause of Negro Education.

EDWARD P. COWAN,

Corresponding Secretary.

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## PUBLICATION AND SABBATH-SCHOOL WORK.

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### SCOPE OF SABBATH-SCHOOL MISSION WORK.

The range of work included within the benevolent operations of this Board is far greater than is likely at first sight to strike the casual reader. The primary aim is to establish Sabbath-schools in places destitute of the means of grace, and in connection with this to visit and strengthen weak schools. In following up this practical purpose the work divides and subdivides into a number and variety of subsidiary aims calling for a judicious adjustment of means to ends, a constant study of the drift and character of our ever-changing population, a wise selection of agents and methods of work, and thorough and systematic oversight of everything relating to the movement. To establish a Sabbath-school means first, the discovery or selection of a locality and a careful and conscientious house-to-house visitation. The missionary must have the spirit of an explorer and a body able to bear the fatigue of long tramps on foot often in wild and uninviting

places. He distributes Bibles and good literature, selling and giving away at discretion. Here are three distinct aims, and as yet the Sabbath-school in a given locality is not a reality and may never become such.

The field chosen, then comes a demand for a new order of faculties and new methods of work. The explorer, evangelist and colporteur becomes a promoter and organizer. People of differing prejudices have to be brought together and enthused in a common cause. Not only must there be created a machinery of motion, but power must be put into it. Public meetings must be addressed, public spirit aroused, and workers enlisted.

The conditions of the work vary in different States. In the vast prairie, mountain, and mining regions of the West and Northwest, people of different nationalities are found. Sometimes it becomes necessary to approach them with special agencies. One of the largest Bohemian churches in the country is a direct outcome of Sabbath-school

mission work. The work among the colored population in the South is carried on by educated men of color. The mountain white population of the South forms a peculiar and most interesting field.

In one sense the work done through the agency of this Board is thoroughly denominational, inasmuch as it is entirely under the control of the several Presbyteries. In each Presbytery there is a standing committee on publication and Sabbath-school work, to which is committed the duty of corresponding with the Sabbath-school missionaries employed within its bounds, and no missionary is employed without the consent of the Presbytery. There are synodical Sabbath-school missionaries with the oversight of the work within the bounds of the synods. The general superintendence of the entire work is under the direct control of the General Assembly. But experience has shown the wisdom of allowing the missionaries to exercise their own judgment to a great extent in deciding whether any particular school shall be organized as a Presbyterian school or otherwise. There are very many cases in which the attempt to make a school avowedly Presbyterian from the start would be to defeat the movement. On the other hand the willingness of our missionaries to place denominational preferences in the background when the people for any reasons object to the denominational mark is doing much to bring our church into favor where it has heretofore been scarcely known.

In addition to the missionaries permanently employed, now 69 in number, the Board commissions about an equal number of student missionaries during the four vacation months of the year to labor in different fields under the general direction of the permanent missionaries. Here and there some criticisms have been offered in regard to this particular policy on the ground that the student work lacks stability, that many little schools have organized which soon disappear from view. Due consideration has been given to these criticisms, but the overwhelming testimony is in favor of the policy in question, after making all allowances for drawbacks and discouragements incidental thereto.

The superintendence of this work involves not only a wise choice of missionary agents, but a constant supervision and direction both of the men and their work. The monthly reports of each missionary cover every detail of daily occupation, and are carefully scrutinized by the chairman of his Presbyterial Committee and by his synodical superintendent before transmission to the department. The correspondence of the superintendent with the missionaries is of growing importance and interest.

The statistics of the work are furnished by the missionaries to the department on blank forms prepared with great care and are methodically arranged and tabulated. These statistics cover every important feature of the work, and include a thorough census taken every year of the schools organized the year preceding, showing their condition, if alive, their denominational standing, and other facts of interest. A record is also kept of churches growing out of Sabbath-schools organized by our missionaries.

To all the foregoing features of this work must be added that of grants of Sabbath-school literature and supplies and correspondence relating thereto.

To keep this machinery going a steady supply of money is needed. Two-thirds of the net profits of the Board of Publication are annually passed over to the department of Sabbath-school work. Last year this source produced about \$25,700. The expenditures of the department aggregated about \$120,000, and were substantially covered by the receipts, about \$92,000 coming in from churches, Sabbath-schools and individual contributions, and the rest from interest on investments. In view of the new work constantly opening before the Board the General Assembly of last year recommended the churches to raise \$200,000 for the current year. It is certain that this higher sum will not be reached this year, but it is not too much to ask for or to expect in the near future.

To keep the Sabbath-school work of the Board fairly before the churches, Sabbath-schools, Endeavor societies and individuals is a service which demands no little thought and labor. It is not merely the raising of

money that is to be considered, but the duty of informing and educating our people as well as the public at large in the aims and advantages of the work. Our respective Church newspapers have earned the thanks of the Board by the freeness with which they have opened their columns to its communications, some having on two occasions last year given an entire page to articles bearing on our work. In addition to a liberal use of the printed page the department carries on a large correspondence. It prepares special exercises for Children's Day and programmes and suggestions for Rallying Day and a united movement in October for gathering neglected children into our schools. It also circulates among contributing Sabbath-schools special quarterly missionary letters from all sections of the field.

In this brief survey we have not taken into account what may be termed the educational features of our Sabbath school work, the improvement of Sabbath-schools, the preparation of graded lessons, the initiation and fostering of special departments of enterprise, such as the Home Department and Book Institutes and Normal classes and Convention Work. All these matters receive careful attention, but a further consideration of them in these pages must be postponed till a future number.

It will thus be seen that the range of Sabbath-school mission work is wide and comprehensive and that it demands and deserves the employment of no mean measures. It is, as now organized, the youngest child of the Church, and up to the present time its work may have been regarded as somewhat experimental. That stage is now passed. It is no longer an experimental work. As an arm of Christian warfare it has fairly established its claim to recognition. It has won the generous and thorough endorsement of our Board of Home Missions with its entire staff of administrative and executive officers in the office or on the field. It is the advanced skirmishing line and light brigade of the church militant, and not only in this land but in other nations and on every foreign mission field it is felt to be indispensable to the progress of evangelization and the planting of churches.

## RALLYING DAY AND THE UNITED MOVEMENT.

Acting under the recommendation of the General Assembly the Sabbath-school and the Missionary Department in September issued circulars to superintendents throughout our Church asking them to observe Sabbath, September 24th, as a "rallying day" for teachers and scholars, and as the beginning of a united movement during October for the canvassing of districts adjacent to schools, and the ingathering of children. Leaflets explanatory of the movement, visitors' books and cards of welcome were also prepared and widely circulated. A number of original articles bearing on the subject were collected and published in our Church newspapers, together with a finely executed engraving serving as a general title for the collection. As the result of these efforts there is reason to believe that rallying day was very generally observed throughout our Church, followed by special visitation for the increase of the Sabbath-school membership, and that the movement has been greatly blessed.

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## FREE LIBRARIES.

The following letter, acknowledging the reception of one of our Free Libraries, was recently received from Missouri:

"The library so kindly given by the Board of Publication to the Lathrop Presbyterian Sabbath-school, arrived in good shape, and the scholars, teachers, and officers, are alike delighted with it.

"In accordance with the unanimous vote of the school, I hereby tender to the Board our sincere thanks. Already the gift has resulted in a considerable increase in attendance—a Sunday-school library being an innovation in this portion of the country—and I trust that much permanent good may, through the providence of God, finally result from this donation. May God bless you, and the Board which you represent.

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The half-hearted measure in which we evangelize the age deserves and brings failure. Steam and electricity in religion will win: old-fashioned, easy-going methods mean defeat. We have not heretofore won the age; let us not put all the blame upon the age.—*Archbishop Ireland.*

# CHURCH ERECTION.

## TWELVE NEW CHURCHES EVERY DAY.

A few days ago a note of enquiry was sent to our office, in which it was said that it had been recently stated in Boston by a well-known preacher, himself independent of all denominational connections, that \$30,000,000 were spent in the West each year building unnecessary churches.

This statement set us upon the examination of such facts and statistics within our reach as bore upon the question, with the following results:

1. There were in 1891 6,851 church edifices in the Presbyterian Church, and the present number may be estimated at 7,000.

2. Their value ascertained in 1891 was \$68,801,894, and may be estimated at the present time as \$70,000,000.

3. Of these about one-third in number and about one-seventh in value are west of the Mississippi.

4. The average value of Presbyterian church edifices throughout the country is about \$10,000, and of those west of the Mississippi about \$4,000.

5. In the year ending April 1, 1893, this Board aided in building 154 church edifices, of which about two-thirds—say 100—were west of the Mississippi, and of these latter the average cost was about \$2,500.

6. Of churches built without the aid of the Board we have no statistics, but as an average of two hundred new churches are organized every year in the Presbyterian Church, and many old churches (certainly as many as one in every thirty) are rebuilding, it may be safely estimated that in the Presbyterian Church alone four hundred church edifices are built each year, about one-half of which are west of the Mississippi.

7. Estimating the average value of these edifices at \$10,000, and of those west of the Mississippi at \$5,000, there is expended annually in the Presbyterian Church alone \$4,000,000 for church edifices, of which one-

quarter, or \$1,000,000 is used west of the Mississippi.

But the Presbyterian Church is only one of the several branches of Christ's Church in this country, and its work does not constitute more than one-twelfth of the work accomplished by the combined forces of the Protestant Christian host in this land. Therefore, it may be safely said that not less than four thousand and eight hundred church edifices for Protestant Christians are erected each year, and of these about one-half, or two thousand and four hundred, west of the Mississippi. The money expended annually in this work is doubtless between forty and fifty millions of dollars, and it is safe to say that every day in the year more than *twelve new churches are completed in this country and dedicated to the worship of the Triune God.*

## SEVERAL CONCLUSIONS ARE EVIDENT.

1. The figures and estimates give no ground for the extravagant statement above quoted that \$30,000,000 are annually spent unnecessarily in building churches at the West. On the contrary, accepting the most enthusiastic notions in regard to the sweeping away of all denominational lines and consolidating the congregations in every village, not even the most Utopian or even millennial view could dispense with more than one-quarter of the churches now organized. Upon the whole we are inclined to think that the speaker, if he made any statement at all, was misquoted and that his figures were \$3,000,000.

2. Such facts as we have cited are a most eloquent answer to the not infrequent cry of skeptics and assailants of our faith that the Christian religion is losing its hold upon the modern mind. An influence that is constantly widening and growing and every year calling for a larger expenditure than the year before, and finding moreover a cheerful response to its call, is not losing its hold upon the minds

of even the men of the closing decade of the nineteenth century. Notwithstanding the attacks from without and the imperfect faith and the too languid service of those within, the Church of Christ in this country is still to-day, as Dr. Carroll in his book "*The Religious Forces of the United States*," asserts, "*the mightiest, most pervasive, most persistent and most beneficent force in our civilization.*"

#### A REQUEST FROM PRAGUE.

We think the following letter may interest our readers, both as giving a hint in regard to the progress of evangelical religion in a great foreign city and also as a suggestion of the way in which lines of help and influence may reach far beyond their expected limits.

194 VINOHRADY, PRAGUE, Dec. 7, 1898

REV. ERSKINE N. WHITE, New York.

*Dear Doctor:*—From the appended extract of report you will kindly notice what kind of work we are engaged in in this great and historical city of Prague. One of our greatest needs is a proper church building. This will require a great cost and at the same time it is sure to present very serious difficulties of a technical and artistic nature, the secured lot being closely surrounded by big private dwellings of a very prosaic character, somewhat similar to your tenement buildings in New York.

Having seen book No. 5 of your designs for churches, etc., I think that the complete series of that excellent publication would prove very suggestive and helpful, and, therefore, I now take the liberty of asking, whether you could forward me a copy of those designs (i. e. book 1-5) and how much money, in that case, I should send you.

Of course, I know quite well, that I have no right whatever to ask such a favor and to cause you any trouble; but, perhaps, you might still be able to grant it to a fellow-worker, though a complete stranger to you.

Very truly yours,

L. B. KASPAR.

#### A GRIEVOUS FAULT.

Why is it a Christian man will make a subscription to the Church, or to some benevolent cause, and then be utterly indifferent as to the time of payment, or, indeed, as to whether he pays it at all? Here is a case: A church was dedicated, at which time a subscription was taken to pay the debt. It was distinctly stated that the money should be paid within six

months. On this condition the subscriptions were made. At the end of the six months not half the money had been paid. There was no special reason for the failure, no financial disaster, hard times or prevailing sickness. There were few persons in the whole number whose circumstances had so changed that they could not meet their obligations. But they had not done so. They had made no real effort to pay, and were indifferent about it. They did not seem to regard the obligation as at all binding. It was a promise to the Church, and they could keep it or not as might seem convenient. And this was the only reason why the subscriptions were not paid.

There is need of a sweeping revival in this line. An evangelist in this field would be a great blessing—one who could secure the result. The support of the Church is one of the first and most important duties of the Christian. A subscription to the Church, or to any benevolent cause, should be as sacred as a bond. Just as much effort should be made to meet an obligation of this kind as to meet a note in the bank. This is the very essence of religion—of godliness. A revival in downright righteousness, of the Decalogue type, would be the best kind for the world. The Church would have greatly increased power after its effects had become fully established. The millennium would be greatly hastened thereby,—*Pittsburg Advocate*.

#### BROKEN BOW, NEBRASKA.

I am requested by our Board of Trustees to tender to you, and the Board of Church Erection, our most earnest thanks for the generous grant of \$500 and the further loan of \$500 in aid of our new church.

We are pleased to say that the entire building is paid for, so that now we have a handsome church free from debt. This will be an immense advantage in our work for the Master.

Again expressing our deep gratitude, I remain on behalf of the Trustees.

#### ACKNOWLEDGEMENT.

In accordance with an accompanying request this Board acknowledges gratefully a contribution of \$2.00 from F and F.

Kind friends of our work frequently wish to give without publication of their names. We would be glad however if they would give us name and address so that their contributions can be promptly acknowledged. The names so given will never be published.

## A REVIVAL IN TWO LANGUAGES.

REV. JAMES B. RODGERS.

It was an experience entirely new to some of those who were revived, though it has doubtless had many equals since the day of that many-tongued revival in Jerusalem when Peter and his companions were the preachers.

The Rev. George Grubb and his three companions make up an English mission party which has visited Ceylon, Australia, Tasmania and New Zealand, and has been wonderfully honored of God to the conversion of many souls.

They were led to make a visit to the English colonies at the river Platte. On their way south a number of our missionaries persuaded them to stop for a time on the return trip to England and hold meetings for the English-speaking people of Rio de Janeiro.

Mr. Grubb is a clergyman of the Church of England and his party in a sense make Keswick (the English Northfield) their headquarters.

Knowing that the Lord gives good and overflowing measure at such meetings, we, whose work and sympathies bind us more closely to the Brazilian churches, resolved to secure a portion of the blessing. Under the leadership of Mr. Maxwell Wright, an English evangelist who has worked much in Brazil, the Brazilian churches organized preparatory meetings for prayer. The Brazilian Christians united in earnest prayer for the salvation of the English and American strangers within their gates.

Union prayer meetings were held in the three largest churches, once a week for three weeks, and our churches and hearts were bound together very closely as we prayed for the blessing of God upon the *mission for foreigners* in our city.

Then for the ten days that the party were in Rio both Portuguese and English meetings were held. Mr. Grubb preached to the Brazilian congregation at 7 o'clock each evening and after the sermon left the meeting with one of his companions or with Mr. Wright and hurried off to the English 8 o'clock meeting in another part of the city. It was marvelous how Mr. Grubb's earnestness and fire

was translated through interpreters to the people. The sermon was broken into short sentences. Each sentence was translated to the audience before the next one was uttered. The entire audience of five to six hundred people could see the gestures, hear the words and feel the earnestness of the preacher without understanding a word of the sermon until the interpreter had spoken. Yet the blessing received was great.

One evening a group of Syrians, some ten or twelve in number, were present. They had been induced to come by a fellow-countryman of theirs, who was a member of the church in Tripoli, Syria, and who knew Mr. March and Mr. Nelson, our missionaries.

The attendance at the English meetings was small but they were excellent in their spirit and power. The Portuguese meetings were well attended and were greatly blessed.

On Sunday, August 6, meetings were held for young men only and for children, which were well attended.

On Monday a union meeting of all the churches, both English and Portuguese, was held in the Methodist church. Though the church is a mile or more from the centre of the city it was crowded to the doors with people. Mr. Grubb preached in English and his words were interpreted by Mr. Wright. Once or twice, when he recounted some amusing incident, it was curious to note the double smile of appreciation as the point was grasped by those who understood English and afterwards by the Brazilians. The interest was intense all through and the closing prayers were truly from the hearts of the whole congregation. The hymns were sung in the two languages, which added to their earnestness if not to their intelligibility. It was confusing to those who understood both languages and one would unconsciously sing "*Dia feliz, Dia feliz* (Happy day) when Jesus washed my sins away," and then "God be with you till we meet again," meant just as much when it closed with the words *ati nos encontrarmes*.

Mr. Grubb then asked each one who had been blessed in any way by the mission to thank God. Forty voices responded at once, "En te don gracias, Oh Deus," "I thank thee, O God," and then hundreds spoke all together.



In their flight heavenward both praise and thanksgiving were translated into the language of heaven and were understood before God's throne. The meeting closed with the long meter doxology in two tongues.

It was a blessed experience for us all, for one's vision of spiritual things dulls easily in this country. Compelled to hurry away shortly after these meetings closed I have been unable to note the individual results, but am sure that many can say with the pastor of the Presbyterian church, formerly a priest of the Church of Rome, "If the blessing my soul has received were the only result of their coming, it would have paid."

### A HANDSOME ACTION.

BY THE PRESBYTERY OF AUSTIN [NORTH].

[Denominational comity has a happy exemplification in a recent ecclesiastical transfer, which is pleasantly acknowledged in the following from the *Christian Observer*, Louisville, Ky.]

From Texas we have news of a happy action on the part of the Presbytery of Austin of the Northern General Assembly. In that town there have been two Presbyterian churches; one in connection with the Northern General Assembly, now reporting ten members; the other, in connection with our Assembly, and reporting ninety-six members. The Presbytery of Austin (Northern) has ordered the transfer of the church property at Georgetown to the church in our connection, of which Rev. M. C. Hutton is pastor. Mr. Hutton's account of it is as follows:

"The Georgetown church is rejoicing that it will soon be in possession of the church property belonging to the Northern branch of the Presbyterian Church. Judge T. P. Hughes and Dr. W. P. Fleming, ruling elders of our church, went to Austin, in company with Mr. C. A. D. Clamp, the only remaining elder in the Northern branch of the Presbyterian Church here, to attend a meeting of the Presbytery of Austin (North). All the members, including Mr. Clamp, having agreed to the transfer of the property to us, the Presbytery unanimously and heartily ordered the Trustees to convey the property to our church as soon as we shall have paid a \$1,000 mortgage, loaned from the Church Erection Fund, together with an honor debt of \$500 borrowed from the same fund.

We desire publicly to acknowledge the kind-

ness of our brethren for this. The property includes a half block of land near the Public Square, on which is erected a stone church building, and a neat little parsonage. Altogether it is worth from three to four thousand dollars."

In this we all rejoice. The continued maintenance of little churches, side by side, in small places where there is room for but one Presbyterian church, is a source of injury to the work. The action of this Presbytery of Austin, in turning over the property and the work in Georgetown, to the care of the stronger organization, and thus securing unity of effort there, will be appreciated through our entire Church.

### Book Notices.

AMONG THE PIMAS is a small volume of 186 pages, neatly bound in cloth, printed for the Ladies' Union Mission School Association, Albany, N. Y., 1893. It gives an interesting account of the Pima and Maricopa Indians and the mission among them, in six chapters: Mr. Cook's narrative of his journey to Arizona, with a sketch of his life; Biographical Sketch of Mrs. Anna M. Cook; Visit of Rev. Sheldon Jackson, D. D., at the Pima Agency, and Mr. Cook's commission as a missionary of the Presbyterian Church; The Pima Indians, their manners and customs, by Rev. I. T. Whittemore; The Ladies' Union Mission School Association and its connection with the mission to the Pimas; The Gila River Reservation, climate, soil, productions and ancient ruins. "An old missionary story"—the story of Spaulding and Whitman in Oregon—closes the volume. The scenes, incidents and experiences depicted in this book are aside from the beaten paths of even missionary experience, and acquaint the reader with a very interesting people. Rev. Isaac T. Whittemore, of Florence, Arizona, informs us that the book has been written at the request of Mrs. E. T. T. Martin, of Auburn, N. Y., and its publication provided for by her generosity. Those wishing copies can have them—at 50 cents a copy—by addressing Mr. Whittemore, or Rev. Chas. H. Cook, Sacaton, Arizona. The money thus sent will be devoted to aiding Mr. Cook in his work.

AN ALL-AROUND BOY.—*The Life and Letters of Ralph Robinson Green* by his father. Most of our readers know that the only son of Rev. Rufus S. Green, D. D., now President of Elmira College, was drowned in a swollen stream in Canada over which, with another youth, he was attempting to row in the summer of 1892.

What his father means by the title of his book is thus explained in its opening chapters: "A boy who was as fond of sports and games as any; a boy who studied as enthusiastically as he played; a boy who loved the truth and followed the right—not perfect—nevertheless a true boy, whom you would have liked had you known him."

Those who knew him best testify that Ralph was such a boy.

Published by Anson D. F. Randolph & Co., 182 Fifth Avenue, New York; beautifully printed and bound, with a good portrait and other illustrations.

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## Ministerial Necrology.

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**NOTE.**—We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

**LAMBERT, AMOS BORDMAN, D. D., H. R.**—Born at South Reading, Mass., June 6, 1810; graduated at University of New York, 1834; studied one year in Princeton, and graduated at Union Seminary in 1837; ordained by Presbytery of Troy, November 2, 1837; pastor Presbyterian church of Salem, N. Y., 1837-1865; pastor Hoosick Falls, 1866-1868; stated supply at South Hartford, N. Y., 1868-1873, and Rupert, Vt.,

1873-1884; died of cerebral paralysis November 29, 1893, at Salem, N. Y. Married in 1836 Sarah B., daughter of Dr. Alexander Gunn, pastor of the Bloomingdale Reformed church; and in 1867 Helen E., daughter of Hon. David Russell of Salem, N. Y., who survives him; also four children.

**MEYER, SAMUEL S.**—Born in Union county, Pa., November 9, 1856; graduated from Wittenburg Theological Seminary, O., 1884; began his ministry in the German Reformed Church; pastor of the Duncannon charge, Carlisle Classis; April 1889, received an appointment from the Board of Home Missions of the Presbyterian Church to labor on the Pacific coast, and took his letter from the Classis to the Presbytery of Olympia; supplied vacant churches in Oregon; and then removed to Eastern Washington; stated supply of churches at Cleveland, Dot, La Camas and Fourth Plain, 1890-1893. Died of typhoid fever, October 2, 1893, on a visit in Marysville, Pa.

Married January 24, 1888, Margaret Kauffman, who with one daughter and one son survives him.

**NEWTON, JOHN.**—Born in Western Pennsylvania, April 22, 1814; graduated from Amherst College; spent some years in teaching; ordained to the ministry, 1863, at Allegheny, Pa.; went to Florida in 1866; in California, 1851-1858; in Missouri, 1858, preaching at Hannibal and Birdseye; returned to Florida in 1869; taught and preached (1871-1874), at May Esther, a small place on the Gulf of Mexico, 20 to 30 miles from Pensacola. Being feeble and his hearing impaired, he resigned his charge 1884, and in 1889 removed to Pensacola, where his last days were spent. He died at the home of his daughter November 25, 1893. Mr. Newton was twice married. His last wife has been dead some twenty years. Two daughters and one son survive him.

**WOOD, JOHN W.**—Born in Utica, N. Y., May 12, 1813; graduated from Hamilton College and Auburn Theological Seminary; married in Utica, N. Y., Miss Marcia Alderman, ordained by the Presbytery of Rochester, August 1840; preached to the churches of Hopewell, Barry, Bergen, Wyoming, and Honeoye Falls, N. Y., and to the churches of Lewistown and Macomb in Illinois; retiring from the active work of the pastorate, between 1860 and 1865. Three sons and one daughter survive him, his wife having entered into rest ten years ago.

## Thoughts on The Sabbath-school Lessons.

February 4.—*Beginning of the Hebrew Nation.*—Gen. xii: 1-9.

It is always interesting to trace history back to its beginnings. From the day when Abram and his household turned their faces toward the land of Canaan, with the promise, "I will make of thee a great nation" to rest upon, it was a long look forward to the glory and honor of the days of David and Solomon. But the promise, "thou shalt be a blessing," was a greater one than "I will make of thee a great nation." It was a great day for the Hebrew nation when kings and queens came from afar to do honor to their ruler, and to wonder at the prosperity of his realm; but it was a greater day when the infant Jesus lay in the manger at Bethlehem and that kingdom had begun into which shall be gathered "all nations and kindred and people and tongues."

February 11.—*God's Covenant with Abram.*—Gen. xvii: 1-9.

Thus ran the wonderful words: "I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Here lay the heart and kernel of the whole. It is the heart of all the deepest experiences of the saints, from that day to this. It is the "blessing" which wraps up within it every other divine benefit, and makes our earthly homes to be blessings indeed. That God did bind Himself to act as God—their God—toward this man and his posterity; to bless them; to make them channels of blessing for mankind; to be all and do all for their advantage that a friendly, propitious God can do or be for His fallen human children; here was the magnificent and quite inexhaustible treasure of this amazing treaty. Dykes.

The promise to be a God to him and his seed could not have meant simply a covenant for his personal salvation; for this had been assured to him before, when "he believed God, and it was accounted to him for right-

eousness." Nor can it mean to be a covenant of natural blessings to his natural descendants, for in the covenant are included the household, embracing servants and all; while, on the other hand, many of his descendants, as the families of Ishmael and Esau, had no birthright in the covenant. The apostle Paul expresses it fully by declaring that in this covenant Abraham was "the heir of the world," and the representative of all who in all ages after should exercise the faith of Abraham. If so, then the covenant to be their God and to make them a blessing indicates a purpose especially to dwell among, and manifest himself to this peculiar body, and through it to manifest his grace to the nations. In short, here are all the elements of a definition of the visible church; and this is the beginning of that peculiar society as a separate visible body on earth. Nor is this charter ever to be annulled. It is "an everlasting covenant." And though the term everlasting may, at times, be used in a limited sense, such cannot be the case here; for its blessings are to reach to all generations of him who is the representative father of the faithful. Stuart Robinson, D. D.

February 18.—*God's Judgment on Sodom.*—Gen. xviii: 22-33.

The responsibility and the privilege of intercessory prayer, the responsibility of a godly life, are two thoughts that are suggested by the lesson of to-day. What would have been the result for Sodom if Abraham had urged his petition still farther we can never know; but God's willingness to listen to the voice of His servant pleading for the doomed city is an encouragement to all his children, burdened with anxiety for those who are walking the ways of sin, to come with the burden to Him who showed to Abraham that "His ear is not heavy that it cannot hear." What might have been the result for Sodom if a stronger influence for righteousness had gone forth from the household of that one who had "pitched his tent toward Sodom," we can never know, but there are possibilities within the reach of those who find themselves providentially in the midst of ungodly communities that make the responsibility of such influence a heavy and solemn one.

February 25.—*Trial of Abraham's Faith.*—Gen. xxii: 1-18.

It was not only a father's love that was put to the test when the command came, "Take now thy son, thine only son Isaac, whom thou lovest and get thee into the land of Moriah, and offer him there for a burnt offering." There were hopes centered in that son of Abraham's old age that reached out into the ages and to the remotest quarters of the earth. How was the covenant to be fulfilled which was established "with him for an everlasting covenant, and with his seed after him?" What was to become of the promises "In Isaac shall thy seed be called" and "I will make of thee a great nation" and "in thee shall all families of the earth be blessed?" But in the face of the command and of all that it involved, Abraham's faith and his obedience faltered not. "He that had received the promises offered up his only begotten son." The sacrifice was just as really *made* in spirit, as if, a little later, the raised hand had not been stayed. Only once in the world's history has God called for just such a test of a parent's faith. But are not some parents to-day called to just as complete renunciation of plans and hopes for their children, as the opportunity offers for sacrifice, not upon the altar of burnt-offering, but upon the altar of Christian service? Such sacrifices made in loving faith and obedience, have had their seal of acceptance, not in the giving back of the child, but in the salvation of souls and the advancement of Christ's kingdom on earth.

—The Belgian Missionary Church is composed of converts from Romanism. Though most of them are poor miners they have contributed during the year an average of more than ten francs for each adult to meet the expenses of the church.—*Quarterly Register.*

—Said the *New York Tribune*, commenting on the death of Anthony J. Drexel: Death has stripped many rich men of all their acquisitions. Throughout his life Mr. Drexel saved great sums of money by giving them away. He has carried priceless possessions into the other world.

"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt."

## Young People's Christian Endeavor.

### THE YOUNG CHRISTIAN—WHEN TO BEGIN.

H. A. N.

In our last number, Rev. Dr. Brookes gave clear and scriptural answer to the question: *How to Begin.* He showed that one cannot begin to be a Christian, by leaving off his bad habits, nor by joining the church, nor by sincere efforts to "do the best he can," but that our Lord's word to Nicodemus is true for us all: *Ye must be born again.*

He showed that, in all our guilt and helplessness, needing the gracious power of the Holy Spirit to give us new birth—that is, to start a new life within us—we are not left in hopelessness; but that "*just there*, the Lord Jesus Christ meets us with the blessed proclamation," which Dr. Brookes recites in the very words of the Bible. Please get his article now, and read it again carefully, and turn in your Bible to the passages he cites, and mark them, —.

— Have you done so? — Then I am sure you will acknowledge what he says, that "what we are to do, in order to be saved, is so plainly revealed that "the wayfaring man, though a fool, need not err therein." Whoever does confess himself a guilty and condemned sinner, and does accept Jesus Christ with sincere and simple "trust in Him as able and willing to save, as we are, and now" — in that soul the new life does immediately begin, and from that instant that person does begin to live the new life. Truly Dr. Brookes says: "Thus the believer starts on his journey heavenward, the cross between him and judgment, the crown awaiting him, if he is faithful, at the coming of the Lord."

Has this new life thus begun in you? Have you begun thus to "walk in newness of life?" I presume that many of my readers—perhaps most of them—have thus begun. But not all. To those who have not, Dr. Brookes would say —. Does not the Lord Jesus say?" — "Now is your

time to begin." "Behold I stand at the door and knock."

What if you saw Jesus standing bodily just outside of your door, or without seeing him heard him knock, and knew it was *He* that knocked —. Would you open the door and ask him to come in? And would you mean to have him understand you as thankfully accepting his offered grace, and taking him as your Lord and Master? Would you, this very minute, love to do *just that*? Then He knows it, and is satisfied. You are His, and He is yours, and the new life *is begun* in you. "For as many as receive Him to them He gives the right to become children of God," Jno. i, 12.

The *new birth* means the beginning of a *new life*. It is not a perfect life. It is not a faultless life. It is not free from sinful defects, and failures and short-comings. But it is a life in which steady growth and improvement are to be looked for and striven for with faithful, watchful, prayerful, constant endeavor. This new life may begin very early. I do not know how early. It is not certain that it has not begun in you because you are only twelve years old, nor if you are only seven, or five, or three years old, nor because you cannot remember when it began, any more than you can remember when you began to love your mother and to be obedient to her and to your father.

The question is not how young you are, but whether the kingdom of God is coming within you—the kingdom of "righteousness and peace, and joy in the Holy Ghost."

If you have begun to live the life of God you are growing unselfish, growing more fond of doing good, more careful not to do wrong, more truthful and obedient.

You will not be all nor any of these by simply resolving to be and trying to be. The kingdom of God must come within you. That kingdom or reign is not a great way off. It is at hand—*right here*. You have only to submit to it—to yield yourself to it—to open the door to its king, who stands "knocking, knocking, still there."

"Yes, the pierced hand still knocketh,  
And beneath the crowned hair  
Beam the patient eyes, so tender,  
Of thy Saviour, waiting there."

### "MUSCULAR CHRISTIANITY."

As we have seen the above phrase, in occasional use, it seems to be intended to indicate the application of Christian principle to the cultivation, training and use of muscular energy. It is opposed to the morbid view of Christianity once more or less prevalent which sought increase of piety by despising, neglecting and enfeebling the body. What we understand to be intended by *muscular Christianity*, we regard as *healthy Christianity*. If our bodies are "temples of the Holy Spirit," if we are to present them as "living sacrifices, holy and acceptable to God," we ought to make them as fair, as healthy, as thoroughly and powerfully *alive* as we can.

As reasonable means to this end, we hail all study and instruction in physiology, and all reasonable practice in athletic exercises, and rejoice in the increase of both these in schools and colleges, in homes, and in the plans and structures of Young Men's Christian Associations.

Among athletic exercises those best acquainted with them ascribe a high degree of excellence to ball playing, with the hands and with the feet—base-ball and foot-ball.

Of foot-ball President Patton is reported to have said on a recent conspicuous occasion:

"It is a brainy game, and they tell me that the reason we have not gained more victories in the past is because we did not put enough brains in our playing.

I think the time has come when college faculties and foot-ball men will have to consider this thing as a great problem in college statesmanship. They must deal with it, reform its abuses, cast aside its weaknesses and make a greater game than it is because, under proper conditions, and I say this in all seriousness, it is one of the moral agents in our colleges which we can not overestimate in importance."

That this favorite play has unhappily become connected with excesses and with disorderly and even immoral behavior, in recent years, is now painfully evident. The most thoughtful educators, the most considerate parents and the most sober-minded young men are seriously inquiring whether it can be so restored from the excesses into which it

has run, so detached from the vicious practices that have become associated with it, that it can be safely and usefully continued—whether it can be made truly healthy and helpful to physical, intellectual and moral culture—in short, whether it can be “mended” or must be “ended” among Christian young men. We desire to encourage our young men and their advisers to pursue this inquiry seriously, candidly and good-humoredly; and we think that all our friends should wait patiently for the result of such inquiry. Yet we would emphasize the words of Dr. Patton, “the sooner the problem is met and conquered the better for all concerned—the college, the players and the public.”

We find what seems to us a wholesome contribution to this truly Christian endeavor, in the following article in a recent issue of *The Independent*, and we gladly present it to our readers.

#### A FURTHER WORD ABOUT FOOTBALL.

REV. JAMES C. MACKENZIE, PH. D.,  
Head Master of the Lawrenceville School.

Harm was unintentionally done by sincere friends of athletics and scholarship when, ten years ago in England, the great schools testified that athletics did not appear to injure scholarship. The schoolmasters were glad to speak with enthusiasm of the wholesome interest field sports and boating were exerting upon the moral and physical life of boys and young men. But more was inferred from this encouragement than was intended; and a recent canvass of these same schools elicits the almost unanimous opinion that “the spirit of athleticism needs controlling.” Dr. Hornby, of Eton, says that some years ago it was quite possible for a boy to attain the highest excellence in both athletics and scholarship, but gravely doubts whether it is so now:

“Athletics have become so developed and brought into a system, and I may almost say professional, that the time required for a very high excellence in them is a serious obstacle to a reading man or a studious boy

engaging in them with a view to athletic distinction.”

And the Head Master of Rugby, Dr. Percival, voices the conclusion of many American schoolmen when he says that “the great publicity given to athletics tends to give them an undue prominence in the minds of both boys and men.” This “undue prominence” of the “hippodrome athletics” compels parents, colleges and the public to call a halt in the recent developments of football. No young man can train and look forward to a game in New York City in the presence of 40,000 spectators, and be honest or faithful in his college work. Many of our “star” players play both football and baseball, so that the tension of the Thanksgiving game must be continued for the baseball season. How can a junior or a senior in one of our leading universities train, practice and play ball in this way, and have time, strength or thought for the work for which his parents send him to college? Legitimate, temperate athletics, manly struggles for the glory of his college under the auspices of his college, and under the approving gaze of the college world of students, professors and friends—this is unquestionably wholesome. If such supreme struggles as those of the Thanksgiving game are to take place, let them be between graduate students or professionals.

But the most serious objection to these hippodrome athletics is the unfair position to which scholarship is assigned as a result. A prominent professor in a leading college remarked after the last Thanksgiving game that if one of his students had discovered the law of gravitation, the performance in this day of athletics would be but lightly esteemed. The Stinnecke Prizemen, the Lynde Debaters, the De Forest Medalists, the Latin Salutatorians, the Valedictorians—when has any publication within or without the college walls thought it becoming to award a hundredth of the recognition to these real heroes so effusively given to a member of a victorious team? And so it is coming to pass that the “plain people” of Abraham Lincoln’s concern are being alienated from the colleges; they can see neither sense nor reward in the modern college hero-

isms, and the most valuable element of the colleges of the older time—the middle class of boys—are found in fewer numbers in our largest colleges, and the colleges themselves are deploring the absence of earnestness, the lowering of the intellectual tone, and the steady decrease—certainly in our foremost universities—of the number of young men who care to enter the ministry. These things, let us insist, are not due to football, or baseball, or boating, but to the virtual surrender of these noble sports to influences that care nothing for culture, and little for character. Some of the staunchest defenders of football to-day are men who, when in college, played only on academic grounds, and in the presence only of the real college world.

#### AN ANOMALY.

The anomalous thing, a game on Thanksgiving Day (note the proclamations by President and Governors!) in the blare of a crowd, half rabble and half genteel, whose apparent legitimate receipts are \$40,000, and whose illegitimate receipts are \$60,000 (and no one computes the gains and losses in the "straight" gambling), such a game was unknown to the men who admired or played football in the early part of the last decade, and who, since graduation, have been innocently advocating athletics as they are. There are a good many of us—fathers, teachers, and lovers of boys—who mourn the decadence of family reunions on Thanksgiving Day, those calm and helpful ingatherings of the absent ones under the roof of the dear old home. All this must now give place to the great show which "our college" team is to give in some large city. The father may doubt the propriety of substituting the game for the family re-union; but just now he wishes to make his boy happy, and there is no room to doubt what will make his boy most happy. But not all boys attend the game, or spend the time before and after the game in the city, with their fathers. And these boys have really been forgotten by the public press that has so earnestly debated modern athletics during the past three months. Few of us pause to reflect upon the very large number of American boys that attend boarding schools in preparation

for college. There are not less than 20,000 boys under eighteen years of age in boarding schools within a half day's travel of New York City. It is the almost universal custom of the parents of these boys, in ignorance of the temptations to which they will be exposed, to grant them permission to spend the Thanksgiving recess of from three to five days in or near New York City, the chief if not the only purpose of the boys being to witness the great game. In their youth and inexperience they are filched by speculators in seats, they are exposed to the evils of city hotels, they witness the gambling, drinking, rowdiness and worse sins of their elders, and return to their schools physically and morally injured. The current of these evils is strong enough to bear along even good boys. It is to no purpose that the school remonstrates with parents, who insist that they can "trust" their sons, for persistent opposition by the school leads in due time to the selection of a school not so "suspicious" of boys. These schools are an integral part of the educational system of our country and have a fair claim upon the colleges for such influences as shall at least not harm the schools. These great games in the metropolis are perverting the ambition of our schoolboys, and in the end bring to the colleges freshmen whose contribution to the college world hastens the further decline of its moral and scholarly character.

#### APPEAL TO FACULTIES.

The time is ripe to appeal to the faculties and trustees of Yale and Princeton to abolish all games in our large cities, and on religious holidays. The public press and parents should bear in mind that agreements are made for these great games during the winter months, and that all proper influences should be exerted now to prevent the continuance of such Christianized heathenism as the Thanksgiving game. We have to do primarily with two of our noblest colleges—Yale and Princeton—whose patrons, professors and trustees are Christian people, and will not ignore proper appeals with regard to a matter which threatens the best interests of those young men who are to exert in the near future a controlling influence in the State and Church.

## SOK-TAI—THE COURAGE OF HIS FAITH.

The Chinese military officer whose conversion was related in our December number had his faith and courage severely tested, as will be seen from a further extract from "*Christ or Confucius, Which?*"

On one occasion, at a united prayer-meeting of Christians and missionaries, this officer was asked to engage in prayer. There was a large crowd of heathen present as spectators, and amongst them some of the soldiers under his own command. These opened their eyes wide with astonishment when they saw one of their own officers taking a public part in this religious ceremony of the foreigners. On their return to the camp, they at once reported the matter to one of their officers, who made a formal complaint to the colonel. On the next day he sent an orderly to the officer, commanding him to appear at his quarters. When he entered his room, the commander, after addressing him in a very kind and polite manner, said: "I hear that you have become a member of the sect of the barbarians. Is that so?" The officer replied that he had been misinformed, for that such was not the case. "The fact of the matter is," he continued, "I have become a member of the Church of Jesus." "But how is it that such a promising officer as you are should have been so deluded as to give up your own belief, and adopt those of the men who are the enemies of China?" The officer then explained how he had been wounded in his engagement with the pirates; what agony he had endured, and how he had been treated by the foreign doctors. He also told him how he had been instructed in the knowledge of God, the very same God that their fathers in ancient times had worshipped; how as the character of God was revealed to him, his own sinfulness was impressed upon him, and how he had found in Jesus, the Saviour of the world, the true remedy for his distress of mind.

His superior officer listened to him very attentively, and then said: "if you want to

be good and serve God, why not do so in your own home, or in your quarters here? There is no reason why you should be constantly associating with the foreigners, and thus bringing disgrace upon yourself and your regiment. Do you really believe that the Chinese don't know how to be good, and that you have to get this knowledge from these strangers?"

The officer replied that he was very sorry that he must appear insensible to the kindness of his superior, but he could not promise to do as he had advised him. "Very well, then," he said, "be sure that you are prompt and faithful in the discharge of your duties, for on the very first occasion on which you fail in any of them, I shall report you to the general, and have you dismissed from the army."

This man's faith was not a common one. He must have had a profound conviction of the truth of Christianity to have thus disregarded the almost direct commands of his colonel. He had no influential friends to back him, for he was a poor man, and had come from a poor family. At present he was a rising man, and there was no reason why he should not attain to high position in the army, which in China invariably brings with it wealth and honor. Long years afterwards, indeed, one of his fellow officers, whose prospects were far less bright than his own, gradually rose in the army, and actually obtained the command of all the troops in the Amoy district. All these prospects he deliberately risked, rather than do anything that would interfere with his open profession of Christianity.

His faith was soon to be rewarded by a most signal deliverance from a great peril. He was ordered out with an expedition in search of pirates, that had been committing depredations on the coast. . . . They had not been out to sea long, before the pirate junks were discovered in the distance. Chase was at once made, and as the wind was fair, and the gunboats were fast sailers, they soon began to overhaul them. The one that Sok-tai commanded was well in advance of the rest, and the breeze was so strong that he found himself fast getting up with one of



the largest of the pirates. The commanding officer now determined to put into execution his plan for Sok-tai's destruction. He accordingly allowed his junk to get well ahead, until a considerable distance intervened between him and the rest of the squadron. As his vessel drew nearer the pirate, he discovered that she was too large for him to attack with any hope of success. Her decks were crowded with a crew of savage ruffians, who had forgotten what the word mercy meant, and who would fight to the bitter end rather than be captured. She was, indeed, already beginning to show fight, and the shot from her guns were whistling unpleasantly around. Sok-tai looked anxiously about for help from his consorts, but to his dismay he found that they were being purposely kept back. Whilst he was debating with himself what he should do, he saw the red flag hoisted on board the commanding officer's ship. This was an order for him to come to close quarters with the pirate and board her. He dared not disobey, for to do so would end in ruin to himself, whilst to carry out the command and attack such a crew of monsters, who were fighting for dear life, was attended with the greatest possible peril. He felt that there was none that could save him but God, and to Him he must appeal. Descending to his cabin, he knelt down, and cried: "O God, I am very weak. The enemy is in front of me, and the enemy is behind me. My only hope is in Thee. I know not what to do of myself. Deliver me, for the sake of Jesus Christ." Returning quickly to the deck, with his own hand he trained one of the largest of his guns against the pirate, when the shot carried away her tiller, and killed the helmsman. Immediately there was the greatest confusion on board. All control over the junk was lost, for there was nothing to steer her with, whilst the shot from the gunboat was making havoc amongst the pirates. A panic ensued, during which Sok-tai laid his junk along-side and boarded her. Some of the crew threw themselves into the sea, and were drowned; a large number were killed, and thirty-eight were taken alive, and subsequently beheaded.

#### REPORT TO COMMANDER.

After the action was over, Sok-tai went to make his report to the commander. When he appeared before him with the list of his prisoners, he found him standing on deck surrounded by his officers. As he drew near to him, he cried out, half in earnest, half in banter: "Your God certainly is the true God: to-day you owe your safety to Him." Sok-tai's heart was too full to reply. The thought of the great peril through which he had just passed, and the wonderful deliverance that God had given him, filled his mind, so he merely bowed and then retired.

#### TURNING POINT.

The answer to his prayer that day was one of the turning points in his life. It was not simply that he had been delivered from the pirates. He had had a vision of the Unseen, which was to qualify him for the great life-work to which God was calling him. Eighteen years ago he and I went together to commence work in a new region, where men had never heard of God. The people were notoriously bad. Opium smoking, and gambling, and other vices that follow in their train were rampant. The Gospel was preached there, and its divine power touched the hearts of opium smokers and gamblers, and in time, a church grew and multiplied under his teaching. What was the one great truth he was able to impress upon that church? It was the reality of God, and of the unseen world. There are some things that no language can tell. They have to be taught by a life. . . . Sok-tai had to preach truths which it takes even Christians long to fully believe. He had to tell of God, mingling in human life, planning for men, very human in His affections, listening to every cry of the heart to Him, and full of the intensest sympathy for all. How shall he get opium smokers and gamblers, who require to have the very word God explained to them, to understand this? His own life shall tell what human language cannot; and the unseen world, which opened its mysterious gates to him through the flash of the cannon and the tumult of deadly conflict, shall, through his profound faith in it, become a reality in their life.

## HULL HOUSE, CHICAGO.

PROF. GRAHAM TAYLOR.\*

Just four years ago two Christian young women were led to devote themselves to the social and spiritual elevation of one of the neediest, and most cosmopolitan districts of the thickly-populated parts of the west side of Chicago. Fifty-seven thousand people constitute their adopted ward. To the east of the centre which they chose for their place of residence ten thousand Italians crowd the space to the river. To the south the Germans occupy the main thoroughfares, the Polish and Russian Jews fill the side streets, and a mile southward forty thousand Bohemians constitute the third largest Bohemian city in the world. North and west are blocks of French-Canadian, Irish-American, Scotch and English population. In the midst of this heterogeneous, disorganized, neglected, and self-neglectful mass of people these two cultivated young college graduates confronted their great work, with only their culture, their Christian purpose, and themselves. Over against them they discovered inexpressibly dirty streets, inadequate school accommodations, bad street lighting, miserable paving, unpaved alleys, hundreds of frame tenement houses disconnected with the street sewers and many without water supply, unenforced factory legislation giving place to the worst forms of the "sweating system," which held undisputed possession of the health and lives of an army of women and hosts of little children under the legal working age, and two hundred and fifty saloons, or one to every twenty-eight voters. To offset these allied forces of evil, seven churches, two missions, and several Jewish "chevras," all of them small, except one large Roman Catholic church, feebly struggled for little more than their own existence. The public schools, supplemented by the Hebrew Manual Training School, were the only other uplifting agencies and centres of unity.

But very soon the humble home of Christian culture, refinement, simplicity, and good-will became a new social centre in the community. As Italian, Jewish, Protestant, and Catholic neighbors responded to the neighborly amenities advanced by the strangers, they found real friends, who not only gave but received friendship on equal terms. The better people of the neighborhood began to rally about these new-

found friends, and became allied to each other. The women united in the Women's Club, the Working-Mothers' Day Nursery and Kindergarten, the Working Girls' "Jane Club," in which nearly fifty of them live as one family, instead of occupying the dreary single rooms or the desolate boarding-houses whence most of them were gathered. The men were organized into the Men's Club, and around them grew the walls of a fine gymnasium and bathing-rooms, public hall, and game rooms. Men and women joined their efforts to secure home rule, cleaner streets, better lighting, more of their municipal rights, and better sanitary service. And the "Nineteenth Ward Improvement Club" has already earned its title. Together with the Men's Club and with the help of the whole constituency, they have triumphantly achieved their first political success in the election of one of their own members as the reform alderman of the ward.

In the progress of these movements the home and work of these settlers became the centre about which a rare and delightful interchange of personal intercourse and service has taken place. The settlement was obliged to enlarge its borders by the occupancy of the entire house known as the Hull House, from the name of its former owner and occupant, who was known only as the largest real estate holder in the district. Its ample accommodations now provide a more or less permanent residence for fourteen ladies. The men's settlement near by numbers at present seven residents. There is thus a working force of twenty-one self supporting residents more or less continually at work on the field. They are supplemented by many friends who volunteer for evening work. More than forty educational classes are held each week in literature, language, art, science, physical culture, and the common branches. A branch of the public library has been established in the adjoining building erected for these educational uses. A choral society of two hundred voices is led by Mr. Tomlins, the best conductor in the city. Space forbids even the naming of the philanthropic enterprises successfully conducted from this busy hive of social industry. The play-ground for the children of the neighborhood should be mentioned as having taken the place of half a block of untenable tenements. The Coffee House not only furnishes an attractive substitute for the saloon, but supplies at very moderate prices wholesome, well-cooked food, which is also served at the noon hour in some of the large factories in the neigh-

\* Part of an article in *The Hartford Seminary Record*, entitled "The Social Settlement and Its Suggestions to the Churches."

borhood. The co-operative fuel supply saves the poor much expense and suffering.

As a social centre, however, the movement is most remarkable. Not only do individual representatives of different nationalities, religions, social theories and classes meet and work together, but bodies of associated people affiliate there, as nowhere else. The labor unions not only seek the intelligent sympathy and fearlessly just counsel of these true and tried friends, but they have rendered the movement invaluable co-operation without which its rapid growth and success could not have been. Two social science clubs each week gather people of the most diverse views for the free discussion of social economics. Before these bodies some of the most distinguished men of the city and the nation appear, and visitors from abroad are beginning to make the Hull House one of the shrines of their American pilgrimage. With the City Missionary church near by the most cordial relations are maintained. Miss Addams, the head and founder of the Settlement, is an active and beloved member of that church. Other residents are attendants and participants in its work. Whatever distinctively religious work can be done in a community so predominantly Jewish and Roman Catholic, may best be undertaken in connection with the neighboring church. To have attempted a Protestant propaganda or rescue mission at the Settlement, would have been to frustrate the purpose to make a common social centre for the entire community. There Christianity could be lived out, as it could not be preached, and far more nearly to all the people than in any other way. But now that the Settlement has won the confidence and co-operation of the people of all creeds, the church will gain the larger hearing and constituency through the workers who are identified with both.

If the settlement movement, in its present form, proves to be only temporary and transitional, it will be of the most inestimably permanent value to society and the church in two particulars. It will emphasize the practicability and efficiency of a type of service imperatively demanded by the conditions of modern city life, and it will incite the churches both to establish this type of social ministry where it has not been attempted and to reinforce its development where it has obtained a struggling but successful hold upon the church and community. Christian families, groups of workers in Young Men's Christian Association and Brotherhood work will yet be moved more

largely to settle the city-centers for Christ's sake. The churches will become, as some of them already are, social settlements themselves, doing week-day service for humanity, sanctifying the secularities of life, being of, by, and for the people. When they do, the city problem will be solved.

While it may not be possible, under present conditions, for the church itself to become the social and civic centre of such heterogeneous communities as that which the Hull House is succeeding in unifying, it may create such centres even in such districts. It is clearly practicable, however, in neighborhoods where alien faiths do not so overwhelmingly preponderate, for the local church within its own edifice and by its own efforts to unite many more of the people in practical social co-operation with each other and with it, than can be enlisted in exclusively evangelistic work. All such co-operation for the betterment of the locality and its social conditions would not only create a larger constituency for the church, but would give it a vantage ground whence to apply the Gospel to individual life and agencies through which to reach out after non-church-going people that would be very effectively tributary to the most distinctively spiritual efforts.

The establishment of such centres as alone are adequate to gain and hold the city centres is conditioned upon Christian occupation and co-operation. To possess the promised land here, as elsewhere, we must occupy it personally. An old neighbor of the Hull Home in expressing his grateful wonder at the self sacrifice of its ministering women, also struck the key to the open secret of their success in exclaiming. "They live here with us." The church has only thus taken real possession of all its fields. Foreign missionary consecration is essential to city evangelization. Until we think as much of the people of our home cities whom we would save, and show it by being willing to live among them, the church cannot possess what she is unwilling to occupy. A people willing for Christ's sake to live where He needs them, is the ultimate solution of the problem of "saving the masses."

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"Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant." Phil. 2:5, R. V.

See page 169.

## Children's Church at Home And Abroad.

### THE BOY JESUS.

In Luke's short account of the childhood of Jesus we read that he "waxed strong in spirit."

I like that old English word *wax*, which now we scarcely ever use in that sense, except when applying it to the moon growing larger and brighter from the slender crescent to the full round orb.

There was in Jesus a proper growth of healthy childhood, advancing toward healthy and strong manhood. How do you think of the boy of whom Luke thus speaks? Was there in Nazareth, think you, or in Galilee, a more resolute boy, a braver boy, than the carpenter's son? Do you believe that there ever had been a braver or more resolute boy in Rome, or in Sparta? He grew and waxed strong in spirit. There was the natural connection between healthy bodily growth and healthy mental growth, between the increase of bodily strength and increasing strength of spirit. He climbed the hills about Nazareth in boyish play, and plied the tools in Joseph's shop with patient, obedient industry. He fed temperately and heartily at Mary's frugal and wholesome table. He slept soundly under the roof of a home which we rightly think of as lowly, but never as squalid or untidy. He grew, and as his frame increased in size, and his limbs in vigor, his spirit waxed stronger and stronger day by day. It increased in energy, in courage, in fortitude. We cannot imagine him a boisterous, turbulent boy, ready to quarrel with other boys, or to make any offensive or tyrannical display of strength or prowess. He was gentlemanly. But it is just as impossible to conceive of his behaving in a weak and cowardly way. He was manly. Can you imagine him intimidated by any rough boy's threats, or any proud girl's sneers, so as to swerve from his own duty to human parents, to human neighbors, or to his divine Father?

In the next scene in the life of Jesus to which Luke admits us, at the temple "in the

midst of the doctors, hearing them and asking them questions," the strength of his spirit is as clearly shown as his gentleness, his manliness as much as his gentlemanliness. If his troubled mother's chiding could not ruffle his temper unto one unfilial word, so neither could his tender respect for that mother's natural solicitude shake or enfeeble his purpose to be "about his Father's business."

He knew that his own Father was not Joseph, but GOD. Joseph and Mary both knew this too, but they had not yet fully learned how to adjust their own minds to that wonderful truth. Luke says: "They understood not the saying which he spake to them," Luke ii. 20.

"In the green fields of Palestine,  
By its fountains and its rills,  
And by the sacred Jordan's stream,  
And o'er the vine-clad hills,

Once lived and roved the fairest child  
That ever blessed the earth,  
The happiest, the holiest  
That e'er had human birth.

How beautiful his childhood was,  
Harmless and undefiled!  
O, dear to that young mother's heart  
Was her pure, sinless child.

Kindly in all his deeds and words,  
And gentle as a dove,  
Obedient, affectionate,  
His very soul was love.

O, is it not a blessed thought,  
Children of human birth,  
That once the Saviour was a child,  
And lived upon the earth?"

To be like Jesus, you must not only be gentle and sweet-tempered, but *strong in spirit*, ready to undertake bravely any most difficult duty, ready to undergo any self-denial for the sake of doing good, resolute to resist all manner of persuasions to do wrong, for fun or for revenge or for any purpose whatever.

*How can you become so?*

1. Give yourself to Jesus and trust yourself to him *fully*.
2. Then constantly try to become like him, always praying the Holy Spirit to make you so by means of your constant trying.

He can make *you* gentle, obedient, truthful and fearless in right-doing. You will be none the less gentle and lovely by being *strong in spirit*.

#### A CRUEL TYRANT.

One of the children who have written to me lately answering some of the Bible questions which we have printed in The Children's Church at Home and Abroad, asked me to tell something in these pages of what happened when I was as young as he is now—"about twelve years." I wonder if he could guess how long ago that was. Perhaps he does not care about that. I was expecting to be a minister of the Gospel then, just as much as when I was twenty years old. I have a friend about my age who says that he does not remember when he did not expect to be a minister. He has three sons who are ministers now.

When I was twelve years old, my pastor was a man whom I looked up to with as much reverence and admiration as I ever felt for any man. He was very tall. He had a very musical voice, and wonderful black eyes that seemed to dazzle mine, when he looked into them, almost like a flash of sunlight. He was an uncommonly eloquent man. I should not be sure of this now merely because he seemed so to me when I was so young, if I did not know that my father thought him so, and other mature and wise men. After all, I am not so very sure now that a speaker who can send his words into the ears and eyes and heart of a boy, and make every nerve in him thrill and quiver, is not as great an orator as one who makes grown people "weep and melt and tremble."

I learned some of those eloquent words of my pastor, by heart, when they had been printed, and spoke them at school, and have recited them to myself hundreds of times. The following were his words:

How dreadful, alas! how omnipotent is the tyrant's sway over his miserable victims! Does he bid them scatter their property to the winds of heaven? It is joyfully done. Houses, lands and goods are resigned one by one to his merciless grasp. Does he demand the ruin of char-

acter—character of which all are so jealous—which is more precious than houses, lands or goods? It is thrown at the tyrant's feet, and the desolate, plundered group will sing his praises as he tramples it in the dust. Does he bid them do violence to every tie of natural affection, and break the hearts that love them with the strongest feelings of earth? They can obey him even in this. The profligate son can drink the cup that is filled with the heart's blood of his parents; the abandoned parent can wash his steps to the drunkard's dismal grave in the tears of his blushing children.

In another part of the same sermon, he drew this terrible word-picture of the tyrant's doings:

As we look into the mad-houses, the monster cries: "One third of these are mine!" As we survey the inmates of our prisons, he cries: "Two thirds of these are mine." As we look at the paupers sustained by public charity, he cries: "These, almost all, are mine." And when we gaze in horror at the thirty thousand corpses with which his dungeon is annually replenished, he shouts exaltingly: "Mine! mine! *all these are mine!*" When we tremblingly ask: "What have you done with their souls?"—he sneeringly answers: "*You'll know at the judgment.*"

I am sure that my twelve-year-old readers and those still younger understand all this as well as those who are oldest. You all know the name of that tyrant. When I used to listen to that eloquent preacher and others, in my boyhood, I thought that the fight against that monster would be finished, and he would be driven out of the world before I would be old enough to become a preacher. I think I felt about it much as boys of that age did, a good many years later, when their big brothers and uncles and fathers were going into the national armies to defend the flag of the Union, and they were not old enough to be soldiers.

But here I am writing to boys who were not born at that time, nor for many years afterwards—and is that tyrant driven out yet? Is he any less cruel now than he was then?

What shall we do about it? I will be glad to have any of you write to me—boys or girls—and tell me what *you* mean to do about it.

H. A. N.

## Gleanings

## At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—In a large sense, says Dr. W. E. Griffis, New Japan is the creation of missionary Christianity.

—A member of the Australian Church pays the salary of the Free Church missionary at Tiberias.

—To know the facts of modern missions is the necessary condition of intelligent interest.—*A. T. Pierson, D. D.*

—The Bridgman School for girls in Peking will no longer receive girls with bound feet.—*Missionary Herald.*

—The University of Chicago conferred its first degree of doctor of philosophy upon a Japanese.—*Golden Rule.*

—Eleven hundred Japanese young men have been converted in the last year on the Pacific coast.—*Bishop Goodsell.*

—Our gift to missions is too often hush money given to conscience, said a speaker at the Iowa Christian Endeavor Convention.

—This is the Fuji Yama text of the Bible, exclaimed a Japanese preacher as he read John iii. 16, "God so loved the world," etc.

—The time has come for the full mobilization of the army of the cross. An army in camp is good for nothing.—*D. J. Burrell, D. D.*

—"Something from everybody," and "a little each week," were mottoes for the churches suggested at the Reformed Missionary Conference.

—The Borahs, a sect of Mohammedans of Hindu origin, are said to have nine-tenths of the petty trade of Bombay in their hands.—*Indian Witness.*

—They are a noble race, vastly superior to anything you can imagine of a savage nation, said Samuel Marsden of the Maoris in New Zealand.

—The four hundred members of the M. E. Church in San Francisco maintain two of their number as missionaries to their own people in Honolulu.

—The Rhenish Missionary Society reported 3,000 converts from heathenism and Mohammedanism in Sumatra for 1892—more than in any previous year.

—The chief end for which the Church ought to exist, for which individual church members ought to live, said Alexander Duff, is the evangelization of the world.

—Systematic giving is a means of grace to the individual Christian in that it resists his self-love, strengthens his faith and enlarges his heart.—*Dr. E. P. Johnson.*

—The Crown Prince of Siam has written several stories for English children's magazines, and can write fluently in three European languages.—*Canada Presbyterian.*

—Said a woman in Benares who was trying to grasp the idea of One who could save from sin: "Oh, tell us again who He was, and tell us slowly, for we forget so soon."

—Said a Hindu priest, of the circulation of Christian literature in India: These books are entering our homes, saturating our minds, and sapping our faith.—*The Zenana.*

—The religious sentiment is exceptionally strong among the women of India. It has been said that they eat religiously, bathe religiously, and sin religiously.—*The Zenana.*

—The rise, progress, present condition and promise of Christian missions are among the most stupendous facts of modern times.—*Ex-Judge Strong of the Supreme Court.*

—There are 8,000 or 10,000 Icelanders in Manitoba, says the *Canada Presbyterian*, and more are coming. They are industrious and moral, and will make good citizens.

—In spite of the dense human population of India, an unsubdued army of beasts, birds and reptiles successfully contends with man for the fruits of the earth.—*Indian Witness.*

—The Census Commissioner of India believes that the majority of the 94,372 native Christians who returned themselves as "Caste Christians" were Roman Catholics.—*Indian Witness.*

—Theodosius wrote the Gospel in words of gold—the women of to day in their missionary societies are doing a nobler work—writing it in letters of light upon darkened hearts.—*Belle P. Drury.*

—King Humbert visited the Waldensian Synod in session recently at Torre Pellice, Italy. It is believed to be the first time the King of Italy ever entered an evangelical church in that country.

—A consignment of idols from Japan has been received at New Brunswick, New Jersey. They are offered for sale in order to raise money to build a chapel for Christian worship.—*Christian Intelligencer.*

—There can be but one ultimate result of the Parliament of Religions, says Dr. W. E. Griffis—the manifestation of the truth that in Jesus Christ "are hid all the treasures of wisdom and knowledge."

—Among the Manga, a low caste people of Indore, Central India, fifty heads of families have recently been baptized, representing an addition of 200 to the Christian community.—*Presbyterian Record*.

—There are 80,000 East Indians in Trinidad; and in that and neighboring islands and Demarara there are about 800,000, to which about 10,000 immigrants are added every year.—*Rev. F. J. Coffin of Trinidad*.

—One whose gifts dwindled as her fortune grew, was thus rebuked by a friend: When you had a penny pocket-book you had a guinea heart; but with the guinea pocket-book you have only a penny heart.

—An evangelistic or missionary church, said Alexander Duff, is a spiritually flourishing church. A church which drops the evangelistic or missionary character speedily lapses into superannuation and decay.

—The most potent truth of the Gospel for the transformation of character, said Mr. Hay at Keswick, is the very aspect of it to which the natural man is most hostile—the vicarious atonement of Jesus Christ.

—Says Dr. F. E. Clark: Wisely have the American Board Missionaries, like the Pilgrim Fathers, everywhere planted the school house side by side with the church. In these twin buildings lies the hope of India.

—The conversion of India's women would mean India for Christ. The family must be the rallying point in missionary work; it will then become a radiating centre which will flood the land with gospel light.—*The Zenana*.

—A Bible woman in Oroomiah recently refused to seek redress from the law for flagrant injustice and cruelty, because, as she said, "I know it will injure my work among the Moslems. I commit my cause to God. He will judge for me."

—The days for sentiment are passed. Students in our seminaries must consider the question in a practical way. They cannot afford to occupy the position 'Jones' did when he said, "Here am I, Lord, send 'Smith.'"—*L. D. Wisard*.

—The Parsees in Bombay, "the Jews of India," are influential, public-spirited and progressive, says a writer in *World Wide Missions*. They number 50,000—more than half the whole number of Parsees in India, and are descendants of the Persian exiles who twelve hundred years ago were allowed to settle in Gujerat on agreeing to adopt some features of the Hindu religion.

—Had the Jewish mission to Hungary reaped no other fruit than the conversion of Adolph Saphir, the expenditure of time, talent and money would have been fully justified and amply rewarded.—*Knox College (Canada) Monthly*.

—The more a man possesses the Christian spirit, and is governed by Christian principle, the more anxious will he be to do justice to every other system of religion, and to hold his own without taint or fetter of bigotry.—*Dr. James Legge*.

—Thirteen of the seventeen missionaries now in the New Hebrides group belong to Australia and New Zealand. The Synod of the Maritime Provinces has opened a correspondence looking to the transfer of its share of the work to the Australian Church.

—Says Dr. Matthews in the *Quarterly Register*: The Waldensian Mission churches outside the valleys are now more than thrice as numerous as those within them. This is a fact full of significance as to the future of the Church; its center is changing.

—The Church needs in prosecuting her missionary work, says Dr. J. W. Scudder, the conviction that the work *ought* to be done and done now; the conviction that it *can* be done and done now; the determination that it *shall* be done and done now.

—In Seoul men are forbidden to be on the streets later than eight o'clock in the evening. When the curfew sounds the city gates are closed, men must withdraw from sight, and women are free to roam at large until one o'clock in the morning.—*A. B. Leonard*.

—The boys in a mission school in Peking received their board—two meals per day and two small cakes at noon. They subscribed these noon-day cakes, some for one week, others for three weeks, that they might have money for the missionary offering.

—The Presbyterian Church in Canada has a mission among the Chamars of Neemuch, Central India. They are a low caste people, living at the entrance to the town, their houses built round a court-yard, in which are wells and fine trees.—*Presbyterian Record*.

—Mr. K. C. Banerjee of Calcutta is mentioned by the *Indian Witness* as a good illustration of what an educated Bengali Christian should be. Though a busy lawyer, he finds time to do a large amount of Christian work; and in all general duties pertaining to the interests of Christianity he is an experienced and trusted leader.

—The Woman's Societies of the Congregational churches, recalling the fact that of the \$488,000 received last year by contribution to the American Board, \$205,000 came through their efforts, asked to be represented hereafter in the management of that Board.

—The Mission to Deep Sea Fishermen, organized to minister to the 20,000 British fishermen on the North Sea, has become to many of these "tollers of the sea" the school of a better life, and has built up the "Church on the Sea."—*Rev. James Johnston in Sunday-School Times.*

—In Korea a young man is regarded as a mere child until he takes a wife. He parts his hair in the middle, allows it to hang in a braid down his back, and goes bare-headed. Just before marriage the hair is put up in a top-knot, and he "takes the hat."—*A. B. Leonard in World Wide Missions.*

—A mission established three years ago in Central India for the evangelization of the degraded tribes in the hill regions is beginning to reap its first fruits. Hidden away in the dense jungle there are 100,000 of the Kurkas alone who have never until now heard of Christ.—*Missionary Link.*

—Rev. W. Hughes, a missionary for some years in Africa, is principal of a college in Colwyn Bay, Wales, in which Africans are trained for work in Africa. The pupils, selected from schools in Africa, are taught carpentering, house-building, printing, as well as to make clothes and to cure disease.

—Whoever wishes to see Palestine in the garb it has worn for unnumbered centuries, writes a traveller, must visit it soon. The people are adopting European dress and ways. Our inventions are coming. The telegraph is domiciled; and soon the crooked stick will give way to the plough, the camel stand aside or run bellowing to the field, as I have seen him do, while the engine rushes on, and the Palestine of Bible days will be no more.

—A Japanese writer admits that Buddhism brought civilization from the continent of Asia, and has been instrumental in subduing the warlike and savage nature of the Japanese. But the evil it has done outweighs the benefits conferred. During several centuries it threatened the peace of the country; it lost its spiritual character, and the temples became hot-beds of intrigue and agitation. Its pessimistic doctrines injured the healthy and natural growth of the nation's character, making the majority of the people abnormally submissive and timid.

—The interests of the whole race are one, says President Merrill E. Gates. The man in greatest poverty and of humblest station is indissolubly linked in all his interests with the strongest and richest of his fellowmen. No member of the race can suffer without involving suffering for the whole race. The first and highest duty of the strong is to use their strength for the benefit of the whole, for the uplifting and strengthening of the ignorant and weak.

—That plea, "There are heathen enough at home; let us convert them before we go to China," sounds more cheap and shameful every year. It makes the imperfection of our Christianity at home an excuse for not doing our work abroad. It is a plea for exemption and indulgence on the ground of our own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such a plea must feel how unheroic it is.—*Phillips Brooks.*

—The Samaritan remnant, 140 in number, live at Nablous, the ancient Sychar. They are a tall, fair-haired race, writes a missionary, and interesting in their antiquity. They observe the law of Moses scrupulously, and recognize the Pentateuch only as the Word of God. When I asked the high priest if the yearly Passover sacrifice took away sin, he replied: No; that sacrifice is merely commemorative. We expect to purge our sin by prayer, to enter heaven by prayer and by the intercession of Moses.—*Free Church Monthly.*

—The engineers who were surveying for a railway from Kirin to Newchwang proposed to make a junction for Moukden. The Tartar general of that city consulted the geomancers, who reported that the vertebrae of the dragon which encircles the holy city of Moukden would be broken by driving the long nails of the railway sleepers into them. A different route was subsequently selected, which the geomancers declared would not affect the dragon's pulse, and the work was allowed to proceed.—*Scientific American.*

—Frederick Douglass spoke so well at an anti-slavery meeting that Police Captain Rynders, who was present to keep the meeting within bounds, said to him: "Douglass, it was the white blood in you that made that speech." "Then let me show you what a black man can do," he replied; and one of the blackest of black men, whom he called to the front, spoke so eloquently that a Carolinian planter remarked: "I did not believe that all the brains of Africa condensed in one skull could produce such a speech as that."—*Dr. R. S. Storrs.*



## GLEANINGS FOR CHRISTIAN ENDEAVOR.

—Christian Endeavor means consecrate everything.

—Christian Endeavor has been called the romance of the nineteenth century.

—A Christian Endeavor Society has been formed in the Connecticut State prison.

—The Presbyterian Endeavor Society in Orilla, Ont., supports a native missionary in India.

—A testimony should be based on a heart experience, said a speaker at the Syracuse convention.

—The societies in the Reformed Church in the United States are about to send a Christian Endeavor Missionary to Japan.

—All the members of the societies recently organized in South India go out every week to preach the Gospel, and they do it with enthusiasm.

—The Delaware State Convention has adopted as State colors red and white, suggested by Isaiah i. 18; and this verse is chosen as the State motto.

—Our efforts are in vain, says the Secretary of the South Dakota Union, unless, while we help people with one hand, we take hold of God with the other.

—The societies in the Christian Endeavor Missionary League of the Reformed Church in America have pledged an average of \$35 a year each to missions.

—Good citizenship, proportionate and systematic giving, inter-denominational fellowship—these are the three enlargements proposed by President Clark for this year.

—"This is the best port I was ever in," said one of the fifteen sailors of a British ship in the port of San Diego, at a reception given to the crew by the Christian Endeavor Societies.

—The pastor's aim should be, not how much he can get out of the young people, but how much he can make out of them, was a thought expressed at the South Dakota Convention.

—A "Sunshine Committee" in an Australian Endeavor Society bought an invalid's chair, which it loans to the sick. It was first used by an old gentleman who had not been out for six years.

—Cold does not chill Christian Endeavor, but only hardens it for greater endurance. Heat does not melt this great enterprise, but only expands it for more useful service. Rain does not carry it away, but only spreads it where it is most needed.—*New York Tribune*.

—The Christian Endeavor Society in Union, S. C., puts one of the elders as *ex-officio* member on each committee, thus bringing the Society under the direct supervision of the session.

—"Take my hands and let them move at the impulse of Thy love." The Endeavor Society in Dr. Stalker's church, Glasgow, has taken these words from Miss Havergal's consecration hymn, as its motto.

—A friend once wrote Secretary Baer: Cash is one of the needful C's in Christian Endeavor, and deserves to be classed with

Confession—Rom. x: 10;

Consecration—Rom. xii: 1;

Concentration—Phil. iii: 13, 14;

Courage—Rom. viii: 31;

Consistency—Matt. v: 16;

Charity—I Cor. 13;

Cash—I Cor. xvi: 2;

Christian Endeavor—I Cor. x: 31

## GLEANINGS FROM INDIA.

Missionaries in India, in their last decennial conference said:

—Scores of missionaries should be set apart to promote the production of *christian literature* in the languages of the people.

—India has fifty millions of *Mohammedans*—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

—*Sunday schools*, into which hundreds of thousands of India's children can readily be brought and moulded for Christ, furnish one of India's greatest opportunities for yet more workers.

—*Medical missionaries* of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity here offered of reaching the souls of men through their bodies.

—*Industrial schools* are urgently needed to help in developing a robust character in Christian youths and to open new avenues for honest work for them. These call for capable Christian workers of special qualifications.

—The *women of India* must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of converts and enquirers already gained that often no strength is left for entering thousands of unentered but open doors.

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF UMUMH ERECTION, NOVEMBER, 1893.

BALTIMORE.— <i>Baltimore</i> —Baltimore 3d, 6.	6 00
CALIFORNIA.— <i>San José</i> —Cayucos, 4; Highlands, 1 25;	1 25
Wrights, 2.	7 25
CATAWBA. <i>Cape Fear</i> —Haymont, 1 05; St. Paul,	
1 07. <i>Southern Virginia</i> —Henry 1; Hope, 1. <i>Yadkin</i> —	
Bowers Chapel, 1 25.	5 87
COLORADO.— <i>Boulder</i> —Fort Morgan, 7.	7 60
ILLINOIS.— <i>Alton</i> —Collinsville, 18 50. <i>Bloomington</i> —	
Bloomington 2d, 100; Piper City, 15. <i>Chicago</i> —Chicago	
Christ Chapel, 11 04;—Fullerton Avenue, 45 53; River	
Forest, 25 cents. <i>Freeport</i> —Winnebago, 6 50. <i>Ottawa</i> —	
Oswego, 6 40; Troy Grove, 5. <i>Peoria</i> —Peoria 1st Ger-	
man, 1; Sparland, 3. <i>Rock River</i> —Centre, 6 50. <i>Schwyt-</i>	
ler—Doddsville, 3; Fountain Green, 1 50; Macomb, 15;	
Monmouth, 16 61; Salem German, 5. <i>Springfield</i> —Bates,	
4 50; New Berlin, 4; Pisgah, 3 01.	370 34
INDIANA.— <i>Fort Wayne</i> —Huntington, 4. <i>Indianapolis</i> —	
Bainbridge, 1; Roachdale, 2. <i>Logansport</i> —Bourbon,	
2 50. <i>Muncie</i> —Wabash, 15 10; Winchester, 12 25.	38 85
INDIAN TERRITORY.— <i>Choctaw</i> —Oak Hill, 1. <i>Sequoyah</i> —	
Nuyaka, 5 40.	6 40
IOWA.— <i>Cedar Rapids</i> —Cedar Rapids 3d, 15; Spring-	
ville, 19. <i>Corning</i> —Lenox (sab-sch, 1 37), 5 37. <i>Council</i>	
<i>Bluffs</i> —Greenfield, 9; Logan, 4 25. <i>Des Moines</i> —Des	
Moines Central, 36 10; Grimes, 5; Milo, 1 50; Ridgedale,	
6 05. <i>Fort Dodge</i> —Dana, 3 23. <i>Iowa</i> —Morning Sun,	
14 60. <i>Stout City</i> —Le Mars, 10 02. <i>Waterloo</i> —Dysart,	
5.	184 93
KANSAS.— <i>Emporia</i> —Burlingame, 3 31; Caldwell, 4;	
Wilsie, 4 63. <i>Highland</i> —Axtel, 6; Baileyville (incl. sab-	
sch, 2), 6; Blue Rapids, 13; Clifton, 23. <i>Neosho</i> —Hum-	
boldt, 3 25. <i>Osborne</i> —Calvert, 2 45; Norton, 1 75. <i>Solom-</i>	
<i>omon</i> —Belleville, 3. <i>Topeka</i> —Idana, 3; Riley Center	
German, 3; Topeka 1st, 30 75.	105 16
MICHIGAN.— <i>Flint</i> —Cass City, 96 cts.; Flushing, 10; La	
Motte, 4; Marlette 2d, 7. <i>Lansing</i> —Lansing 1st, 6 40;	
Marshall, 7; Oneida, 1 76. <i>Monroe</i> —Jonesville, 13 83;	
Raisin, 3.	53 95
MINNESOTA.— <i>Duluth</i> —Duluth 1st, 25 54; West Duluth	
Westminster, 5 32. <i>St. Paul</i> —St. Paul House of Hope	
(incl. sab-sch, 6 25), 129 65.	160 81
MISSOURI.— <i>Kansas City</i> —Creighton, 1; Sunny Side,	
2 50. <i>Platte</i> —Fairfax, 3; Parkville, 6 23. <i>St. Louis</i> —	
St. Louis Carondelet, 5 45. <i>White River</i> —Hopewell, 3 45.	31 43
NEBRASKA.— <i>Nebraska City</i> —Beatrice 2d, 5; Goshen,	
5 35; Pawnee, 13 14. <i>Omaha</i> —Blair, 3 70; Omaha West-	
minster, 9 31; Plymouth, 3.	39 40
NEW JERSEY.— <i>Elizabeth</i> —Pluckamin, 7. <i>Jersey City</i> —	
Jersey City 1st, 49; Passaic 1st sab-sch, 4 63. <i>Mon-</i>	
<i>mouth</i> —Burlington, 51 86; Moorestown 9. <i>Morris and</i>	
<i>Orange</i> —Orange Central, 200;—German, 19. <i>Newark</i> —	
Bloomfield 1st, 111 93; Newark 1st, 150;—Park, 16 39.	
<i>New Brunswick</i> —Hamilton Square, 6; Trenton 2d, 8 59.	
<i>Newton</i> —Beattystown, 2; Belvidere 1st, 25; Hacketts-	
town, 50; Mansfield 2d, 3.	706 40
NEW MEXICO.— <i>Santa Fe</i> —La Luz, 1 10.	1 10
NEW YORK.— <i>Albany</i> —Galway, 6 19; West Galway, 3.	
<i>Binghamton</i> —Cortland, 33 32; Waverly, 16. <i>Buffalo</i> —	
Portville, 50. <i>Cayuga</i> —Meridian, 2 50. <i>Genesee</i> —Leroy,	
37. <i>Hudson</i> —Florida, 6; Greenbush, 7 05. <i>Long Island</i> —	
Bridgehampton, 30 07. <i>Lyons</i> —Marion, 4. <i>New York</i> —	
New York 4th, 23 06;—4th Avenue, 100;—Washington	
Heights, 12 45. <i>Niagara</i> —Lewiston, 5. <i>North River</i> —	
Huachuville, 3 16; Poughkeepsie, 32 34. <i>Rochester</i> —	
Danville, 7 86; Fowlerville, 1 18. <i>Troy</i> —Troy 2d, 34 69.	
<i>Westchester</i> —Stamford 1st, 5; Thompsonville, 28 25.	
	443 70
NORTH DAKOTA.— <i>Pembina</i> —Bathgate, 5; Glasston, 2;	
St. Thomas, 4 35; Tyner, 11.	22 25
OHIO.— <i>Athens</i> —New England, 3 55. <i>Bellefontaine</i> —	
Huntsville, 3 80; Urbana, 21 25. <i>Chillicothe</i> —Bainbridge,	
4 16; Bloomington, 6; Chillicothe Memorial, 1; Green-	
land, 1; New Market, 3 55; North Fork, 4; Union, 1.	
<i>Cincinnati</i> —Cincinnati Poplar Street, 6; Delhi, 5 26;	
Loveland, 3 57. <i>Cleveland</i> —Cleveland South, 2 10.	
Dayton—Dayton Riverdale, 1 34, Franklin, 1. <i>Lima</i> —	
Delphos, 3; Findlay 2d, 3; Kalida, 50 cts.; Van Wert, 8 06.	
<i>Marion</i> —Ashley, 1 29; Brown, 3 11, Marion, 12. <i>Mauvee</i> —	
Toledo Westminster, 5 58. <i>Portsmouth</i> —Sardinia, 4.	
<i>Steubenville</i> —Carrollton, 6. <i>Zanesville</i> —Kirkersville,	
3; Mt. Zion, 3; Unity, 4 26.	122 08
OREGON.— <i>Willamette</i> —Crawfordsville, 4 50.	4 50
PENNSYLVANIA.— <i>Allegheny</i> —Beaver, 5. <i>Blairsville</i> —	
Greensburg Westminster, 6 37. <i>Carlisle</i> —Chambers-	
burgh Central, 7 53; Dauphin, 11; Fayetteville, 1 70; St.	
Thomas, 3 60. <i>Chester</i> —Landdowne 1st, 100; Notting-	
ham, 3 27. <i>Erie</i> —Cochran, 3; Greenville, 23; Utica, 5.	
<i>Huntingdon</i> —Alexandria, 5; McVeytown, 25 cts.; Shirley-	
burgh, 3. <i>Kittanning</i> —Elder's Ridge, 13. <i>Lackawanna</i> —	
Mount Pleasant, 3; Towanda, 43 14. <i>Lehigh</i> —Allentown,	
21 11; Hazleton, 23 20; Pottsville 1st, 29 55. <i>Northumber-</i>	
<i>land</i> —Chillisquaque, 1 25. <i>Parkersburg</i> —French Creek,	
6; Terra Alta, 11. <i>Philadelphia</i> —Philadelphia Arch	
Street, 37 09;—Mouth, 10; Wylie Memorial, 10 40.	
<i>Philadelphia North</i> —Conshohocken, 3; Frankford, 9 50;	
Germantown 2d, 17 50. <i>Pittsburgh</i> —Pittsburgh 7th, 6 02;	
—East Liberty, 35 90;—Highland, 13 50;—Shady Side,	
58. <i>Redstone</i> —Brownsville, 10; Sewickley, 5. <i>Shenango</i> —	
New Castle 1st, 20 71. <i>Washington</i> —Cove, 3. <i>Wells-</i>	
<i>boro</i> —Wellsboro, 9 14. <i>Westminster</i> —Cedar Grove, 5;	
Union, 25.	649 73
SOUTH DAKOTA.— <i>Southern Dakota</i> —Germantown, 5;	
Parker, 13.	17 00
TENNESSEE.— <i>Kington</i> —Rockwood, 2 25. <i>Union</i> —	
Shiloh, 2.	4 25
WASHINGTON.— <i>Olympia</i> —St. John's, 3. <i>Puget Sound</i> —	
Anacortes Westminster, 2. <i>Spokane</i> —Spokane Centen-	
ary, 6.	11 00
WISCONSIN.— <i>Chippewa</i> —Trim Belle, 5. <i>Madison</i> —	
Lancaster German, 1. <i>Milwaukee</i> —Racine 1st, 20.	26 00
Total from Churches and Sabbath-schools....	2,862 99
OTHER CONTRIBUTIONS.	
Mrs. John S. Atkinson, Hill City, Kansas, 3;	
"Cash," 5; Rev. Dr. G. T. Crisman and	
wife, Athens Colo., 10; Rev. M. C. Hamby,	
Hamden, N. Y., 4; C. Fenna, 4; Rev. W. L.	
Tarbet and wife, 50 cts.....	26 80
	\$ 2,889 79
MISCELLANEOUS.	
Interest on Investments, 687 50; Payment on	
Church Mortgage, 50; Premiums of In-	
surance, 345 34; Sales of Book of Designs No.	
5, 75 cts. ....	1,073 50
SPECIAL DONATIONS.	
ILLINOIS.— <i>Springfield</i> —Pleasant Plains, 3.	
NEW JERSEY.— <i>Elizabeth</i> —Perth Amboy 1st	
sab-sch, 25 10.	
NEW YORK.— <i>Troy</i> —Cohoes 1st, 1050.	
PENNSYLVANIA.— <i>Lehigh</i> —Easton 1st, 100.....	1,178 10
	\$ 5,141 48
Church collections and other contributions,	
April—November, 1893.....	\$ 27,538 07
Church collections and other contributions,	
April—November, 1892.....	\$ 30,601 45
MANSE FUND.	
IOWA.— <i>Corning</i> —Lenox.....	1 00
	1 00
MISCELLANEOUS.	
Installments on Loans.....	933 00
Interest.....	14 82
Premiums of Insurance.....	13 50
	\$ 961 32

\* Under Minutes of Assembly, 1893.

\* Under Minutes of Assembly, 1892.

## SPECIAL DONATIONS.

NEW YORK.— <i>Brooklyn</i> — <i>Brooklyn</i> 1st.....	10 00
	\$ 978 38

If acknowledgement of any remittance is not found in

these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, *Treasurer*.

53 Fifth Avenue, New York.

## RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER, 1893.

ATLANTIC.— <i>South Florida</i> — <i>Tarpon Springs</i> 1st, \$ 50, Titusville, 4. 6 50	
BALTIMORE.— <i>Baltimore</i> — <i>Baltimore</i> Boundary Ave., 10. <i>New Castle</i> — <i>Wilmington</i> 1st, \$ 16. <i>Washington City</i> — <i>Washington City</i> 1st, 8 62. 21 78	
CALIFORNIA.— <i>San José</i> — <i>Milpitas</i> , 2. 2 00	
CATAWBA.— <i>Southern Virginia</i> — <i>Hope</i> , 1. 1 00	
ILLINOIS.— <i>Bloomington</i> — <i>Winona</i> , 6. <i>Chicago</i> — <i>Chicago</i> 60th St., 3; <i>Lake Forest</i> , 30 25. <i>Mattison</i> — <i>Vandalla</i> , 2. <i>Peoria</i> — <i>Spartan</i> , 2. <i>Schuyler</i> — <i>Monmouth</i> , 12 44; <i>Prairie City</i> , 6. <i>Springfield</i> — <i>Greenview</i> 1st, \$ 30; <i>Pisgah</i> , 3 01. 58 30	
INDIANA.— <i>Fort Wayne</i> — <i>Huntington</i> 1st, 3. <i>Logansport</i> — <i>Union</i> , \$ 61. <i>Muncie</i> — <i>Wabash</i> , 11 82. <i>Vincennes</i> — <i>Oakland City</i> , 1. 17 93	
INDIAN TERRITORY.— <i>Choctaw</i> — <i>Oak Hill</i> , 1. 1 00	
IOWA.— <i>Des Moines</i> — <i>Des Moines</i> Central, 10; <i>Grimes</i> , 5. 15 00	
KANSAS.— <i>Neosho</i> — <i>Kincaid</i> , \$ 07; <i>Lower Elm</i> , 1; <i>Milken Memorial</i> , \$ 18. 5 25	
MICHIGAN.— <i>Flint</i> — <i>Cass City</i> sab-sch, 44 cts. <i>Lansing</i> — <i>Onida</i> , 1 23. 1 76	
MISSOURI.— <i>Kansas City</i> — <i>Creighton</i> , 1 50. <i>Ozark</i> — <i>Webb City</i> 1st sab-sch, 10. 11 50	
NEW JERSEY.— <i>Elizabeth</i> — <i>Elizabeth</i> 1st, 6 05; <i>Pluckamin</i> , 5; <i>Springfield</i> , 13. <i>Monmouth</i> — <i>New Gretna</i> , 1. <i>Newark</i> — <i>Bloomfield</i> 1st, 59 56; <i>Newark Park</i> , 12 35. <i>New Brunswick</i> — <i>Frenchtown</i> , 7. <i>Newton</i> — <i>Belvidere</i> 1st, 10; <i>Hackettstown</i> , 25. <i>West Jersey</i> — <i>Atlantic City</i> German (sab-sch, 1 50), 4. 143 86	
NEW YORK.— <i>Cayuga</i> — <i>Meridian</i> , \$ 50. <i>Geneva</i> — <i>Seneca Falls</i> 1st, 20. <i>Hudson</i> — <i>Florida</i> , 4 50. <i>North River</i> — <i>Cornwall</i> on Hudson, 8 81; <i>Little Britain</i> , 5 50; <i>Poughkeepsie</i> 1st, 21 70. <i>Otsego</i> — <i>New Berlin</i> , 8. <i>Rochester</i> — <i>Rochester</i> 3d, 7 69. <i>St. Lawrence</i> — <i>Pleasant</i> , 1; <i>Sackett's Harbor</i> , 5; <i>Theresa</i> 1st, 3 99; <i>Waddington</i> Scotch, 40. <i>Syracuse</i> — <i>Syracuse Park</i> , 25 67. <i>Troy</i> — <i>Eagle Mill</i> 1st, 4 45; <i>Lansingburgh</i> 1st, 9 95. <i>Westchester</i> — <i>Bedford</i> , 4 65. 170 41	

OHIO.— <i>Cleveland</i> — <i>Cleveland</i> South, 2 10. <i>Dayton</i> — <i>Dayton Park</i> , 1; <i>Franklin</i> , 1. <i>Maumee</i> — <i>Toledo</i> Westminster, 10 27. <i>Zanesville</i> — <i>Putnam</i> , 8 75. 23 12	
PENNSYLVANIA.— <i>Allegheny</i> — <i>Allegheny</i> Central, 23 23. <i>Carsile</i> — <i>Harrisburgh</i> Pine St., 33 88. <i>Chester</i> — <i>Nottingham</i> , 2 43. <i>Erie</i> — <i>Cambridge</i> , 6. <i>Northumberland</i> — <i>Rush</i> , 1. <i>Philadelphia</i> — <i>West Green St.</i> , 43 31; <i>Wylie Memorial</i> , 7 80. <i>Philadelphia North</i> — <i>Lower Providence</i> , 25. <i>Pittsburgh</i> — <i>Pittsburgh</i> 7th, 6 70; <i>East Liberty</i> , 35 90; <i>Lawrenceville</i> , 10; <i>Shady Side</i> , 39. <i>Washington</i> — <i>Wheeling</i> 3d, 6 50. <i>Wellsboro</i> — <i>Wellsboro</i> , 6 54. <i>Westminster</i> — <i>Union</i> , 35. 311 50	
WISCONSIN.— <i>Madison</i> — <i>Madison</i> Christ, 23 65. <i>Milwaukee</i> — <i>Racine</i> 1st, 15. 37 65	

Total received from churches and Sabbath-schools.....\$ 837 66

## PERSONAL.

Y. P. S. C. E. <i>Chicago</i> 1st Scotch Church, 7; Y. P. S. C. E. <i>Jermian Memorial</i> Church, West Troy, N. Y., 15; <i>Mary E. McLean</i> , St. Louis, Mo., 5; <i>L. L. McClelland</i> , St. Louis, Mo., 5; <i>Mrs. John M. Atkinson</i> , Hill City, Kas., 1; "Memorial" Rev. John S. Atkinson, 1; Rev. W. L. Tarbet and wife, 80 cts.; "O. Penna.", 3; Mr. and Mrs. D. B. Gamble, Cincinnati, Ohio, 500; Mrs. L. H. Blakemore, Cincinnati, Ohio, 25; Thomas M. Dougall, Cincinnati, Ohio, 100....\$ 661 80	
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## INTEREST.

Roger Sherman's Fund, 481; <i>Marthy Adams' Fund</i> , 14.....\$ 495 00	
Total for November, 1893.....\$ 1,984 86	
Amount previously reported.....19,049 84	
Total to December 1st, 1893.....\$21,034 20	
C. M. O'BARNLEY, <i>Treasurer</i> .	
P. O. Box 294, Chicago, Ills.	

## RECEIPTS FOR FOREIGN MISSIONS FOR NOVEMBER, 1893.

ATLANTIC.— <i>South Florida</i> — <i>Eustis</i> Y. P. S. C. E., 13; 13	
BALTIMORE.— <i>Baltimore</i> — <i>Baltimore</i> 2d, 43 93; — <i>Boundary</i> avenue, 115; — <i>Broadway</i> , 3; — <i>Brown Memorial</i> , 224 70. <i>New Castle</i> — <i>West Nottingham</i> , 15 16. <i>Washington City</i> — <i>Washington City</i> 1st, 46 95; sab-sch 106, C. E., 5; — <i>4th</i> , Mon. Con., 39 55; — <i>Western</i> , 78 17. 683 46	
CALIFORNIA.— <i>Benicia</i> — <i>Big Valley</i> Thomas Smith, 25; <i>Napa</i> Y. P. S. C. E., 41 50; <i>San Rafael</i> , 94. <i>Oakland</i> — <i>Alameda</i> 1st, 63 65; <i>Alvarado</i> , 6; <i>Centreville</i> , 5. 235 15	
CATAWBA.— <i>Southern Virginia</i> — <i>Hope</i> , 1. 1	
COLORADO.— <i>Pueblo</i> — <i>Trinidad</i> 1st Y. P. S. C. E., 8. 8	
ILLINOIS.— <i>Alton</i> — <i>Greenville</i> , 12; <i>Rockwood</i> , 5. <i>Bloomington</i> — <i>Bloomington</i> 2d Chinese sab-sch, 11 20; <i>Clarance</i> , 14; <i>Clinton</i> sab-sch, 10. <i>Chicago</i> — <i>Chicago</i> 1st, 170 03; — <i>5th</i> , 23; — <i>6th</i> , 434 72; — <i>Belden</i> Avenue, 17 50; <i>Evanston</i> South, 87 30; <i>Hyde Park</i> sab-sch, 25; <i>Joliet</i> Central Y. P. S. C. E., 25; <i>Keenwood</i> Evangelical, 50. <i>Freeport</i> — <i>Freeport</i> 1st, special, 208 04. <i>Mattison</i> — <i>Assumption</i> , 16 95; <i>Tuscola</i> , 35 41. <i>Peoria</i> — <i>Deer Creek</i> , 8 50; <i>Peoria</i> 1st German sab-sch, 3 06; <i>Spartan</i> , 5. <i>Rock River</i> — <i>Bethlehem</i> , 11 35; <i>Coal Valley</i> Y. P. S. C. E., 4 03; <i>Keithsburg</i> , 6; <i>Morrison</i> , 248 90; sab-sch, 2 97. <i>Schuyler</i> — <i>Augusta</i> sab-sch, 10; <i>Monmouth</i> , 63 94, Jr. Y. P. S. C. E., 13 50; <i>Mount Sterling</i> , 41 91. <i>Springfield</i> — <i>Pisgah</i> , 7 05; <i>Springfield</i> 1st Y. W. M. S. for Mexico School, 40. 1,566 38	
INDIANA.— <i>Fort Wayne</i> — <i>Huntingdon</i> , 17. <i>Muncie</i> — <i>Wabash</i> , 63 27, Y. P. S. C. E., 5. <i>New Albany</i> — <i>Mitchell</i> , 7. <i>White Water</i> — <i>Greenburgh</i> , Henry Thompson, 30. <i>Lawrenceburgh</i> Y. P. S. C. E., 10. 181 27	
IOWA.— <i>Cedar Rapids</i> — <i>Cedar Rapids</i> 2d for Papalands, 11 39; — <i>3d</i> Y. P. S. C. E., 5. <i>Cornwall</i> — <i>Conway</i> , 3 80. <i>Council Bluffs</i> — <i>Greenfield</i> , 5. <i>Dubuque</i> — <i>Dubuque</i> 2d, 100; <i>Lansing</i> 1st, 30; <i>Waukon</i> German, 50. <i>Fort Dodge</i> — <i>Coon Rapids</i> , 13 70. <i>Iowa</i> — <i>Keokuk</i> Bank Street Y. P. S. C. E., self-denial, 2. <i>Shoos City</i> — <i>Alta</i> , 11. <i>Waterloo</i> — <i>Clarksville</i> , 2. 233 80	

KANSAS.— <i>Emporia</i> — <i>Council Grove</i> , 43; <i>Emporia</i> Arundel Avenue sab-sch, 1 10; <i>Wichita</i> 1st Y. P. S. C. E., 14. <i>Neosho</i> — <i>Humboldt</i> , 12 07; <i>Sugar Valley</i> Y. P. S. C. E., 97 cts. <i>Solomon</i> — <i>Belleville</i> , 3; <i>Harmony</i> Surprise sab-sch, 1. <i>Topeka</i> — <i>Gardner</i> sab-sch Infant Class, 1; <i>Lawrence</i> 1st Y. P. S. C. E., 10; <i>Riley</i> Centre, 7; <i>Stanley</i> , 4 65. 97 79	
MICHIGAN.— <i>Detroit</i> — <i>Plymouth</i> , 7 73; <i>South Lyon</i> , 23 65. <i>Flint</i> — <i>Cass City</i> , 11 16. <i>Kalamazoo</i> — <i>Plainwell</i> , 4; <i>Three Rivers</i> , 8 10. <i>Lansing</i> — <i>Battle Creek</i> K. D. Society, 15; <i>Onida</i> , 7 95. <i>Monroe</i> — <i>Monroe</i> , 40 60; <i>Palmyra</i> , 7 53; <i>Raisin</i> , 5. <i>Saginaw</i> — <i>Bay City</i> 1st, 16 53. 146 06	
MINNESOTA.— <i>Duluth</i> — <i>McNair Memorial</i> , 4. <i>Mankato</i> — <i>Wells</i> , 7 50. <i>Minneapolis</i> — <i>Eden</i> Prairie Y. P. S. C. E., 6. <i>St. Cloud</i> — <i>Kerkhoven</i> , 4. <i>St. Paul</i> — <i>Hastings</i> Y. P. S. C. E., 3 63; <i>St. Paul</i> House of Hope, 316 43, Bible Class, 30; sab-sch for African Bible Reader, 15; sab-sch for Kanazawa School, 15. 301 56	
MISSOURI.— <i>Kansas City</i> — <i>Creighton</i> , 1; <i>Kansas City</i> Linwood, 18 94. <i>Palmyra</i> — <i>Hannibal</i> , 100; <i>Sullivan</i> , 2 40. <i>St. Louis</i> — <i>St. Louis</i> West, 143 26. 233 90	
MONTANA.— <i>Helena</i> — <i>Helena</i> 1st, 5 cts. a week, 38 60 28 60	
NEBRASKA.— <i>Nebraska City</i> — <i>C. K. Powell</i> , \$ 50. <i>Niobrara</i> — <i>Wakefield</i> , 5 46. <i>Omaha</i> — <i>Omaha</i> 1st, 100, sab-sch, sal. Dr. Bannerman, 100, Y. P. S. C. E., 12; — <i>Lowe Avenue</i> Y. P. S. C. E., 81 cts.; <i>Plymouth</i> , 5. 235 77	
NEW JERSEY.— <i>Elizabeth</i> — <i>Elizabeth</i> 2d, 326 09; <i>Lamington</i> , 157; <i>Pluckamin</i> , 36; <i>Woodbridge</i> Y. P. S. C. E., 12. <i>Jersey City</i> — <i>Kingland</i> Y. P. S. C. E., 7 30; <i>Paterson</i> sab-sch, 10 35; <i>Rutherford</i> , 24 23. <i>Monmouth</i> — <i>Burlington</i> , 76 37; <i>Crabruny</i> 1st, 91; <i>Farmington</i> , 10 55; <i>Forked River</i> , 5; <i>Freehold</i> , 17 45; <i>Lakewood</i> , 35 24, Y. P. S. C. E. for Laos, 20. <i>Gris Mission</i> Band for Laos, 10; <i>New Gretna</i> , 14. <i>Morris</i> and <i>Orange</i> — <i>East Orange</i> Arlington Avenue, 57; — <i>Brick</i> sab-sch, thank offering, 19 87; <i>Hanover</i> Y. P. S. C. E., 7 60; <i>Morristown</i> South Street sab-sch Miss. Soc., sal. F. G. Coan, 112 50; <i>Orange</i> Central	

Y. P. Assoc., 23; Succasunna, 25 16; Summit Central, 598 07. *Newark*—Newark Fawcett Memorial, sal. Dr. Nassau, 300; — Park Y. P. S. C. E., 25; — Roseville, 230 07. *New Brunswick*—Dutch Neck, 14 63, sab-sch. 7, Cranbury sab-sch. 18 20; — Parsonage sab-sch. 12 15; Holland, 13 75; Millford, 49 50; Y. P. S. C. E. 7; Pennington Harbourn sab-sch. 8 53; Trenton 4th sab-sch. 25; — Prospect Street, 27. *Newton*—Blairstown, Mrs. C. E. Vall, special Laos fund, 25; Oxford 1st, Y. P. S. C. E., 8 50; Phillipsburgh 1st Y. P. S. C. E., 8 84; Stillwater Y. P. S. C. E., 2 43. *West Jersey*—Hammonton Y. P. S. C. E., 5. 2,456 43

**NEW MEXICO.**—*Santa Fe*—Santa Fe Y. P. S. C. E., 1. 1 00

**NEW YORK.**—*Albany*—Albany 6th sab-sch. 19; Corinth, 2; Esperance, 45; Galway, 33 33. *Binghamton*—Binghamton Floral ave. W. E., 14 74; Whitney's Point, 7. *Boston*—Antrim, 10; Roxbury Y. P. S. C. E., 20. *Brooklyn*—Brooklyn Classon avenue Y. P. S. C. E., 5; — South 3d Street, 23 43; — Throop Avenue, 70; Woodhaven 1st, 11. *Buffalo*—Buffalo North, 71 16, A. D. A. Miller, 100; — West Avenue Y. P. S. C. E., 15. *Cayuga*—Auburn 1st sab-sch student in Saharanpur, 25; — 1st sab-sch Rev. Boon 1st's outfit, 73; Owasco, 6 07. *Champlain*—Chazy, 17 61. *Chemung*—Burdett, 5 70. *Columbia*—Hunter, 32. *Genesee*—Leroy sab-sch. 23. *Geneva*—Geneva 1st sab-sch 27 12; — North, 1,000; Naples Y. P. S. C. E. Thanks-giving, 4; Penn Yan sab-sch, 37 18; Waterloo, 20. *Hudson*—Denton, 22; Florida, 24 75; Hamptonburgh, Mrs. Chas. Young, 30; Middletown 1st Y. P. S. C. E., 20; Ramapo, sal. George A. Ford, 611 75; Unionville, 3. *Long Island*—Amagansette sab-sch, 4 76; Y. P. S. C. E., 5; Spoonk, 12, sab-sch, 4. *Lyons*—Palmyra, 21 27; Williamson, 7. *Nassau*—Islip Y. P. S. C. E., 13 14; A Pastor, 5. *New York*—New York 1st, 1,745 07; — Bethlehem Chapel Y. P. S. C. E., 10; — Central, 2,000; — West End sab-sch, 23 25; — West 51st Street Y. P. S. C. E., 5; — Zion German sab-sch, 5. *Niagara*—Lewiston, 10; Medina, 19 20; North Tonawanda Y. P. S. C. E., 15. *North River*—Amenia South Wassaic Y. P. S. C. E., 13; Lloyd, Y. P. S. C. E., 8 40; Millerton, 15; Newburgh Calvary, 10 80; Poughkeepsie, 133 87; sab-sch sal. Dr. Vaneman, 176; Wappinger's Creek, 13 00; Y. P. S. C. E., 21 45; — Y. P. S. C. E., 8. *Otsego*—Hobart, 21 61. *Rochester*—Caledonia, 25 33; Rochester, Central sab-sch, 40; — North, 120; — St. Peter's, 98 33; sab-sch, 6 76; Y. P. S. C. E., 1 05; Webster, 14 60, sab-sch, 2. *Steuben*—Addison, 85 79. *Syracuse*—Syracuse East Genesee, 40. *Troy*—Troy Westminster, 41 11; Whitehall, 18 23. *Utica*—Clinton, 21 77; Little Falls, 40; Sauquoit, 18; Whitesboro Y. P. S. C. E., 15. *Westchester*—Bedford, 40; Peekskill 1st, 38 48. 7,437 56

**NORTH DAKOTA.**—*Pembina*—Crystal, 5; Park River, 12. 17

**OHIO.**—*Bellefontaine*—Kenton, 40 68; Upper Sandusky, 12. *Cincinnati*—Westwood German, 7. *Cleveland*—Akron 1st, 5; — Y. P. S. C. E., 7; Cleveland 1st, Mrs. Mather, 1,070; — Case Avenue, 37 87; — Euclid Avenue Y. P. S. C. E., 23; — South, 8 75; — Woodland Avenue, King's Daughters and Sons, 12. *Dayton*—Dayton Riverdale, 5 50; Jacksonburg, 1 70. *Lima*—Delphos Y. P. S. C. E., 10; Findlay 1st Y. P. S. C. E., 31 23; — 2d Y. P. S. C. E., 3 75; Lima Market St. Y. P. S. C. E., 35; Ottawa Y. P. S. C. E., 10; Turtle Creek Y. P. S. C. E., 12 50; Van Wert, 24 25; Y. P. S. C. E., 18 75; Wapakoneta Y. P. S. C. E., 7 50. *Mahoning*—Alliance 1st sab-sch, 15. *Marion*—Marion, 50. *Maumee*—Toledo 1st, 50 cts. *Portsmouth*—Eckmansville, 13 50; sab-sch, 5. *St. Clairsville*—Concord sab-sch, 23 50; Nottingham, 33 85. *Stubenville*—Island Creek, 15; Monroeville, 9; Pleasant Hill, 6 60; Yellow Creek, 8 50. *Wooster*—Nashville, 20. 1,562 95

**OREGON.**—*Portland*—Portland 1st, 140 36; — Chinese, 4. 144 36

**PENNSYLVANIA.**—*Allegheny*—Bakerstown Y. P. S., 25. *Blairsville*—Beulah sab-sch. 28; Braddock sab-sch, 12 47; Parnassus Y. P. M. O. E., 4 99; Poke Run Y. P. S. C. E., 21. *Carlisle*—Great Conewago, 5; Harrisburgh Calvary Y. P. S. C. E., 25; — Pine Street, 283 20; Lower Marsh Creek, 24 50. *Chester*—Bryn Mawr Miss. Soc., 557 50; Media, 187 48; New London, 20; Nottingham, 9 90. *Erie*—Erie Park, 53 74; Waterloo, 2. *Huntingdon*—Altoona

1st, 73; Bedford Y. P. S. O. E., 2 90; Bellefonte Y. P. S. C. E., 400; Hollidaysburgh Y. P. S. C. E., 13 75; Sinking Valley Y. P. S. C. E., 12 50; Spring Creek, 15. *Kittanning*—Boiling Spring, 6; Glade Run, 15 01; Jacksonville, 10; Smicksburg, 2. *Lackawanna*—Harmony, 22 50; Hawley Y. P. S. C. E., 8 68; Monroeton, 17; Nicholson Y. P. S. C. E., 10; Rushville, 6; Scranton Hickory St. German sab-sch, 50; Stevensville, 7. *Letch*—Allentown, 41 70; Mahanoy City, 14 67. *Philadelphia*—Philadelphia 1st sab-sch, 50; — Mariners, 6; — Patterson Memorial Y. P. S. C. E., 5; — West Arch Street, 404 20. *Philadelphia North-Centennial*, 10; Chestnut Hill Trinity, 194 10; Frankford Y. P. S. C. E., 3 75; Germantown West Side, 319 43; Hermon, 50; Jenkintown Grace, 7. *Pittsburgh*—Oakdale, 111; Pittsburgh 7th, 7 26; — East Liberty, 179 53, sab-sch class, 20, 12 50; — S. L. Fullwood, 18 50; — Shady Side, 174; Riverdale, 22 15. *Redstone*—Mt. Vernon, 4; Rehoboth, 30. *Shenango*—Little Beaver, 3 16; Neeshannock, 35; Rich Hill, 7; Sharpville, 3 68. *Washington*—Prospect, 63 25; Waynesburgh, 9; West Liberty, 20; Wheeling 1st, 75. *Wellsboro*—Farmington Y. P. S. C. E., 1 54; Wellsboro, 37 70. *Westminster*—New Harmony, 12; Union, 16, sab-sch, 23 25. 2,417 87

**SOUTH DAKOTA.**—*Southern Dakota*—Germantown German, 5. 5 00

**TENNESSEE.**—*Holston*—Crowley Y. P. S. C. E., 10 55. *Union*—Caledonia, 10; New Salem, 5; Spring Place, 10. 35 55

**TEXAS.**—*Austin*—Austin 1st, 193 45. 193 45

**UTAH.**—*Utah*—Manti, 1, sab-sch, 4. 5 00

**WASHINGTON.**—*Puget Sound*—Seattle 1st Y. P. S. C. E., 11 45. 11 45

**WISCONSIN.**—*Chippewa*—Bayfield, Y. P. S. C. E., 5 50; Hudson Y. P. S. C. E., 5 50. *Madison*—Lancaster, 2; Madison St. Paul's German, 1 40; Waukegan, 2 10. *Milwaukee*—Milwaukee Immanuel, 25. *Winnebago*—Wausau Y. P. S. C. E., 42 50. 84 00

#### WOMEN'S BOARDS.

Women's Board of the North West, 8,177 05;  
Women's Board of New York, 2,000; Women's Board of Philadelphia, 6,353 72; Women's Board of the South West, 550; Occidental Board, 54 20,—for Chinese Home, 9,568 26.....\$23,702 33

#### LEGACIES.

Estate of James Woods, deceased, 85; estate of Betsy J. Hope, deceased, 113 68; estate of Jesse Ebersole, deceased, 231 67; estate of Sarah T. Cowden, deceased, 250.....\$670 25

#### MISCELLANEOUS.

James W. Smith, 20; J. M. McElroy, special Laos Fund, 5; Mrs. S. J. M. Eaton, 20; "Cash" Nov. special Laos Fund, 10; Henry J. Petram, 60; Mrs. Helen C. Swift, Ypsilanti, Mich., support of John Jolly, 60; Susan French, 7 50; Rev. W. W. A. 100; Mrs. S. P. Souder, 10; Mary and Lucy, 8; Miss Annie L. Merriam, Peking Hospital, 40; E. A. K. Hackett, 250; Samuel W. Brown, 300; William Sangree, 3; Mrs. L. J. Bushnell, 10; J. C. McCullough, 5; A friend, 25; Substitute for native helper in Wei Hien, 30; Martin Rohrbacher, 20; Mrs. Eliza Pratt, 10; Congregational Church of Peru, N. Y., 1; Oley Whitist 2; Faculty and students of McCormick Seminary, salary of T. G. Brashear, 95; Mrs. John E. Davidson, Chicago, 20; In memory of John T. Atkinson, deceased, 10; Mrs. J. Livingston Taylor, support of Mr. Moore and Mr. E. A. Ford, 500; Cash, 20; Rev. W. L. Tarbet and wife, 3 20; C. Penna, 22; Rev. A. G. Taylor, 40; Rev. T. T. Alexander, special Laos Fund, 10; George H. Winn and family, 113; Robert S. Winn, 14 40; Dr. Schauflier, 5; Prof. J. C. Ballagh, special Laos Fund, 25; J. S. Lynde, Haddonfield, N. J., 100; Mrs. DeHeer, in memory of Rev. C. DeHeer, 15; Rev. J. M. Leonard, 60; Shanghai 2d Church, 4 91; Coplapo, Chili, Church, 45 50.....\$2,063 11

WILLIAM DULLER, JR., Treasurer,  
58 Fifth Avenue, New York City.

#### RECEIPTS FOR FREEDMEN, NOVEMBER, 1893.

**BALTIMORE.**—Baltimore—Baltimore, Fulton Avenue, 2; Deer Creek Harmony, 8 07. *New Castle*—Wilmington 1st, 1 56. *Washington City*—Washington City 1st, 5 23. 20 36

**CATAWBA.**—Cape Fear—Haymount, 1 05. 1 05

**ILLINOIS.**—Alton—Chester, 5. *Blomington*—Minonk, 7 70. *Castro*—Equality, 2. *Chicago*—Cabery, 6 31; Chi-

cago Christ Chapel, 9 35; — Emerald Avenue, 9; — Englewood 3; Oak Park, 26 62. *Mattson*—Beckwith Prairie, 2; Effingham Y. P. S. C. E., 10; Moweaqua, 4 25. *Peoria*—Peoria 1st, 40 49; — 2d, 133 54; Sparland, 2. *Rock River*—Keltsburg, 3; Peniel, 4; Sterling 1st, 63 24. *Schuyler*—Augusta, 9; Moonmouth, 10 40; Prairie City, 6; Wythe, 4. *Springfield*—Pisgah, 3 02. 324 02

INDIANA.—*Crawfordsville*—Eugene Cayuga, 3. *Fort Wayne*—Hopewell, 8; *Huntington* 1st, 2. *Muncie*—Hartford City, 6; *Wabash*, 9 48. *New Albany*—Seymour, 11 15. 39 58

INDIAN TERRITORY.—*Choctaw*—Oak Hill, 5; *Per Miss Lucy Howard*, 20 10. 20 10  
Iowa.—*Cedar Rapids*—Pleasant Hill, 2. *Council Bluffs*—Woodbine, 9. *Des Moines*—Howell, 4 36; *Ridgedale*, 8 54. *Dubuque*—*Dubuque* 2d, 8. *Fort Dodge*—*Spirit Lake*, 5. *Iowa City*—*Williamsburg*, 9. *Waterloo*—*Tama*, 2; *Toledo*, 7 11. 50 00

KANSAS.—*Emporia*—*Geuda Springs*, 5; *Mount Vernon*, 6; *Oxford*, 11. *Neosho*—*McCune*, 2; *Osaage* 1st, 9. 23 00  
MICHIGAN.—*Detroit*—*South Lyon*, 15 18; *Ypsilanti*, 19 41. *Ft. St. Brockway*, 2; *Ossau City*, 1 23. *Lake Superior*—*Marquette* 1st, 21 47. *Lansing*—*Homer*, 10 74; *Oneda*, 1 10. *Saginaw*—*Saginaw Immanuel*, 6. 77 10

MINNESOTA.—*St. Paul*—*St. Paul House of Hope* (sab-sch, 6 25), 49 93. *Winona*—*Claremont*, 6; *Leroy*, 5; *Preston*, 9 10. 70 08

MISSOURI.—*Kansas City*—*Creighton*, 2; *Kansas City* 1st, 20 15. *Palmira*—*Unionville*, 8 50. *Platte*—*Chillicothe*, 2. *St. Louis*—*Jonesboro*, 3; *St. Louis Carondelet*, 9 30. 89 95

NEBRASKA.—*Hastings*—*Stockham*, 1. *Omaha*—*Plymouth*, 1. 2 00

NEW JERSEY.—*Elizabeth*—*Elizabeth* 1st, 49 95; — *Marshall Street*, 29 35. *Jersey City*—*Jersey City Westminster*, 4. *Monmouth*—*Burlington*, 37 90. *Morris and Orange*—*South Orange Trinity*, 73 65. *Newark*—*Newark* 2d, 28 33; — *Park*, 25 87. *Newton*—*Harmony*, 5 43; *Philpsburgh Westminster* 4. 488 98

NEW YORK.—*Boston*—*Londonberry*, 6 28; *Newburyport* 1st, 37 00. *Brooklyn*—*Brooklyn Memorial* Y. P. S. C. E., 5; *Stapleton* 1st *Edgewater*, 11. *Cayuga*—*Genoa* 1st, 24. *Columbia*—*Hunter*, 9 55. *Genesee*—*Wyoming*, 6 90. *Genesee*—*Genesee* 1st, 23 79. *Hudson*—*Florida*, 3 75; *Unionville*, 7. *Long Island*—*Setauket*, 10. *Lions*—*Fairville*, 5; *Palmira*, 5 44. *Nassau*—*Far Rockaway* 1st, 17; *Freeport*, 13 80. *New York*—*New York University Place*, 246 67. *North River*—*Little Britain*, 12 50; *Lloyd*, 6 75; *Marlborough*, 25 63; *Poughkeepsie* 1st, 80 58. *Osage*—*Hamden* 1st, 7. *Rochester*—*Rochester* 3d, 61 47; *Sparta* 2d, 12 68. *St. Lawrence*—*Theresa*, 4 89. *Troy*—*Lansingburgh Olivet*, 3 84. *Utica*—*Ilion*, 1; *Rome* 1st, 16 20; *Utica Bethany*, 38 85; *West Camden*, 4. *Westchester*—*White Plains*, 40; *Yonkers Westminster*, 15 65. 690 68

OHIO.—*Bellevue*—*Crestline*, 4 50. *Chillicothe*—*Bainbridge*, 3 13; *Chillicothe Memorial*, 2; *Greenland*, 1; *North Fork*, 4; *Union*, 1. *Cincinnati*—*Cincinnati Avondale*, 100; *Milford*, 2. *Cleveland*—*Ashabula*, 14 41; *Cleveland South*, 2 80. *Columbus*—*Columbus* 2d, 55 18 (sab-sch 17 65), 72 83. *Dayton*—*Franklin*, 1. *Lima*—*Lima* 1st, 14; *Van Wert*, 8 06. *Mahoning*—*Kinsman* 1st sab-sch, 15 50. *Marion*—*Marion*, 8. *Portsmouth*—*Portsmouth* 2d, 30 30; *Winchester*, 10. *Steubenville*—*Cornith*, 11; *New Philadelphia*, 14; *Steubenville* 1st, 24 64; — 3d, 5. *Zanesville*—*Unity*, 2 66. 942 73

PENNSYLVANIA.—*Allegheny*—*Allegheny North* sab sch, 100; *Emsworth*, 20. *Matrsville*—*Union*, 3 92. *Butler*—*Amity*, 4; *Portersville*, 7; *Scrub Grass*, 30. *Chester*—*Bethany*, 3; *Honey Brook*, 8 27; *Lansdowne* 1st, 45 68; *Middletown*, 15; *Nottingham*, 4 79; *Penningtonville*, 5. *Erie*—*North East*, 31. *Huntingdon*—*Philpsburgh* Y. P. S. C. E., 18. *Kittanning*—*Freeport*, 16 40; *Kittanning* 1st, 67. *Lackawanna*—*Franklin*, 1 35; *Tunkhannock*, 18 18. *Lehigh*—*Middle Smithfield*, 5 70; *Shawnee*, 4 (sab-sch 5) (C. E. Soc. 2), 8. *Northumberland*—*Jersey Shore*, 15. *Philadelphia*—*Philadelphia Cohocksink* sab-sch, 8 90; — *West Hope*, 19 80. *Philadelphia North*—*Abington*, 19 84. *Pittsburgh*—*Bethany*, 16; *Pittsburgh Bellefield*, 23; — *East Liberty*, 39 76; — *Shady Side*, 74 80; *Sharon*, 5. *Redstone*—*Round Hill*, 9; *Uniontown*, 33 18. *Washington*—*Mount Prospect*, 15 80; *Pigeon Creek*, 6; *Washington* 2d, 31. *Wellsboro*—*Allegheny*, 1; *Wellsboro*, 5 71. *Westminster*—*Cedar Grove*, 5; *Middle Octorara*, 8 50. 798 74

SOUTH DAKOTA.—*Central Dakota*—*Woonsocket*; 5 80. 5 80

UTAH.—*Boise*—*Boise City*, 2. 2 00  
WISCONSIN.—*Chippewa*—*Ashland* 1st, 8 88; *Chippewa Falls* 1st, 5. *La Crosse*—*Bangor*, 3; *Neillsville*, 3 73; *West Salem*, 6. *Madison*—*Pleasant Hill* sab-sch, 1. *Milwaukee*—*Beaver Dam* 1st, 13 50; *Milwaukee Calvary*, 30 48; *Racine* 1st, 13. 84 58

Total receipts from churches.....\$ 8 110 60

## MISCELLANEOUS.

Woman's Executive Committee, 1,857 89; Mrs. Z. Chandler, Detroit, Mich., 140; Rev. David Gregg, Lafayette Ave., Brooklyn, N. Y., 25; S. P. Harbison, Allegheny, Pa., 100; Lehigh Pres. Woman's Society, Lehigh, Pa., 15; Miss Alice R. Evans, Treas. Y. W. M. Society, Youngstown, O., 2 50; A. Osborn, West Camden, N. Y., 1; Betsy J. Hope, legacy, Westfield, Shenango, Pa., 118 68; Mary J. Vogt, Towanda, N. Y., 60; Ladies' Synodical Society, Indiana, 10; Woman's H. M. Society, Titusville, Pa., 15; Cash, Ft. Palmer, Pa., 100; Mrs. Chas. Young, Hamptonburgh, N. Y., 20; Rev. G. T. Crissman, D. D. and wife, Athens, Col., 10; Mrs. Jao. S. Atkinson, Hill City, Kans., 3; Cash, Chicago, Ill., 100; Board of Education, Phila., Pa., 11 75; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; "C. Penna.," 8.....\$ 2,604 02

## DIRECTS FOR OCTOBER, 1893.

## Biddle University—

Mrs. A. C. Brown, N. Y., 100; J. D. Lynd, Had-donfield, N. J., 25; S. B. Turner, Quincy, Ill., 25.

## Immanuel School—

Ladies' Miss. Soc. 1st Church, Woodbridge, N. J., 25; Mrs. Henry R. Winthrop, New York, 50; Willing Workers, Renova, Pa., 10.

## Mary Holmes Seminary—

Mrs. Sarah Marshall, Barton, N. Y., 10; Miss D. J. Barber, Jackson, Miss., 10; Miss Isabella M. Snelling, Jackson, Miss., 15; Miss K. Boyd, Chicago, Ill., 5; Rev. H. F. Means, Phillipsburg, Pa., 10; Miss Jessie Scott, Jackson, Miss., 18; Phillipsburg Pres. Church, 12 06; Rev. A. B. Marshall, East Liverpool, O., 5.

## Ingleside Seminary—

Mrs. Anna S. Butler, Indianapolis, 50.....\$ 365 05

## DIRECTS FOR NOVEMBER, 1893.

Presbyterian sab-sch, Mt. Morris, N. Y., 10; H. A. Green, Mt. Morris, N. Y., 3; King's Children, Parnassus, Pa., 32; Woman's Pres. Soc. Fairfield Pres. S. C., 20; Mission sab-sch, Schenectady, N. Y., 16; Boys' Class 1st Pres sab-sch, Schenectady, N. Y., 15; Mr. Geo. E. MERRY, New York, N. Y., 20; N. J. Arlington, 5; Fort Wayne, Ind., 41; Mrs. G. W. Bill, Mission Valley, Io., 20.....\$ 191 00

Total receipts for November, 1893.....\$ 6,370 67  
Previously reported..... 99,560 95

Total receipts to date.....\$106,831 63  
Receipts during corresponding period of last year..... 63,523 29

Increase.....\$ 43,308 23

JOHN J. BRACOM, Treasurer,  
516 Market street, Pittsburgh, Pa.

## RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1893.

BALTIMORE.—*Baltimore*—*Baltimore Broadway* (Pastors' Bible Class, 3 75), 4; — *Fulton Avenue*, 7; *Bel Air* 1st, 7 21. *New Castle*—*Dover*, 30; *Forest*, 33; *Manokin*, 20; *New Castle* 1st (sab-sch 6), 317 37; *Port Penn*, 7 65; *Wilmington East Lake Park*, 3 84. *Washington City*—*Falls Church*, 16; *Washington City* 1st, 55 80; — *Assembly* ("ab-sch Missionary Society, 20), 90; — *North*, 6. 564 97

CALIFORNIA.—*Benicia*—*Big Valley*, Thos. Smith, 75. *Los Angeles*—*Colton*, 12; *Los Angeles Bethany*, 10; — *Boyle Heights*, 12. *Sacramento*—*Roseville*, 17 35; *Rev. W. B. Cummings*, 7 65. *San Jose*—*Highlands*, 5; *Wrights*,

8; *Rev. S. S. Caldwell*, 18 50. *Stockton*—*Columbia*, 4; *Sanger*, 15. 184 50

CATAWBA.—*Southern Virginia*—*Henry*, 1; *Hope*, 1. 2  
COLORADO.—*Denver*—*Georgetown*, 6 70. *Gunnison*—*Gunnison Y. P. S. C. E.*, 2. *Pueblo*—*Alamosa* (sab-sch, 3 32), 9 52; *Hastings*, 5; *Trinidad* 1st Y. P. S. C. E., 5. 26 23

ILLINOIS.—*Alton*—*Ebenezer*, 4; *Hillsboro*, 33 35; *Jerseyville*, 57. *Bloomington*—*Clinton* sab-sch, 10. *Cairo*—*Nashville*, 10; *Shawneetown*, 34 35. *Chicago*—*Chicago* 1st, 61 63; — 1st *Sherman*, 5; — 2d, 657 70; — 4th, 2,000; — *Avondale*, 7; — *Bethany*, 1; — *Christ Chapel*, 17 80; — *Endeavor*, 4 06;

Elwood, 5; Harvey, 8; Hyde Park sub-sch, 4; Kenwood Evangelical, 881 17; Manteno, 84 26; Oak Park 1st sub-sch, 21 82. —Freeport—Scales Mound German, 10; Woodstock, Jared Knapp, 10; Zion German, 15. Mattoon—Ashmore, 10; Moweaqua, 4 10; Vandalia, 22. Ottawa—Aurora 1st, 20 88; Waltham, 22. Peoria—Deer Creek, 8 50; Elmira, 41 87; Peoria 1st German (sub-sch, 3 07), 4 07; Princeton sub-sch, 18 10; Sparland, 8. Rock River—Centre, 12; Coal Valley Y. P. S. C. E., 1 68; Garden Plain, 18 88; Keithsburg, 7; Norwood, 20; Rock Island Central, 45. Schuyler—Brooklyn, 7; Camp Point, 25; Doddsville, 7; Kirkwood, 20; Monmouth, 24 88; Prairie City, 5. Springfield—Greenview, 2 21; Jacksonville, 18; —State Street, 28 50; Macon, 10; Pingah, 8 04; Springfield 1st, 101 88; Rev. W. L. Tarbet and wife, 2 40. 4,225 88

INDIANA.—Logansport—Remondier sub-sch, 8 78. Muncie—Wabash Y. P. S. C. E., 10. White Water—Greensburg, Henry Thomson, 15; Lawrenceburg Y. P. S. C. E., 23 78

10 70; Osborne, 7. Solomon—Belleville, 6; Clyde, 23 57. Topeka—Idaho, 4; Manhattan, 2; Mulberry Creek, German, 8 70; Riley Centre German, 7; Stanley, 4 48. 197 57

KENTUCKY.—Louisville—Pewee Valley, 23 88. Transylvania—East Bernstadt, 5; Harlan, 2. 40 88

MICHIGAN.—Detroit—Ann Arbor 1st, 21; Mount Clemens, 12; South Lyon 1st, 27 65; Springfield sub-sch, 2 18; Unadilla sub-sch, 19; White Lake sub-sch, 7 88; Ypsilanti, 18 49. Flint—Cassville Hayes Bldg., 4. Osee City, 6 10; Crosswell, 26; Flint, 75. Kalamazoo—Plainwell, 7. Lake Superior—Ishteping sub-sch, 10; Menominee, 60 82; Neaseville Station, 2 50. Lansing—Battle Creek King's Daughters, 15; Homer, 43 28; Ononda, 6 80. Monroe—Palmyra, 18 48; Raisin, 2. Saginaw—Bay City Memorial, 14; Gladwin 2d, 4; Saginaw Immanuel, 8. 445 88

MINNESOTA.—Duluth—Glen Avon, 5 41; McNair Memorial additional, 2. Mankato—Balaton, 7 75; Morgan, 4; Winnebago City, 44 80. Minneapolis—Minneapolis Norwegian, 2; Oak Grove, 8. St. Cloud—Hawick, 1 25; Kerkhoven, 6 28; Royalton, 8. St. Paul—Hastings, 9; Macalester, 6 40; Onaka, 1; St. Paul 8th, 10 28; —Dano-Norwegian, 2 75; —House of Hope, 225 17; White Bear, 9 78. Winona—Alden, 2 68; Fremont, 2 27. 274 44

MISSOURI.—Kansas City—Butler, 26; Holden, 18 28; Kansas City Linwood, 10 85. Osage—Neosho, 18; West Plains, 5. Palmyra—Hannibal in part, 100. Platte—Albany, 9; Rev. Jas. Reed, 5. St. Louis—Bethel German (sub-sch, 15), 28; Rock Hill, 20; Rolla, 15; St. Louis Lafayette Park, 17; —Lee Avenue additional, 1 50; —West, 4 88. 277 28

MONTANA.—Butte—Deer Lodge, 21 25. Helena—Miles City, 10. 31 25

NEBRASKA.—Hastings—Edgar, 12; Nelson, 20; Ong, 1 59; Orleans, 4. Kearney—St. Edwards, 28. Nebraska City—Auburn, 6 80; Beatrice 1st, 22 55; —2d, 5; Blue Springs (sub-sch, 2 44), 28 44; Gresham, 10; Humboldt, 22; Meridian German, 10; Pawnee (sub-sch, 5 18), (Y. P. S. C. E., 5), 48 12. Niobrara—Apple Creek, 2; Black Bird, 1 50; Clinton, 2; Scottville, 2 25. Omaha—Omaha Clifton Hill, 7; —Low Avenue (Y. P. S. C. E., 2 88), 14 21; Webster sub-sch, 4. 253 67

New Jersey.—Elizabeth—Basking Ridge (sub-sch, 40), 104; Cranford 1st (sub-sch, 22 23), 54 88; Lamington, 75; Plochamin, 12. Jersey City—Jersey City 2d, 21 80; Kingland Chapel Y. P. S. C. E., 7 20; Rutherford 1st, 75 08. Monmouth—Barneget, 5; Cream Ridge, 5 01; Freehold, 13 83; Jacksonville, 2 20; Moorestown, 20; Mount Holly (sub-sch, 21 26), 41 25; New Gretna, 2; Providence, 2 10. Morris and Orange—East Orange Brick sub-sch, 41 78; Morristown South Street sub-sch Missionary Society, 27 59; New Providence, 12; Pleasant Grove, 43 88; Succasunna, 22 14. Newark—Bloomfield

Westminster, 1,025 26; Lyon's Farms, 20 71; Newark 1st, 220; —2d, 28; —Park, 27 07; —Woodside, 20 28. New Brunswick—Amwell 2d, 12 50; Dutch Neck, 20; Hamilton Square, 9; New Brunswick 1st, 116 20; Pennington, 28 88; Trenton 1st, 261 67; —4th sub-sch, 25; —Prospect Street, 42. Newton—Blairstown (sub-sch, 14 25), 220; Newton, 204 24; Phillipsburgh Westminster, 15 88. West Jersey—Bridgeton 2d, 28 20. 2,225 48

New Mexico.—Rio Grande—Jemas, 20; Las Cruces 1st, 2 20. Santa Fe—La Luz, 1 10; Las Vegas, Spanish, 10; Rev. J. M. Whitlock, 7. 43 20

New York.—Albany—Ballston Centre, 4 78; Charlton (Y. P. S. C. E., 5 40), 25 49; Esperanza Y. P. S. C. E., 4 10; Jermala Memorial Y. P. S. C. E., 10; Mariaville, 7; Schenectady East Avenue, 12 62. Binghamton—Whitney's Point, 7; Windsor, 20 25. Boston—Boston 1st sub-sch, 20; —Scotch, 19; —St. Andrews, 20; East Boston, 61 75; Fall River Westminster, 10; Londale, 11; Manchester Westminster, 10; Roxbury, 26 10; Somerville Union Square, 25; Waltham, 18 50. Brooklyn—Brooklyn Classon Avenue, 1,220 22; —Lafayette Avenue (M. O., 22 25), 1,220 25. Buffalo—Buffalo North, 24 61; Silver Creek, 2 20. Oswego—Auburn Central (sub-sch, 2 88), 108; Genoa 1st, 22; Ithaca, 1,227 26; Port Byron, 14. Champlain—Chazy, 10 21; Malone, 28 45; Rouses Point, 1. Chemung—Big Flats sub-sch, 15. Columbia—Canaan Centre 1st, 2; Catskill (sub-sch, 5 21), 228 20; Hunter, 17 28. Genesee—Leroy sub-sch, 25. Warsaw (sub-sch, 25 88), 172 21. Geneva—Naples Y. P. S. C. E., 4; Penn Yan (sub-sch, 27 12), 62 72; Romulus sub-sch, 25; Waterloo, 20. Hudson—Centerville Y. P. S. C. E., 1; Chester, 24 12; Circleville, 5; Florida, 22 50; Hamptonburg (Mrs. Clara Young, 20), 55; Haverstraw 1st, 10; Hopewell (sub-sch, 16 04), 48 40; Montgomery (sub-sch, 7), 72. Long Island—Amagansett (sub-sch, 4 78) (Y. P. S. C. E., 5), 18 21; Southold Y. P. S. C. E., 10. Lyons—Marion, 7 45; Palmyra, 24 70; Wolcott 1st, 12 21. Nassau—Hempstead Christ Church (Y. P. S. C. E., 2 21), 27 51; Islip, 15. New York—New York 12th street Y. P. S. C. E., 19; —Adams Memorial Payson Y. P. S. C. E., 10; —Brick, 1,226 22; —Covenant Chapel Y. P. S. C. E., 10; —Hope Chapel Y. P. S. C. E., 2 58; —Phillips, 28 27; —Riverdale additional, 10; —Scotch, 227 57; New York friend of frontier pastor, 2 12. Niagara—Lockport 1st (sub-sch, 20), (Boys' Training Club, No. 2, 6), 122 72; Medina, 20; North Tonawanda North, 20. North River—Pleasant Plains, 8. Poughkeepsie 1st, 122 68. Otsego—Colchester Y. P. S. C. E., 1. Rochester—Brockport, 116 25; Genesee 1st, 22; Genesee Village (sub-sch, 50), 220; Mount Morris, 24 40; Olean, 5; Parma Centre, 7; Rochester 1st, 220; —St. Peter's (sub-sch, 10 20) (Missionary Band, 1 20), Y. P. S. C. E., 5), 52 51; Sparta 1st, 22; —2d, 14 65; Sweden, 22. St. Lawrence—Gouverneur 1st, 172 40; Theresa, 10 28; Watertown 1st, 222 25. Steuben—Jasper, 5 10; Woodhull, 2 15. Syracuse—East Syracuse (Jr. Y. P. S. C. E., 5 25), 20. Troy—Cambridge, 51; Lansingburgh 1st, 127 40; —Olivet, 7 26; Salem, 20 50; Troy Oakwood Avenue, 48; —Woodside, 128 72; Waterford, 62 10; Whitehall, 12 54. Utica—Camden Y. P. S. C. E., 2; Clinton, 21; Holland Patent, Y. P. S. C. E., 10; Rome, 20 48. Westchester—Bridgeport 1st, 122; Patterson, 22 12; Eye sub-sch, 79. South East Centre, 17; Yonkers 1st (sub-sch, 22 27), 125 72. 10,522 88

NORTH DAKOTA.—Bismarck—Glucose, 2 20. Fargo—Broadlawn W. M. S., 10; Hunter, 2. Pembina—Cypress, 4; Gilby, 2; Grand Forks, 48; Hannah, 6; Johnstown Station, 2. 76 28

OHIO.—Athens—New Plymouth, 4. Bellefontaine—Buck Creek, 17; Bucyrus, 22; Upper Sandusky, 12 28. Callicoth—Belfast, 2; Bethel, 2. Chillicothe Memorial, 2; Greenland, 2; North Fork, 10; Union, 1. Cincinnati—Cincinnati Mount Auburn, 20; Lebanon, 22. Cleveland—Akron 1st, 2; Cleveland South (Boy's Brigade, 1), 2 72. Columbus—Westerville, 18 25. Dayton—Oxford, 42. Huron—Monroeville, 2 22. Lima—Blanchard, 20; Olean, 2 72; McComb, 22; Van Wert, 22. Mahoning—Brookfield, 2; Vienna, 4 75. Marion—Liberty, 10; Marion, 48; Marysville, 21 41. Maumee—Bowling Green, 20 27; West Unity, 10. Portsmouth—Red Oak, 20. St. Clairsville—Cambridge, 27 77; Concord sub-sch, 22 50; Farmington, 2 54; Lore City, 11 50; Rock Hill, 25 54; Scotch Ridge, 1 22; Washington, 12 50; Wheeling Valley (sub-sch, 5 48), 11. Steubenville—East Springfield, 2 50; Linton, 2 25. Long's Run, 5 17; Minerva Y. P. S. C. E., 2; Nebo, 4 19; New Cumberland, 2 40; Pleasant Hill, 4 20; Two Rivers, 7 45; Wellsville, 111 15; Yellow Creek, 2. Wooster—Apple Creek sub-sch, 22 22; Belleville (Potato money, 20 cts.), 4 20; Loudonville (sub-sch, 2 27), 17; Orrville 2; Shelby, 12 72. Zanesville—Brownsville (sub-sch, 2 29), 22; Hanover, 2 17; Kirkersville, 5; West Carlisle, 2 71; Zanesville 1st, 77 27. 222 22

OREGON.—East Oregon—Enterprise, 2; Joseph, 1 21.

Portland—Portland Westminster Y. P. S. C. E., 12.  
Southern Oregon—Ashland, 7 50. Willamette—Albany,  
9; Corvallis, 26; Mohama, 7; Newberg, 4; Oak Ridge, 4.  
79 81

PENNSYLVANIA.—Allegheny—Allegheny 1st Bible school,  
28 80; — 2d, 20 10; — Bethel, 3; — Central, 113 29; Con-  
cord, 4; Sewickly, Sarah W. Temple, 25. Blairsville—  
Beulah (sab-sch, 25), 52 78; Braddock 1st sab sch, 18 47;  
Conemaugh, 2; Fairfield, 58 92; Ligonier, 18 87; New  
Alexandria (sab-sch, 10 46), 73 23; Parnassus Y. P. S. C. E.,  
7 20; Unity, 81. Butler—Butler, 184 30; Muddy Creek,  
2 23; Plain Grove sab-sch, 122; Summit, 11 25; Unionville,  
4 25. Carlisle—Carlisle 1st, 90; — 2d, 179 48; Chambers-  
burgh Central, 23 47; Fayetteville, 2; Mechanicsburgh,  
18 64; Mercersburgh (Y. P. S. C. E., 3 06), 63 64; Middle  
Spring, 50; Shippensburg, 65; Silver Spring, 13; St.  
Thomas, 4 94. Chester—Downingtown Central, 11 57;  
Kennett Square, 16; Nottingham, 18 27; Ridley Park,  
25 66; Wayne sab-sch, 43 22; West Grove, 5 00. Clarion—  
Callensburg, 5. Erie—East Greene, 5; Erie Chestnut  
Street, 15 35; — Park (R. L. P., 5), 32 19; Evan-  
burgh, 4; Georgetown, 5; Harmonsburg, 5; Meadville  
Central (sab-sch, 15), 80; Oil City 1st, 48 24; Stone-  
boro, 4; Utica, 10; Warren, 136 44; Waterloo, 3;  
Rev. and Mrs. L. L. Radcliffe, 8. Huntingdon—  
Bedford, 27 60; Birmingham Warrior Mark Chapel,  
52 04; Lower Spruce Creek, 10 26; Spring Creek, 15;  
Spruce Creek, 126 55. Kittanning—Glade Run, 18 90;  
Slate Lick, 30. Lackawanna—Bethany, 3 14; Carbon-  
dale (sab-sch, 6 21), 173 01; Franklin, 1 66; Hawley, 6 22;  
Kingston (Forty Fort sab-sch, 28 06), 71 89; Scranton 1st,  
204; Stella, 15; Towanda 1st, 145 06; Troy, 46 88; Tunkhan-  
nock, 26; Lehigh—Easton Brainerd, 290 50; Reading 1st,  
22; Weatherly Y. P. S. C. E., 3; White Haven, add'l, 3 00.  
Northumberland—Berwick (Jr. Y. P. S. C. E., 2), 78;  
Hartleton, 13 25; Mifflinburg, 12; New Berlin, 16;  
Washington, 44; Watertown, 29 72. Parkersburg—  
Sistersville, 16. Philadelphia—Philadelphia African 1st,  
8; — Covenant, 22; — Evangel, 22; — Green Hill "D," 15;  
— Tabernacle (sab-sch, 26 94), 604 42; — Woodland (Y.  
P. S. C. E., 7 40), 1,148 30; — Wylie Memorial, 40 26.  
Philadelphia North—Bristol, 20 67; Doylestown, 63 67;  
Germantown 1st, 1,000; — Market Square, 157 26; —  
Wakefield, 23 34; Hermon, 50; Jeffersonville Centennial,  
10. Pittsburgh—Cannonburgh 1st, 29; — Central, 14 50;  
Miller's Run, 11; Pittsburgh 1st sab sch, 123 45; — 2d,  
222 55; — East Liberty, 615 44; Shady Side, 117; Wilkins-  
burgh, 117 24. Redstone—Dunbar (sab-sch, 4 50), 34 59;  
Little Redstone, 7 06; McKeesport 1st, 165; Scottdale  
(sab-sch, 20), (Y. P. S. C. E., 7 22), 55; Rowickley,  
6; Smithfield, 2 25. Shenango—Clarksville, 29 03;  
Neshannock, 20; Transfer, 1 69. Washington—East  
Buffalo, 81 50; Frankfort, 16 13; Lower Ten Mile,  
6 40; Washington 3rd (Y. P. S. C. E., 5), 77 02; Waynes-  
burgh, 13; Wheeling 1st (a friend, 26), 77 13. Wellsboro—  
Farmington Y. P. S. C. E., 52 cts.; Tioga, 10 23; Wells-  
boro, 25 42. Westminster—Union sab-sch, 25 25.  
9,005 47

SOUTH DAKOTA.—Aberdeen—Palmer 1st Holland, 10.  
Black Hills—Whitewood (sab-sch, 5), (L. A. Society, 5),  
16; Rev. E. J. Nugent, 10 80. Central Dakota—Boulah,  
2; Huron, 51 53; Okobojo, 2; Westworth, a balance, 65  
cents. Dakota—Good Will, 5; Poplar Creek Agency,  
12 04. Southern Dakota—Germantown, 20.  
129 84

TENNESSEE.—Holston—Jonesboro, 10; Mount Bethel,  
12 75. Kingston—Ft. Cheatham Chapel, 2 24. Union—  
Hebron, 5; Knoxville 2d, 10; Mt. Zion, 5; New Provi-  
dence, 25 12; Shannondale, 15 53.  
99 34

UTAH.—Utah—Manti 1st (sab-sch, 5), 7; Salt Lake City  
2d, 2 25; Spanish Fork and sab-sch, 5.  
15 25  
WASHINGTON.—Olympia—Olympia, 4. Puget Sound—  
Ballard, 5; Ellensburg, 10; Lake Union, 70 cents; North  
Yakima, 15; Seattle Calvary sab-sch, 2 43; White River,  
17. Spokane—Davenport, 2. Walla Walla—Kamiah 2d,  
2.  
56 18

WISCONSIN.—La Crosse—New Amsterdam (sab-sch, 2),  
14. Madison—Lancaster German, 2. Milwaukee—Mil-  
waukee Calvary, 25 66; Racine 1st, in part, 100; Wan-  
keha, 25 33. Winnebago—Winneconne, 6 50.  
171 84

Women's Executive Committee of Home Mis-  
sions..... \$10,460 40

Total from Churches, November, 1893..... \$42,106 30

## LEGATES.

Legacy of Eliza A. Hart, late of Mass., 100;  
Betsey J. Hope, late of Pa., 113 66; Sarah F.  
Cowden, dec'd, late of Columbia, Pa., 260;  
James Woods, dec'd, late of Camp Point,  
Ill., 55..... \$ 549 66

## MISCELLANEOUS.

Rev. J. H. D.  
and Mrs. Eli  
"P," 100; Re  
Mrs. J. C. V  
Nehemiah O  
"a steward,  
memorial, 1  
N. Y., 5; Mrs  
200; "Rev. V  
Goldfield, Ia  
W. A. Bake  
Matterthwa  
H. M., 106;  
"Cash," 150;  
Mr. and Mr  
5; a believer  
Mary B. Cra  
Flory, Kane  
20; "Cash,"  
Iowa, 10; E  
22 75; "M. 1  
J. B. Davidson, Chicago, Ill., 10; Rev. A. Y.  
Taylor, Ill., 25; Interest on Permanent Fund,  
201 50; Interest on Chas. R. Otis' Missionary  
Fund, 15 67; Interest on Fisher Memorial  
Fund, 5; Interest on John C. Green Fund,  
220..... \$ 2,978 62

Total received for Home Missions, November,  
1893..... \$ 45,525 95  
Total receipts for Home Missions from April  
1st, 1893..... 272,008 34  
Amount received during same period last year 226,554 55

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, N. Y.

## RECEIPTS FOR SUSTENTATION, NOVEMBER, 1893.

ILLINOIS.—Rock River—Rock Island Central, 1 00.  
Springfield—Pingah, 1 01; Rev. W. L. Tarbet and wife,  
40 cts. 2 44  
INDIANA.—Ft. Wayne—Ligonier,  
9 76  
KANSAS.—Solomon—Belleville,  
1 00  
MICHIGAN.—Kalamazoo—Plainwell, 60 cts. Lansing—  
Onida, 22 cts. Monroe—Raisin, 2 2 21  
NORTH DAKOTA.—Pembina—Crystal,  
5 00  
WISCONSIN.—Chippewa—Chippewa Falls 1st,  
2 50

Total received for Sustentation, November,  
1893..... \$ 24 61  
Total received for Sustentation from April,  
1893..... 10,570 71

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,  
NOVEMBER, 1893.

Albany—Sand Lake, 12. Binghamton—Windsor, 11.  
Brooklyn—Brooklyn South 2d Street, 50 24. Cayuga—  
Weedsport, 23 29. Champlain—Chazy, 6 21; Rouses  
Point, 2; Peru 1st Cong'l., 4. Geneva—Geneva North,  
50; — 1st, 23 76. Hudson—Nyack 1st, 22 50; Cohecton,  
2; Florida, 26 73. Lyons—Palmyra, 1 06. Nassau—Far  
Rockaway 1st, 17. New York—New York 4th, 23 04.  
Niagara—Lyndonville 1st, 4 75. North River—Freedom  
Plains, 8 06; Poughkeepsie, 4 11. Rochester—Rochester  
St. Peter's, 25 67; East Kendall, 4. Westchester—  
Poundridge, 8.  
Total received for New York Synodical Aid  
Fund, November, 1893..... \$ 341 26  
Total received for New York Synodical Aid  
Fund from April 1, 1893..... 4,165 12

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.



## RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1893.

BALTIMORE.—Baltimore—Baltimore Boundary Avenue, 53 05; —Broadway, 11; —Brown Memorial, 134 71; Elliott City, 12 96; Fallston, 3. *New Castle*—Port Deposit, 13 13; Wilmington Rodney Street, 70 40. *Washington* City—Clifton, 3; Falls Church additional, 2; Hermon, 1; Washington City 1st, 11 40; — 4th additional, 5 23.

279 90

CALIFORNIA.—Benicia—Big Valley, 15; Healdsburg, 4 30. Los Angeles—Los Angeles Grand View, 8 50.

37 80

CATAWBA.—Southern Virginia—Hope, 1; Henry, 1.

2 00

COLORADO.—Pueblo—Alamosa and sab-sch, 6; Colorado Springs 1st, 6 90.

13 90

ILLINOIS.—Alton—Hillsboro additional, 4 50. Bloomington—Bement, 17 76; Bloomington 2d, 100; Champaign, 5; Clinton, 15; Philo, 7. *Cauro*—Tamaroa, 11 25. Chicago—Chicago 4th, 540 89; — Christ Chapel, 19 53; River Forest, 1. *Freeport*—Scales Mound German, 4; Zion German (Schapville), 5. *Ottawa*—Oswego, 7 25. *Peoria*—Delavan, 10; Sparland, 3. *Rock River*—Aashton, 5; Centre, 5 25; Franklin Grove, 3; Princeton, 11 95. *Schuyler*—Carthage, 13 25; Doddsville, 3; Monmouth, 18 77; Prairie City, 10; Warsaw, 3 56. *Springfield*—Jacksonville, 10; Plagah, 1 01.

835 97

INDIANA.—Crawfordsville—Beulah, 3; Newtown, 12; Oxford, 6. *Fort Wayne*—Fort Wayne 1st, 88 75; Huntington, 5. *Indianapolis*—Indianapolis 6th, 10 46. *Logansport*—Logansport Broadway, 28 50; Rensselaer (Y. P. S. C. E.), 3; 19 30. *Muncie*—Wabash, 16 79; Winchester, 12 25. *Vincennes*—Evansville Walnut Street (sab-sch), 10, 50; Vincennes, 13. *White Water*—College Corner, 1; Connersville 1st, 20.

236 04

IOWA.—Cedar Rapids—Mechanicsville, 8; Mount Vernon, 21. *Corning*—Bedford, 17 43. *Des Moines*—Des Moines, Central, 30 37; Grimes, 5. *Fort Dodge*—Coon Rapids, 4 29; Dana, 3 16. *Iowa*—Troy, 2 55. *Iowa City* Summit, 4 68.

96 58

KANSAS.—Emporia—Conway Springs, 2 50. *Highland* Axtel, 8; Baileyville (sab-sch, 2), 6. *Larned*—Canton, 2; Galva, 3; Larned, 4 27. *Neosho*—Kincaid, 3 10; Lone Elm, 2 50; Milliken Memorial, 5 25. *Osborne*—Smith Centre, 3 25. *Solomon*—Minneapolis, 24 38; Union, 2. *Topeka*—Auburn, 4 60; Idana, 3; Kansas City 1st, 24 25; Riley Centre German, 2.

94 00

MICHIGAN.—Detroit—Pontiac (sab-sch, 4 30), 23 13. *Flint*—Cass City, 1 88; Flint additional, 14 19. *Lansing*—Lansing Franklin Street, 9 76; Oneida, 1 98. *Monroe*—Blissfield, 11.

61 94

MINNESOTA.—Mankato—Windom, 5. *St. Paul*—St. Paul House of Hope (sab-sch, 6 25), 112 48. *Winona*—Albert Lea, 16 72.

134 20

MISSOURI.—Kansas City—Creighton, 1; Kansas City 2d, 178 52. *Ozark*—Springfield Calvary, 24 25. *Palmyra*—Moberly (sab-sch, 1 64), 6 94; Unionville, 5 15. *Platte*—Craig, 3; Fairfax, 3; Parkville, 12 47. *St. Louis*—Jonesboro, 3; Ridge Station, 2.

234 33

NEBRASKA.—Omaha—Blair, 1 96; Marietta, 6; Plymouth, 1.

8 96

NEW JERSEY.—Elizabeth—Lamington, 23 50; Plainfield 1st, 46 43; Pluckamin, 7. *Monmouth*—Barnegat, 2; Burlington, 43 06; Freehold, 22 33; South Amboy, 2. *Morris* and *Orange*—Mendham 1st, 26 50; South Orange Trinity, 40. *Newark*—Newark Park, 52 08. *New Brunswick*—Ewing, 10 87; Trenton 2d, 8 53. *Newton*—Beatystown, 3; Hackettstown, 50; Harmony, 5 37; Mansfield 2d, 4.

335 69

NEW YORK.—Albany—Ballston Centre, 4 63; Jefferson, 12; Sand Lake, 5. *Binghamton*—Cortland, 41 98; Waverly, 15. *Boston*—Boston 1st, 20 62. *Brooklyn*—Brooklyn Lafayette Avenue, 328 78; —Throop Avenue, 144. *Buffalo*—Buffalo Westminster, 300; Jamestown, 113 98. *Cayuga*—Ithaca additional, 31; Port Bryon, 7. *Chemung*—Dundee, 6. *Columbia*—Hudson (the Misses Robinson), 20; Hunter, 7 51; Jewett, 23 30. *Geneva*—Seneca, 19. *Hudson*—Florida, 6 75; Unionville, 6. *Long Island*—Betauket, 16 50. *Lyons*—Marion, 5 88; Newark Park 25; Palmyra, 5 42. *Nassau*—Glen Cove, 4; Oyster Bay, 5. *New York*—New York University Place, 709 14. *Niagara*—Niagara Falls (sab-sch, 5 58), 24 62. *North River*—Poughkeepsie, 37 05. *Rochester*—Danville, 12 22; Fowlerville, 1 25. *St. Lawrence*—Hammond, 9; Ox Bow, 8 85; Theresa, 8 10; Waddington Scotch, 33 23. *Steuben*—Canisteo, 28. *Syracuse*—Onondaga Valley, 5; Syracuse Memorial, 13; —Park, 48 36. *Troy*—Cohoes 1st, 33 14. *Utica*—New Hartford, 13; Sauquoit, 8 73. *Westchester*—Peekskill 1st, 63 97.

2,306 96

NORTH DAKOTA.—Pembina—Glasston, 3 15; St. Thomas, 4 65.

7 80

OHIO.—Bellefontaine—Spring Hills, 4 63. *Chillicothe*—Chillicothe 2d, 6 23; —Memorial, 1; Hillsboro, 63 50;

North Fork, 3. *Cincinnati*—Cleveland, 5; Glendale, 30. *Cleveland*—Cleveland South Side, 3 50. *Columbus*—Lancaster, 21. *Dayton*—Bath, 2 50; Dayton Riverdale, 1 50; Franklin, 4; Monroe, 2 50; Osborn, 4; Seven Mile, 6 60. *Huron*—Chicago, 2; Norwalk, 23 49. *Lima*—Rockport, 2 50; Sidney (sab-sch, 5, and Y. P. S. C. E.), 25 41; Van Wert, 6 71. *Mahoning*—Brookfield, 2. *Marion*—Brown, 3 75; Marion, 13. *Maumee*—Toledo Westminster, 35 18. *Portsmouth*—Mount Leigh, 5; Portsmouth 2d, 38 04. *St. Clairsville*—Morristown, 6; New Athens, 8; Washington, 5. *Steubenville*—Bakersville, 3 27; Pleasant Hill, 1 50; Scioto, 4; Steubenville 3d, 5; Yellow Creek, 8. *Wooster*—Fredericksburg, 12. *Zanesville*—Unity, 6 08.

374 88

PENNSYLVANIA.—Allegheny—Beaver, 15; Bridgewater, 20; Glasgow, 1 70; New Salem, 5. *Blairsville*—Irwin sab-sch, 4; Livermore, 3. *Butler*—Concord, 5 63; Harrisville, 4 81; Mount Nebo, 2; New Hope, 2; Pleasant Valley, 3 88. *Carlisle*—Carlisle 2d, 88 63; Chambersburg Central, 14 53; Dauphin, 1; Gettysburg, 62; Great Conewago, 2 85; Lower Marsh Creek, 3 50. *Chester*—Christiana, 4; Nottingham, 4 03; Ridley Park, 10 35. *Clarion*—Beech Woods, 40 70. *Erie*—Cochran, 3; Fairview, 3; Greenville, 33; Sugar Creek, 3. *Memorial*, 3; Utica, 4. *Huntingdon*—Alexandria, 19; Bedford, 11 50. *Huntingdon*, 23 81; Orbitsonia (sab-sch, 63 cts.), 3 97; Shirlersburg, 3 75. *Kittanning*—Kittanning 1st, 43; Grader's Grove, 2 60. *Lackawanna*—Carbondale, 71 58; Langcliffe, 17; Moosic, 23; Sayre, 2 70; Wilkes Barre 1st, 191 58. *Lehigh*—Mountain, 9. *Northumberland*—Beech Creek, 4; Bloomsburg, 23 19; Elysburg, 4; Great Island, 60; Milton, 100; Montoursville, 2 20; Mountain, 1; Sunbury, 38. *Philadelphia*—Philadelphia Calvary, 247 26; —Oxford, 93 07; —Wylie Memorial, 50. *Philadelphia North*—Abington, 51 06; Frankford, 13 30; Germantown 1st, 571 23; Leverington, 13 25; Mount Airy additional, 5. *Pittsburgh*—Highland, 10; Pittsburgh 7th, 2 70; —East Liberty, 59 33; —Shady Side, 55; Riverdale, 25. *Washington*—Frankfort, 6 50; Moundsville, 11; Wheeling 2d, 22 80. *Wellbore*—Wellsboro, 10 23. *Westminster*—Cedar Grove, 5; Chestnut Level, 13 16; New Harmony, 6; York Calvary, 36 68.

2,331 77

SOUTH DAKOTA.—Southern Dakota—Parker, 10.

19 00

UTAH.—Boise—Boise City, 2.

2 00

WASHINGTON.—Olympia—Tacoma Calvary, 3.

3 00

WISCONSIN.—Madison—Kilbourne City, 6 30.

6 30

WISCONSIN.—Racine 1st, 33. *Winnebago*—Marshfield, 11 54.

40 74

From the churches and Sabbath-schools..... \$7,389 37

## FROM INDIVIDUALS.

Mrs. J. M. W. Hunter, New York City, 10; Mrs. H. R. McMichael, Pittsburgh, Pa., 5; Rev. J. H. Blackford, West Fayette, O., 2 73; Elizabeth A. Cummins, Bellaire, O., 20; Through W. S. Wilson, Phila., Pa., 25 cts.; Anna S. Cratty, Bellaire, O., 5; "A Friend," Sidney, N.Y., 5; Mr. and Mrs. J. G. Jenkin, Wyandott, Ohio, 2; Miss Mary E. Work, Erie, Kas., 50 cts.; "H. M.," Newark, N. J., 100; Rev. J. D. Jenkins, Danville, Ill., 5; Rev. W. M. King and wife, Emporia, Kas., 2; Mrs. John Noblit, Phila., Pa., 10; Ronald M. Bates, St. Louis, Mo., 5; A. G. Taylor, Tuscalo, Ill., 15; Mrs. J. S. Atkinson, Hill City, Kas., (in memoriam), 1; L. Burghardt, Washington, D. C., 5; Rev. W. L. Tarbet and wife, Plagah, Ill., 40 cts.; "C. Penna," 6; Mrs. Rev. J. B. Hall, Grand Lodge, Michigan, 1 80; M. R. Alexander, Chambersburg, Pa., 5; Mrs. J. B. Davidson, Chicago, Ill., 3.

\$309 68

Interest from the Permanent Fund..... 7,253 87

Interest on Bank Deposits..... 351 55

For the Current Fund..... \$15,304 47

## PERMANENT FUND.

(Interest only used.)

Legacy (balance) of James Woods, late of Camp Point, Ill., 85; From Newtown Church, Crawfordsville Presbytery, 1..... 86 00

Total for November, 1893..... \$15,390 47

Total Current Fund receipts since April 1, 1893, \$33,356 11

Total Current Fund receipts for same period last year..... \$32,778 99

WILLIAM W. HERBERTON, Treasurer.



## RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1893.

**BALTIMORE.**—*New Castle*—Wilmington 1st, 10 56; —*Central* sab-sch, 35. *Washington City*—Washington City 1st, 6 90; — 4th sab-sch, 5 01; — 15th Street sab-sch, 17. 74 41

**CALIFORNIA.**—*Los Angeles*—Coronado Graham Memorial, 11 50; Glendale sab-sch, 4 30; Pasadena 1st, 30 34; Tustin, 6 10. *Sacramento*—Ione, 2 20. *Stockton*—Clem-ents sab-sch, 12. 56 24

**CATAWBA.**—*Catawba*—Miranda, 4 50. 4 50

**COLORADO.**—*Pueblo*—Colorado Springs 1st, 3 77; Hast-ings sab-sch, 3 70. 6 47

**ILLINOIS.**—*Alton*—Hillsboro, 5 16. *Bloomington*—El Paso sab-sch, 6 36; Piper City, 7 30; Waynesville sab sch, 4 12. *Osiro*—Anna, 6; Ava sab-sch, 3 50. *Chicago*—Chicago Christ Chapel, 34 35; — Jefferson Park, 21 73; River Forest, 25 cents. *Peoria*—Sparland, 3. *Rock River*—Centre, 5. *Schuyler*—Doddsville, 3; Monmouth, 6 26. *Springfield*—Pisgah, 1 51. 106 44

**INDIANA.**—*Crawfordsville*—State Line sab-sch, 6 75. *Fort Wayne*—Columbia City, 23 42; Huntington, 1. *Muncie*—Wabash, 5 66. *New Albany*—Mount Vernon, 4; Utica sab-sch, 5. *White Water*—Rushville ch. and sab-sch, 12. 57 63

**INDIAN TERRITORY.**—*Muscogee*—Muscogee, 5 30. *Oka-homa*—Winnview sab-sch, 1. 6 30

**IOWA.**—*Cedar Rapids*—Blairtown sab-sch, 6 15. *Corn-ing*—Essex sab-sch, 3; Randolph sab-sch, 2 50. *Council Bluffs*—Avoca, 2 30. *Des Moines*—Des Moines Central, 26 10. *Fort Dodge*—Boone sab-sch, 5; Manning sab-sch, 4. 49 55

**KANSAS.**—*Highland*—Baileysville sab-sch, 4. *Neosho*—Humboldt, 3 27; Union, 1. *Solomon*—Hope, 2 10. 10 37

**MICHIGAN.**—*Detroit*—Holly sab-sch, 3. *Flint*—Cass City, 50 cts.; Flint, 5 25; Flushing, 4 31. *Grand Rapids*—Grand Haven, sab-sch, 37 93. *Lake Superior*—Ishpeming sab-sch, 10. *Lansing*—Homer, 5 23; Oneida, 63 cts. *Monroe*—Quincy sab-sch, 1 50; Raisin, 3. *Petoskey*—Alanson sab-sch, 60 cts.; Conway sab-sch, 40 cts. 62 33

**MINNESOTA.**—*Duluth*—Lake Side, 2 37. *Mankato*—Cottonwood sab-sch, 2 75; Jasper, 3 20; Pipestone sab-sch, 5 20. *St. Paul*—Macalester, 1 35; St. Paul House of Hope, 121 18. 141 65

**MISSOURI.**—*Kansas City*—Creighton, 1. *Palmyra*—Brookfield sab-sch, 5 63. *Platte*—Craig, 3. *White River*—Harris Chapel, 60 cts. 10 15

**NEBRASKA.**—*Hastings*—Minden Church and sab-sch, 12. *Omaha*—Omaha Clifton Hill, 1 44; — Westminster, 14 01. 25 05

**NEW JERSEY.**—*Elizabeth*—Pluckamin, 3. *Jersey City*—Passaic sab-sch, 3 59; Weehawken Mission sab-sch, 4 76. *Monmouth*—Burlington (sab-sch, 13 18), 60 43. *Morris and Orange*—Orange Central, 100. *Newark*—Newark 2d, 110 50; — 6th, 10; — Park, 6 24. *New Brunswick*—New Brunswick 1st sab-sch, 45 60; Trenton 2d (sab-sch, 56 23), 67 54. *Newton*—Belvidere 1st, 25; Hackettstown, 15. 454 69

**NEW YORK.**—*Albany*—Galway, 7 73; Gloversville Kings-boro Avenue, 8 75; Pricetown, 5 25. *Binghamton*—Whitney's Point, 5. *Boston*—Boston School sab-sch, 5; Londonderry, 4 60. *Brooklyn*—Brooklyn Abnile Street sab-sch, 22 23. *Cayuga*—Auburn Westminster sab-sch, 5; Cato, 3 33. *Columbia*—Catskill sab-sch, 27 13. *Hudson*—Florida, 2 23. *Long Island*—Water Mill sab-sch, 30. *Nassau*—Glen Wood sab-sch, 3. *Niagara*—Albion sab-sch, 20; Lewiston, 5; North Tonawanda North sab-sch, 11 26. *North River*—Poughkeepsie, 13 35. *St. Lawrence*—Hammond sab-sch, 17; Watertown 1st sab-sch, 14 50. *Syracuse*—East Syracuse, 15; Syracuse Park Central, 24 19. *Troy*—Lansingburgh 1st sab-sch, 24 50; Troy 2d, 23 63. *Utica*—Waterville, 8 50. 323 78

**NORTH DAKOTA.**—*Pembina*—Knox sab-sch, 13. 13 00

**OHIO.**—*Bellfontaine*—Upper Sandusky, 3 60; Urbana, 13 32. *Cleveland*—Cleveland South, 1 40. *Dayton*—Day-

ton Riverdale, 50 cts.; Piqua, 26 50. *Huron*—Chicago, 2. *Maumee*—Toledo Westminster, 12 19. *Steubenville*—Augusta sab-sch, 24 23; Madison, 9; Selo, 4; Steubenville 3d, 20. 117 94

**PENNSYLVANIA.**—*Allegheny*—Allegheny North sab-sch, 84 65; — Providence sab-sch, 15; Beaver 12; Emaworth, 13 50. *Butler*—Butler, 14 68. *Carlisle*—Dauphin, 1; Fay-etteville, 1 65; St. Thomas, 3. *Chester*—Nottingham, 10 61; Ridley Park, 3 45. *Erie*—Utica, 4. *Huntington*—Altoona 2d, 33. *Kittanning*—Glade Run, 11 25; Washing-ton, 10. *Lackawanna*—Mount Pleasant sab-sch, 5 50. *Northumberland*—Bald Eagle and Nittany sab-sch, 5; Elysburgh, 1; Rush Creek, 1 30. *Philadelphia*—Phila-delphia 1st sab-sch, 35; — Bethesda, 16 20; — Cohocraink sab-sch, 9 05; — Wylie Memorial, 3 90. *Philadelphia North*—Carmel sab-sch, 33; Norristown Central sab-sch, 35 25; Thompson Memorial sab-sch, 8. *Pittsburgh*—Crafton, 17 40; Middletown, 7 50; Mingo sab-sch, 13 87; Pittsburgh 7th, 5 30; — East Liberty, 17 95; — Law-renceville, 6 51. *Reistone*—Sewickley, 5. *Shenango*—New Castle 1st sab-sch, 30. *Wellboro*—Covington, 5; Tioiga, 1 93; Wellsboro, 1 50. 483 95

**WASHINGTON.**—*Olympia*—Olympia, 5 90. 5 90

**WISCONSIN.**—*Milwaukee*—Racine 1st, 9. 9 00

Total from Churches, November, 1893.....\$ 1 206 52  
Total from Sabbath-schools, November, 1893... 815 59

Total from Churches and Sabbath-schools, No-  
vember, 1893..... 2,022 11

## MISCELLANEOUS.

Samuel W. Brown, Manayunk, Pa., 300; Fred.  
H. Watkins, Auburn, N. Y., 8 20; Sab-sch No.  
7, Mac Intosh, Ga., 1; Olden sab-sch, Mo., 1 25;  
Olivet Mission sab-sch, Missoula, Montana, 3;  
Slack sab-sch, Wyoming, 5 75; Island Lake  
sab-sch, North Dakota, 2 45; Miss Ann (Con-  
stey, Phila., Pa., 200; Miss Kate O. Wentz,  
Phila., Pa., 300; Clintonville sab-sch, Wiscon-  
sin, 1 50; Miss Georgina Willard, Auburn, N.  
Y., 400; A. W. Strong, Guilford, Ind., 1 27;  
Spring Hill sab-sch, Wyoming, 2; Nabb sab-  
sch, Ind., 5; H. B. Wilson, Georgia, 45 cts;  
Lindsey Union sab-sch, Cal., 1; San Joaquin  
sab-sch, South Dakota, 3; Brushy sab-sch, Mo.,  
37 cts.; W. H. Long, N. C., 1 35; G. G. Mathe-  
son, Minn., 1 30; G. T. Dillard, M. G., 51 cts.;  
E. M. Ellis, Montana, 6 50; Loper sab-sch,  
Mich., 3 50; Bluffs sab-sch, Mich., 3 04; North  
sab-sch, Mich., 1 40; George Ferry, South  
Dakota, 4 56; C. K. Powell, Neb., 2; Clark A.  
Mack, Wis., 6; John Redpath, Mich., 5 02; C.  
McKee, Central, Neb., 5 51; E. S. Ely, Kan-  
sas, 1 75; F. L. Forber, Michigam, 5 25; L. P.  
Berry N. C., 64 cts.; Richard Mayers, S. C.,  
9 23; East Side sab-sch, Russell, Minn., 25 cts.;  
Rev. G. T. Crissman, D. D., and wife, Athens,  
Colo., 5; Mrs. J. B. Atkinson, Hill City, Kas., 1;  
"C. Penna."; Rev. W. L. Tarbet and wife,  
Illa., 60 cts.; Spicer sab-sch Minn., 60 cts.; Fox  
Creek sab-sch, Neb., 6 59; Hope Institute sab-  
sch, Md., 12 02 ..... \$1,430 67

Total receipts, November, 1893..... 3,452 78  
Amount previously acknowledged..... 72,675 93

Total contributions since April 1, 1893..... 76,123 71

C. T. McMULLIN, Treasurer,  
1324 Chestnut Street, Philadelphia, Pa.

## RECEIPTS FOR EDUCATION, NOVEMBER, 1893.

**ATLANTIC.**—*South Florida*—Eustis, 9 47; Tarpon  
Springs 1st, 3 50; Titusville, 3 63. 15 60

**BALTIMORE.**—*Baltimore*—Frederick City, 7; Taney-  
town, 15 27. *New Castle*—Wilmington Central, 73 41.  
*Washington City*—Clifton, 3; Falls Church, 7 50; Her-  
mon, 1; Washington City 1st, 10 40. 116 58

**CALIFORNIA.**—*Benicia*—Big Valley, 15; Lakeport, 8 25.  
*Los Angeles*—Glendale, 2 25; Pomona, 8 75; Riverside  
Arlington, 28 47. *Sacramento*—Sacramento Westmin-  
ster, 8. *San Jose*—Santa Cruz 5 20. 73 92

**COLORADO.**—*Boulder*—Brush, 3. *Denver*—Denver Cap-  
itol Avenue, 14. *Pueblo*—Alamosa, 4 24; Colorado  
Springs 1st, 5 52; Del Norte, 11 40; Monte Vista, 12 55.  
49 83

**ILLINOIS.**—*Alton*—Chester, 4; Collinsville, 23 50.  
*Bloomington*—Champaign, 22; Clinton, 21. *Carro-*  
Coblen, 3 25. *Chicago*—Chicago 4th, 1, 2, 3 77; — Christ  
Chapel, 17 90; — Englewood, 3; River Forest, 3; Wil-  
mington, 7 50. *Freeport*—Belvidere, 10; Elizabethtown, 1 70;  
Freeport 2d, 9; Galena 1st, 23 70; Scales Mound German,  
5; Zion German Schapville, 3. *Ottawa*—Grand Ridge,  
13. *Peoria*—Peoria 1st, 27 43; Sparland, 3; Washington,  
4. *Rock River*—Centre, 5 25; Edgington, 8; Geneseo,  
5 35; Prael, 4; Princeton, 10 20; Rock Island Broadway,  
10 63. *Schuyler*—Fountain Green, 2 50; Monmouth,  
10 46; Prairie City, 6; Quincy 1st, 5; Rushville, 8 26.  
*Springfield*—Greenview, 4 07; Pisgah, 1 51. 1,451 11

**INDIANA.**—*Fort Wayne*—Fort Wayne 1st, 37 60; Hunt-



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In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Requests or Devises for the

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Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

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Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

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N. B.—Real Estate devised by will should be carefully described.

256  
Vol. XV.

MARCH, 1894.

No. 87.

# THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA.



HENRY A. NELSON, D.D., EDITOR.

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In order to make the paper more helpful and attractive than ever to its patrons, and to induce new subscribers to start their subscriptions at once, the following new features will be introduced:

I. A corps of editorial contributors has been secured, who will contribute articles of timely interest on the vital questions of the day. The names of these contributors are as follows:

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- Rev. Willis G. Craig, D.D., LL.D.
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- Rev. Byron Sunderland, D.D.
- Rev. B. B. Warfield, D.D., LL.D.
- E. D. Warfield, LL.D.

II. The Sabbath-school page will be conducted by Rev. E. Morris Fergusson, General Secretary of the New Jersey State Sunday School Association. The notes on the International Lessons will be prepared by Rev. Henry T. Scholl, of Big Flats, N. Y.

III. Correspondents have been arranged for in New York and Brooklyn, Washington, Pittsburgh, Cincinnati, Chicago, San Francisco, etc.

IV. The Christian Endeavor page, will be conducted as heretofore by Rev. A. W. Spooner, Pastor of the First Presbyterian Church, of Camden, New Jersey.

Subscriptions may begin at any time.

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# THE CHURCH AT HOME AND ABROAD.

MARCH, 1894.

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1894.

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# THE CHURCH AT HOME AND ABROAD.

MARCH, 1894.

## INDIANA.

DOUGLAS P. PUTNAM, D. D.

The topography of the State of Indiana differs greatly from that of the regions from which most of its early settlers came. There is not a mountain and scarcely a good sized hill in the State. Probably the highest elevations are not more than six hundred feet above the general level. For the most part the face of the country is a succession of exceedingly fertile valleys, flat plains, swamp lands and earth undulations, with something that might be called hills along our southern and portions of our western borders. The swamp lands are confined to the north-western portion of the State, reaching back from the shores of Lake Michigan where the earth had to be spread out to make room for Chicago, some of whose suburbs have already spilled over into our State. Much of these swamp lands has been reclaimed by drainage and forms the finest of pasture and meadow lands. The rest of the State for the most part was originally heavily wooded with the finest of timber, walnut, oak, sugar-maple, beech, sycamore and hickory abounding everywhere.

The mineral resources of the State consist largely of coal, building stone and natural gas. The famous "block coal" (so named because of the form in which it comes from the mines) to be found in such great abundance in the westerly middle portions of the State, is said to be superior even to charcoal for smelting purposes. A very fine quality of lime and brown sand stone for building purposes is to be found in quarries of almost limitless capacity.

The development of the natural gas during the past ten years has worked wonders in our

manufacturing interests and in numerous instances has changed the centres of population and the channels of trade. Millions of dollars have been invested in gas enterprises, and notwithstanding numerous legal battles to prevent it, pipe lines have been laid to Chicago to supply the people of that great city with the finest fuel on earth. The gas field of this State includes the whole of ten counties and portions of ten other counties, all lying in an irregular crescent shape, some distance in an easterly and north-easterly direction from Indianapolis, and is possibly equal in extent to a fifth of the whole area of the State. While the gas supply in some portions of this field seems to be temporarily exhausted, yet in other portions wells are being constantly opened. This gas is usually found at a depth of about four to nine hundred feet and shows a pressure of from three to six hundred pounds to the square inch. A gas well on fire, under full pressure, forms one of the greatest shows on earth. The roar, the smell, and the heat are fearful.

The population centre of the United States has been within our borders for some years and is now not far from Columbus. Our more than two million people are like the rest of the nation—reasonably homogeneous. We are from everywhere, though we have no especially large foreign population. The first settlement was made by the French traders at Vincennes and Corydon as early as 1702. These points, however, were not continuously occupied. The first permanent settlements came at the points named and at other places along the Ohio River, as

Madison, Lawrenceburgh, Jeffersonville, and like places, where immigrants began to make their homes in goodly numbers between 1790 and 1800. Most of these came from Virginia, Kentucky and North Carolina, with a few from Pennsylvania, but almost none from New England till a full third of a century later.

The ordinance passed by Congress in 1787 establishing the Government of the great "North-west Territory" provided that not more than five States should ever be formed out of the territory which under this title had been ceded from the British Dominion to the United States, and which may also be said to have been quit-claimed to the General Government by the State of Virginia, whose right of title by conquest was thus recognized. Eventually this territory became the five States of Ohio, Indiana, Michigan, Illinois and Wisconsin, named in the order in which they were admitted to the Union. This ordinance of 1787 was remarkable in more respects than one. It declared, among other things, that "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." It is interesting to note that the character thus early sought to be placed upon the institutions of this region has not been forgotten. "Religion, morality and knowledge," may be said to lie as the very foundation of the happiness and good order of these five States.

The class which graduated at Dartmouth College in 1826, during its course, had five members who were destined to have large influence in shaping the affairs of the Central West, especially in Ohio and Indiana. Their names were D. Howe Allen, Salmon P. Chase, Edmund O. Hovey, Henry Little, and Caleb Mills—a quintette who in later years in theology, in statesmanship, in education and in evangelization did great things for this region. Dr. Allen and Governor Chase made Ohio their home and need not here be further referred to. Of the three who came to Indiana and for nearly half a century wrought side by side in behalf of their fellowmen, each supplemented the others to a

remarkable degree. A proper history of the State must make prominent mention of their personal lives. From 1833 to the time of his death in 1882, Dr. Henry Little was identified with revivals and home missionary operations all over the State. After his almost completed half century of labor he was mourned everywhere as "the Patriarch of two Synods." He has four sons and a grandson in the Presbyterian ministry, with another grandson already making fame as an educator in one of the prominent universities of the nation and a third grandson in theological training for the ministry, while numerous lads and youths of this godly parentage have yet to have the path of life marked out for them.

The second of these three men who came to Indiana from New England, Prof. E. O. Hovey, was possibly more scholastic and less of the people than either of his classmates. Nevertheless he had large influence upon the student character of Wabash College for more than a generation as well as upon many minds throughout the State.

Of the three, however, Prof. Caleb Mills undoubtedly left the most direct impress upon the affairs of the State. In Barnard's "American Journal of Education, International Series 1881," is a paper on "Caleb Mills and Indiana Common Schools" which is full of interesting reminiscences. After his graduation at Dartmouth and pending his half completed theological course at Andover, Mr. Mills spent two years in traveling through Indiana and parts of Kentucky, "on an agency for Sabbath-schools." This gave him a large insight into the needs of the region, and letters written during his last year at Andover indicate that he had already planned what was afterwards termed his "common school campaign in Indiana." He left New England in September, 1833, and after a tedious journey of six weeks—the same journey can now be made in thirty-six hours—reached Crawfordsville with his bride November 8, and on December 8, 1833, organized the first classes of Wabash College with twelve young men. The condition of the public schools of the State at this time was characterized as "shameful" and

WARREN COLLEGE, CRAWFORDSVILLE, IND.

"alarming." It was said: "Only about one child in eight, between five and fifteen, is able to read!" "The common schools and competent teachers are few."

Such facts as these were working in the mind of the young Wabash professor, so recently from New England, and upon the meeting of the Legislature in 1846, on December 7, there was laid upon the desk of each member the first of a series of six annual messages on the subject of Free Schools, addressed to the Legislators and signed "One of the People." This was afterwards described as "a noble message, packed with startling facts, spiced with humor, and everywhere grand with common sense." This "One of the People" was Prof. Caleb Mills, and such was the effect of this first message that eight days after its appearance Gov. Whitcomb made good the defect of his own annual message which had been pointed out by sending a special message to the Legislature on the subject referred to.

These annual messages from "One of the People" came to be looked for, and possibly were as influential on the subject treated of as the official messages of the Governor. Of the last of these, which appeared in 1852, 5,000 copies were printed by order of the Legislature for free distribution, and these messages ceased to appear only when the State had adopted a new Constitution and a School law had been framed and put into operation resulting in one of the very best public school systems to be found in the nation. The report of the Superintendent of Public Instruction for the year 1898 shows that 13,557 public school teachers were employed last year in this State, a little more than half of whom were women. This report shows that we have "9,737 school houses in the State, 88 of which are built of stone, 4,076 of brick, 5,564 of frame and 9 of logs." The "total of interest-bearing school fund of the State is \$10,086,009.33." This is the first time that the amount of interest-bearing funds has exceeded ten million. The total amount of money expended upon the public schools of the State for all purposes last year was \$4,556,205.66. Surely the Hoosier School-master has become a wisely extravagant fellow.

Reference has been made to the founding of Wabash College. This was determined upon "at a three days' meeting of several almost penniless home missionaries with a few elders of the Presbyterian Church at Crawfordsville" on November 12, 1832. These ministers were the two brothers, James and John S. Thomson, Edmund O. Hovey, James A. Carnahan, and John M. Ellis. On the last day of their meeting these five men "proceeded in a body to the intended location, in the primeval forest, and there kneeling in the snow, dedicated the grounds to the Father, the Son and the Holy Ghost for a Christian college." It would be a peculiar pleasure, did space permit, to refer in detail to the lives of the three godly men who have done such noble work as the Presidents of Wabash College. The first was Rev. Elihu W. Baldwin, D.D., and the second Rev. Charles White, D.D., whose combined terms of office covered twenty-six years. These both died while at the head of this institution, honored and beloved by all. Rev. Joseph F. Tuttle, D.D., LL.D., my own revered instructor, came next, and after thirty full years of a most successful administration, he gave up the Presidency two years ago and now in the brightness of his seventy-fifth year he enjoys the friendship of all, dwelling still in his own hospitable home under the shadow of the old college campus, whose trees and walks he loves so well. The present President, Dr. George S. Burroughs, is ably taking up the work of his predecessors.

It is noteworthy that the land on which Wabash was first located was given to the College by the same Presbyterian Elder, Williamson Dunn, who some years before had given the first land for a similar purpose at Hanover, Indiana, for the founding of "Hanover Academy," which afterwards through several legal transmutations became and is now Hanover College. The first beginnings of Hanover College can be traced back to January 1, 1827, when Rev. John Finley Crowe was pastor of a Presbyterian church in the midst of a strong Scotch-Irish neighborhood which had settled among the beautifully wooded hills on the banks of the Ohio

river. On this date Mr. Crowe opened a school for the "higher instruction" of young men in the building of his church with six students. Two years later on January 6, 1829, "The Hanover Academy" was incorporated by act of the State Legislature, with the following named trustees: John Finley Crowe, James H. Johnson, Williamson Dunn, George Logan, John M. Dickey, Samuel G. Lowry, Samuel Smock, William Reed, Samuel Gregg and Jeremiah Sullivan. The same year a "Theological Department" was established by the Academy trustees under resolution of the Synod, and Rev. John Matthews, D.D., of Shepherdstown, Va., was called to "the chair of theology." This arrangement was continued until 1840, when the "Theological Department" was removed to New Albany and afterwards was transported to Chicago, where its splendid historical and legal successor, now flourishes as "McCormick Theological Seminary."

Hanover College proper dates its history from January 1, 1833, when an act of the Legislature changed its charter from that of an Academy to that of a College. Some ten years afterwards, (A. D. 1844), through the great influence of Rev. Dr. McMaster, this was again changed by legal enactment to a "University" to be located at Madison. All parties were not satisfied with this change of base, and the University at Madison not proving a success, Hanover College was back again at home on its own hills before the end of the year, and there its life and usefulness has been uninterrupted ever since.

Rev. Daniel W. Fisher, D.D., its tenth President has held that office since 1880 with usefulness and honor. No man stands higher than he for personal character and real worth.

Besides these two institutions the Presbyterian Church now has under its care an institution for the higher education of women at Terre Haute. "Coates College" was established only a few years ago by the bequest of the Christian woman whose name it bears. The citizens of Terre Haute have taken great interest in this "College for Women." It is recommended by the Synod and has been assisted by the Board of Aid for Colleges.

The aim is to develop there an institution for women which shall be equal to any in the East.

The present outlook of the Presbyterian Church in Indiana is more hopeful and expectant than for some years, simply because of the increased activity of the ministers and the greater liberality of the people. We are now in the fourth year of our synodical plan of self sustentation for home missions. When this scheme was set on foot some four years ago our mission churches were drawing annually from the Board of Home Missions in New York over six thousand dollars, and our churches were contributing to the same Board less than four thousand. We aimed at once at self-support and to this end determined to raise at least twenty-five cents per member through the whole State. The effort was a success from the start, largely through the increased activity and direct control of the Presbyterial committees co-operating with the Synodical committee. In the fall of 1893 it was found that over eleven thousand dollars had been raised in the State for home mission purposes during the synodical year, so that we had cared for our own churches better than ever before and had also contributed something to the treasury of the Board in New York.

A still further new departure was inaugurated this year by the employment of a Synodical Superintendent and a number of evangelists.

The other religious denominations are well represented in the State. The Methodist Episcopal Church, with its more than fifteen hundred churches, leads all the rest as to the number of churches and church members, having more than twice as many of each as any other denomination, while the Christian (or Disciple) Church has the largest number of ministers and stands second in churches and church members. Next come the Baptist and the Lutherans, while the United Brethren compete with us Presbyterians for the fifth position as to number of churches and church members. The Roman Catholics with their 266 churches fall below any one of the above six denominations in the number of their churches.

## WHAT HATH GOD WROUGHT IN INDIA?

GEO. F. PENTECOST, D. D.

In my last paper I mentioned some of the difficulties, (not discouragements), apparent and real, in connection with mission work in India. In this I propose to mention some of the encouragements, and recount some of the triumphs of the gospel in that wonderland of the East.

## ENCOURAGEMENTS.

1. The very first encouragement we have in connection with our mission work in India and in all other lands is had from the Word of God itself. I mention this because there is a tendency in some quarters to discuss the question of missionary success or failure from statistics only and from what we can see with our eyes and hear with our ears on the field. One of the most inspiring passages of Scripture to me, while in India, was the second psalm. "Why do the heathen rage and the people imagine a vain thing?" Why do all sorts and conditions of people and powers take counsel together against Christ and his cause? Why do they form plans and combinations for resisting the "cords of love and the bands of a man," with which God is seeking to draw them to himself, and propose to break them asunder and cast them from them? How vain and foolish such imaginations, combinations and plans are! "He that sitteth in the heavens shall laugh." In spite of all God *has* set his King on his holy hill; he has published his *decree*, and given to Christ the heathen for his inheritance and the uttermost parts of the earth for his possession. It is true that this psalm has its first meaning and fulfillment in the coming of Christ. He came, and in spite of the rage of men and the counsels of rulers and kings; yea, in spite of the death which they doomed him to and with wicked hands brought about, God laughed at them and raised up Christ and set him on high. In spite of the fact that the same rage of men and combination of world forces were invoked to prevent the spread of the gospel in the first age of Christianity, the "decree of God" concerning the heathen was so far accomplished. Though men and devils sought to destroy the early

Church by sowing tares and disseminating all kinds of evil leaven, until heathenism invaded the Church and smothered it in an almost death-like sleep, God raised up men with the spirit of Christ in them, and delivered his Church from the power of the darkness of the middle ages and sent her on her way rejoicing. Though centuries passed before the Church really awakened to the fact that her commission was to "all nations," the trumpet call was at last blown by the "consecrated cobbler" and away went the gospel at a bound to India. Though he found no place for the sole of his foot in Bengal, and was banished by the representatives of the British government, whose king was "by the grace of God the defender of the faith" (save the mark), he was taken in at the inn prepared afore for his reception by the Danish colony in India. So have I read and reread that blessed psalm in the light of God's interpretation of it in connection with the advent and resurrection of Christ, the early triumph of the apostles, the work of the reformers of the fifteenth century, and the beginning of the modern missionary movement as apostled by Carey. Is there any room for discouragement while that psalm remains to us?

## GOD'S SURE WORD.

Again I read: "My word shall not return unto me void, but shall accomplish that which I please and prosper in the thing whereto I sent it." Did not Jesus say to his disciples: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations?" Has the word returned void in this respect? Lo; after nineteen centuries the witnesses have gone abroad, crossing seas and mountains, penetrating jungles and vast tracts of deadly country, with the light of God's word in their hands. The nations have heard the word. And that word shall draw out a people for the Lord from among all the people whereto he has sent it. *How God does fulfill his word!* Did not Jesus bid us "go into all the world and preach the gospel," and did he not promise to be with us "to the end of the age?" Has he failed in giving

power to fulfill this his last command? Surely no missionary who goes forth, no church which sends the missionary forth, can be discouraged in the face of whatever difficulties may arise with this and hundred other promises like them, burning in his heart. I used to read these words to the English speaking native gentlemen of India and show them how through the ages God had fulfilled them in spite of the raging of the heathen, the vain imagining of the people, and the counsels of rulers and kings of the earth; and then say to them quietly: "Gentlemen, you might as well surrender to the blessed Son; for surrender or be broken to pieces you certainly will. How can you fight against God? Why will you strive against the love which brought salvation to us and who now brings it to you? Why will you voluntarily become the laughing stock of God?"

#### THEIR RESPONSE.

Again and again they have come to me to see these and other words written in God's book, and to be told how they had been fulfilled in other countries; and then have heard them say: "*It must be so.*" An old Hindu gentleman said to me one day after having been to hear me preach: "I am not a Christian but a Hindu. I shall never be a Christian but shall die a Hindu; but I have no doubt my grandchildren will all become Christians. We see that Christianity has come to our land and that it is certain to triumph over all our people. Come to my country and explain all these things to us for we ought to be intelligent about the religion of Christ which is sure to prevail. I will gather all the chief men of my country and you shall explain all things to us. So has God's word impressed hundreds and thousands who will not themselves abandon the religion of their fathers.

2. *The past successes of the gospel.* We are apt to forget that the triumphs of Christianity have been always amongst the heathen. Who are we who are now sending the gospel back to the East, whence it came to us? We forget that we are only the great grandchildren of heathen parents. Our forefathers

from Greece to Great Britain were the worshipers of idols, the practitioners of all the debasing rites of heathenism. The gospel which some tell us can never subdue the remaining heathen nations has met the most powerful, the most learned, the most cultivated as well as the rudest, the most savage and most superstitiously debased people of all the western world, and brought them all under its gentle and life giving sway. Where are the temples of Greece and Rome, and where their "gods many and lords many?" Where are Woden and Thor of the wild Germanic people, and those of the British isles? They are but historical memories, and we their children and grandchildren are now missionaries to other lands. How shall we read history, especially the history of Christianity in its conflict with heathenism, and then be discouraged in respect of the nations yet unevangelized?

3. *The present successes of the gospel in heathen lands.* We cannot refrain from tears of joy and gladness and shouts of victory when we survey the present condition of our missionary enterprise. Close upon three millions in India to-day; nearing the hundred thousand in China; multitudes coming in from among the Japanese; hundreds of Christian churches in Burmah where there was not one Christian when Judson went there within the memory of men, among whom a whole nation (the Karens) are themselves become a self-supporting Christian people and vigorously at work pressing an aggressive evangelism among the surrounding people. Even dark Africa is beginning to show her wilderness rejoicing and blossoming as the rose—the effect of the gospel. The cannibal isles of the sea are bowing to Christ as the Scriptures have foretold. Into more than three hundred languages and dialects has the Gospel been translated and the people are eagerly reading the word of God in their own tongue. The miracle of Pentecost is being perpetuated and extended among all nations and tongues. Why! take India alone, and we find more converts to Christianity there in this first century of our missionary work than the apostles and early Christians

gathered during the first century of the Christian era. The power that was with them is with us, and not minished one iota. Can we be discouraged with such present results as these before us? Is it not sinful and unbelieving wickedness for us to allow so much as the word discouragement to be named amongst us. I have talked with the early Presbyterian missionaries, who before the mutiny encamped on the borders of the Punjab waiting for an opening that they might go in with the word of life. Forty years ago when Newton and Forman entered the Punjab from Amritsa there was not a native Christian—certainly not a native Christian congregation in all the land. Now there are many thousands of communicants, and in Lahore one of the finest Christian colleges in all the land, and the whole people, high and low eager to hear the gospel. For weeks together I have stood amidst near a thousand of the flower of the land and preached the word of God to the Punjabis in the English tongue, and seen them bowed even to tears, as they have listened; and have had them courteously entreat me to come again to them. What the Presbyterians have done in the Punjab, the English Church and the Methodist have duplicated; and this is practically true of every district in India—in Bengal; in Madras; in the North-west Provinces; in Bombay presidency; and in Central and Southern India. We are accustomed to think of India as being wholly under the political dominion of Great Britain; indeed, it is her chief and most valued dependency; but England is not so surely empired in India as is the Kingdom of God. Indeed, the strength of the British Empire is not in her two hundred and fifty thousand soldiers constantly under arms, but in the gospel rooted in the hearts of half a million communicants in Protestant Christian churches, and five times that many men and women who have been won away from Hinduism and Mohammedism and who form the Christian community in India—the triumphant minority which is sure to determine the destiny of that land of three hundred millions of souls. This is but a bird's eye glance of the present success of the gospel in India.

I have told the story several times in print and in public speech. It is, however, good enough to tell again, and so I tell it now to the readers of the *CHURCH AT HOME AND ABROAD*. I was on one occasion the guest of the noble Viceroy of India, who showed me every courtesy and kindness, and made my way open to reach all classes of people in India, himself being on several occasions, with a part of his household, among my audience. In the course of conversation he said to me, for substance:

"Is not the missionary undertaking in India a rather discouraging one? You can scarcely expect ever to get possession of this vast empire of Hindas and Mohommedans, especially with the very small force at your command."

To which I replied, in substance: "My Lord, do you really ever expect to get possession of this vast Indian Peninsula with its three hundred millions of people, for your Queen and your country?"

"Why, sir, I do not quite understand you. We are already in possession of it and have been practically so for a hundred years, and actually so since the government of Her Majesty took over the land from the East India Company."

"But, my Lord, are you able to hold it, now that you are in possession; and do you ever expect to persuade these Indian people to come to love British rule and as a matter of choice accept their present subjection to the Empress of India?"

"As to that," said his Lordship, "we have no doubt. We are in possession of the land. The vast public works which we have accomplished and which are in progress, are hostages for the future. Besides we have a military power in India consisting of 60,000 British troops, with a native auxiliary contingent of 250,000 more, all officered by British soldiers. With these we could hold India even if the country was hostile to us, which it is not. The Indian people know very well that the British government is a beneficent one; that British rule has vastly benefited their country; that it has given them peace and prosperity and that it is a permanent protection to them from



their own internecine wars; and that altogether they have prospered as a people more during our rule than in all their previous history."

"Still," I replied, "I have heard it said that you are not more than a hundred thousand Englishmen all told in India, and that if the native population could surround you and then each one of them stoop down and gather a handful of earth and cast it with one movement upon you they would bury the lot of you ten feet under ground."

At which his Lordship laughed, and said: "We are not afraid. We have got possession of the land and we intend to keep it. Not alone for our own sake but for theirs; for we esteem it that Providence has given us this land to rule it for the benefit of the people. But what has all this to do with the question of your success as Christian missionaries in India?"

"Well, my Lord," I made answer, "I only wanted you to furnish me with an illustration. You have asked me if I did not consider the conquest of India for Christ a hopeless, or at least a discouraging enterprise. My answer to that is: *We have already conquered India.* A hundred years ago William Carey with two companions came to this land. The Old Company banished them from Bengal. The Danes took them in and gave them protection at Sarampoor. After about twelve years Carey baptized his first convert, Chrisna Pall, a Brahmin pundit. There and then India was won for Christ. As surely as William the Norman Conqueror won England at Hastings, so did William the Missionary Conqueror win India when he baptized the Brahmin pundit at Sarampoor. The Norman, so it is said, built a castle at Hastings and from thence proceeded to march into the interior. Wherever he fought and won a battle he built a castle and left a garrison to hold the land. He was years in subduing England but his conquest was assured from the time he beat Harold yonder by the sea. So it is with us. We fought our battle of Hastings at Sarampoor. We built there a missionary fortress. Since that time we have been marching inland. In these hundred years near a million converts have been bap-

tized. Missionary bungalows (our missionary castles) have sprung up all over the land. From the Himalayas to the Cape and from Bengal to Bombay, and from Madras to the Punjab, the armies of Christ have marched, and conquered as they have marched. You hold India for your queen by 60,000 British soldiers with a contingent of 250,000 native troops officered by Englishmen. You have added to your strength by your vast public works, and you point me to your splendid government buildings at Calcutta, at Madras, at Bombay, at Allahabad, at Lahore and at Simla, and you say these are our hostages for the future. I point you to 500,000 Christian communicants gathered into Christian congregations; to thousands of church buildings; to splendid schools and colleges without which even you could not carry on your educational work; to a contingent Christian population of more than two millions more; to the beneficent and benevolent missionary and philanthropic work of the Church of Christ; to the favor which the missionary has with the common people everywhere, and I say these are *our* hostages for the future. We are in possession of India; we have already conquered the land, though we have not yet subdued it, but we are doing that very fast. The British rule may come to an end in India, either by the overpowering force of Russia or of China some day, or by an uprising of the native people demanding independence and the right of ruling their own country. I do not know, and I trust the day may be far distant when any other power than England shall rule in India. But of this I am certain, whether England loses her empire or holds it, the Kingdom of Christ will never be overthrown in India. It came to India and established itself without the help, nay, in spite of the opposition of the British rulers; it will continue to hold spiritual sway here without political help and in spite of all possible political opposition. Your Lordship looks to your soldiers and your good political work to make you secure in India. I venture to suggest that your strongest ally is Christianity. I do not believe that you could import bayonets enough into India to hold the country if it were not for the silent and, by your states-

men, unrecognized power of the gospel. The missionaries in India led the way in education which you have felt it necessary to follow. The missionaries have led the way in great philanthropic enterprises which in a way you have followed. The missionaries have created a moral atmosphere in India which makes it possible for Englishmen to live in the land without becoming wholly Brahmanized and heathenized. You have only to compare the moral condition of the English community in India to-day with what it was in the days of the Company's rule to note what a power Christianity exerts even when it is not recognized. I think it is plain to all students of history that India was saved to England by the wise and heroic policy of the rulers of the Punjab. All the world knows that it was the inspiration of Christianity which guided the Lawrences, the Edwardses and their conferees. It was the Christian policy of Canning which saved the British forces from becoming as bloodthirsty as cruel and devilish as their heathen enemies. In a word it was the hand of God and not the political wisdom or power of England which has given you this land."

I have reason to believe that my statements were all true and that they impressed, not a little, the wide and fair-minded man who rules India to-day.

What are we to conclude from this bird's eye view of the situation? Simply that from the day Carey entered the land the progress of Christianity has been unchecked. In the last fifty years its march has been victorious all along the line. Here and there certain mission stations have seemed to be less successful than others; but little or no ground once possessed has been abandoned. Many districts which for years seemed not to be fruitful in results have in these last years returned a larger harvest than some of the more prosperous ones at the beginning. This is notably true of the American Baptist missions in the south of India, where whole populations have been almost entirely brought under the power of the gospel and thousands upon thousands have been actually converted and baptized. In places the seed seems to have sprung up quickly, while in other parts of the field it

has lain long in the ground; but when it did germinate the harvest has been mighty.

The habit of studying particular reports apart from a whole survey of the field has led some of our friends to believe that there has been little or no progress made. Whereas a full survey of the land shows an enormous return for the labor expended. In the last census of the United States there were some cities and even whole states where the increase in population was nil; some where it was scarcely perceptible; and in some there had even been a loss. If we should judge of the population of our country by these particular centres, we should be compelled to believe that we are making no progress at all, or none worth mentioning. On the other hand the grand total from the whole country shows enormous strides in population. We must so study the mission fields in India and other countries.

It is a matter of some patriotic pride that our own American missions and missionaries are among the very best and most successful. The Presbyterians in the Punjab, the Methodists all over the land, the Congregationalists in Bombay, the Baptists in Madras and the South, not to speak of their splendid missions in Burma; the Dutch Reformed missions in Madras, and other smaller missions of our countrymen, are all aggressive and successful; some indeed in a more marked degree than others; but all are doing noble and encouraging work. I am perfectly sure that all things considered the missions in India are more successful in the mere fact of making converts than are the ministers of the gospel and the churches at home. That is, taking the preparedness of the soil, the number and strength of the forces employed, the results in conversion are larger among the Hindus and Mohammedans than among our own people. There are many churches in New England and in other States which do not report an average of more than three and four conversions during the year. Yet there is scarce a mission station in all India that does not show better and larger results, and yet our missionaries are far weaker handed, and their resources are far less than on the home fields.

## A DAY WITH CONFUCIUS.

REV. J. H. LAUGHLIN, TSI-NING-CHOW, CHINA.

[Time—October 28, 1893. Place—Kü-fu, a city of Shantung Province, 480 miles southwest of the port of Chefoo.]

Preparation for the day was made by a call the evening previous upon the representative of the present head of the Confucian family. The head himself is far too high in the air to receive the calls of ordinary mortals. He is the only example of an hereditary aristocracy in China; for since the tardy honors began to be paid to his illustrious ancestor the eldest son of each successive generation has been handsomely supported by royal beneficence and honored by the nation next to the emperor himself. Seventy-six generations have come into the world since Confucius went out, and still these emoluments and honors continue.

The present recipient is only twenty-one years of age; his relative, who represents him to the world, and who wears a button of the third rank, sixty. A relative of the latter, Mr. Tsai, over seventy years of age, was of our party, fortunately, and through him we secured one of the great man's servants to conduct us through the temple and cemetery next day. This was the preparation referred to above. It saved us from the wrangling and rapacity of the various gatekeepers, and made our entire bill fifty cents instead of some two or three dollars which without him would have been exacted.

On the date mentioned, after a breakfast of *chou* and *mo mo*—the former a mixture of beans, bean-curd and onions, the latter a kind of steamed bread—we started for the temple.

Ten, or more, acres of ground surrounded by a high wall, the latter broken by several immense gateways; within, hundreds of cedars, of all ages, set in exact rows, but leaning in every variety of angle; cross-walls making several enclosures; well-laid bricks paving the entire grounds; a series of halls, some larger, some smaller—all together make up the temple of Confucius.

Into the most sacred enclosure of all we are admitted by a gateway of imposing dimensions. A beautiful court it is with its flanking on both sides of four hundred feet of buildings containing nothing but the tablets

of the sage's illustrious disciples, even down to the present dynasty; with its pavilions scattered here and there protecting some monumental stone, or bronze bell, or other valued memorial; with its great halls of rich carving and painting, contrasting strikingly with the somber green of the cedars. Twelve stone steps lead up to a platform, one hundred and fifty feet (perhaps) square, surrounded by a handsomely carved stone fence. On this platform stands the main hall, or temple. Great stone pillars, dragon-carved, deeply and delicately, line the narrow porch. Above, though entirely according to Chinese ideas of architecture, the great building, brilliant in gilt, vermilion, and occasionally other cheerful tints, rears itself with fine effect. A broad strip of netting runs around the deep cornices to protect from the roosting and nesting of birds. Inside we find the lofty roof supported by some twenty pillars, each the uncarved trunk of a single tree, so thick that the hands of two men cannot be clasped while the arms to which they belong embrace it, and each shining from base to chapter in bright vermilion.

Just opposite the spacious door sits Confucius—a colossal figure in official cap and gown. The likeness is supposed to be accurate. If so, it cannot be for his good looks that he is honored. For, say the Chinese, while most people are faulty in one or more of the principal features, Confucius is so in the entire seven. That is to say, his mouth is disfigured by two projecting lower teeth, his two nostrils are too conspicuous, his two eyes show too much white, and his two ears are of bad shape. At a little distance on either side sit, in the order of their celebrity, figures of his chief disciples.

Other halls, not so large, contain a figure of his father, tablets of his wife and mother, the principal events of his life engraved upon one hundred and twenty tables of stone, and a collection of the musical instruments used in his age. From these and other sources of information we infer that in the musical art

the ancient Chinese were more cultured than the modern, which, by the way, is not saying much.

Standing here the thought occurs to us, well, that four hundred years that our fellow-countrymen at home are making such a fuss over is but a paltry piece of time after all. This temple, though renewed often, was built one thousand years ago; here is the well from which the sage drank two thousand, five hundred years ago, beside it a stone preserving in well-carved characters the record of it, and of his profound poverty at that time when his elbow was his only pillow.

Here, too, within a foot or two of one another, are three generations of trees. The grandfather lies prone on the ground, was lying there, knotty and gnarled, sixty years ago when Mr. Tsai made his first visit to the spot. The father stands upright, a robust, stately tree. The grandson—a youth of perhaps ten summers—stands close beside. Here, too, still abides the gnarled root of a tree planted by Confucius' own hand. From it a flourishing tree has sprung. And here, too, most impressive of all, are carved memorial stones which have come down from the dynasty of Han, contemporaneous with our Lord.

Time has laid his destroying hand heavily upon them, yet many of the characters still stand out distinctly.

In the afternoon we visited the Confucian cemetery. It lies a half mile to the north of the city. Two rows of aged cedars, said to be a thousand in a row, border the broad avenue which leads thereto. The great teacher's descendants now number six thousand or seven thousand families, all of whom have a right to burial in the sacred graveyard. Consequently it is large—larger than the city itself. But the most sacred court is walled off from the rest. In it sleep only three bodies—grandson, son, Confucius himself.

The graves are alike, large mounds—almost hills—covered with untrained shrubbery, grasses, flowers, and even large trees; while before each is a plain stone containing only enough characters to indicate who lies there.

One standing by these silent mounds, under the autumn-tinted trees, cannot escape the impression that here lies one of earth's greatest. His honors came tardily, but how great at the last! Reared in poverty, rejected and persecuted through life, he has reaped posthumous honors such as no other mortal that ever lived. He receives veneration from every Chinaman living. The people will laugh with you at the folly of worshipping images of earth, wood, and stone, but a disparaging reference to Confucius sets them bristling at once. Every school boy in the empire pays him worship, the literary class are his devoted slaves, the anniversary of his death is kept sacred, in every city is a temple to his honor alone. Emperors vie with one another in paying him homage. The enormous expense of supporting the hereditary family, and of keeping temple and cemetery in good repair, is borne by successive emperors. For a thousand years they have been erecting to him memorial stones of costly magnificence. Several have come in person—in the dim past when the "sons of heaven" had strength and courage enough to stir out of their palace—to prostrate themselves before that sacred image and this more sacred grave. Even the birds, said the guide, offer their tribute. For when the temple was last repaired the cranes and crows flew away and waited for the sacrificial offerings to be past before they returned. Such testimony is not needed. Confucius was not a god, but he was a *man*. And he exercised a greater influence upon more people than any other mere man that ever lived.

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Our Young Christian Endeavorers will be sure to be deeply interested in Mrs. Carter's "Young Christian at Home" on page 243. They may expect one in the April number, on "The Young Christian in Japan."

We have also for that number a most readable and interesting article on "North-Eastern Minnesota as a Home Mission Ground," and another article from our friend, Rev. Alexander Robertson, of Venice, giving a thrilling account of a whole Italian village turning from popery to protestantism.

# FOREIGN MISSIONS.

## TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO JAN. 31, 1893 AND 1894.

	CHURCHES.	WOMEN'S B'D'S	SAB. SCHOOLS.	Y. P. & C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$154,178 60	\$112,716 23	\$19,079 50	\$5,786 26	\$112,438 66	\$53,410 37	\$458,609 62
1894	139,581 11	106,965 81	17,927 97	8,284 67	32,180 53	43,548 54	340,468 13
Gain Loss	\$21,597 49	\$6,750 92	\$1,151 53	\$1,496 41	\$90,258 13	\$9,901 83	\$118,141 49

Total appropriated to February 1, 1894.....	\$1,050,437 93
Received from all sources to February 1, 1894.....	\$340,468 13
Surplus of May 1, 1893.....	1,568 73
	342,326 86
Amount to be received before May 1, 1894, to meet all obligations.....	708,111 08
Received last year, February 1, 1893 to May 1, 1893.....	555,694 75
Increase needed before the end of the year.....	152,216 88

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTH OF JANUARY, 1894.					COMPARATIVE STATEMENT OF RECEIPTS MAY 1, 1893, TO JANUARY 31, 1894.			
	This Year	Last Year	In- crease	Decrease	This Year	Last Year	Increase	Decrease
Churches.....	\$30,169 84	\$29,090 77	.....	\$8,980 95	\$132,581 11	\$154,178 60	.....	\$21,597 49
Women's Boards.....	23,535 26	27,821 10	.....	3,487 89	105,985 81	112,716 23	.....	6,730 92
Sabbath-schools.....	6,557 50	6,877 91	.....	840 41	17,927 97	19,079 50	.....	1,151 53
Y. P. & C. E.....	1,539 31	1,744 60	.....	505 29	8,284 67	6,786 26	\$1,496 41	.....
Legacies.....	5,068 71	9,649 85	.....	4,587 14	32,180 53	112,438 66	.....	80,258 13
Miscellaneous.....	12,460 82	14,429 14	.....	1,963 33	43,508 54	53,410 37	.....	9,901 83
Total.....	\$99,303 34	\$119,118 37	.....	\$19,810 03	\$340,468 13	\$458,609 62	.....	\$118,141 49

The above statement is a mute appeal which requires neither note nor comment. Would that it might be transformed into a bugle call to rally the Church to the rescue. The Christian Endeavorers are still on the upper line which indicates an advance. Shall we not all follow their lead and reverse the waning fortunes of the year.

### NOTES.

Mr. Edwin Lord Weeks, in *Harper's Magazine* for January, 1894, continues his interesting series of articles on travel in the East, and gives the following kind and cordial testimony to the value of our missionary work in Persia. It is but another of those frank and spontaneous expressions which many generous and candid minds have felt constrained to give to the value of foreign missions, when a sufficient opportunity has been given for personal observation. The Church at large needs nothing but an intelligent contact with the results of foreign missions to insure the cordial support and co-operation of every lover of Christ and humanity. Mr. Weeks writes as follows:

Whatever arguments may be brought forward, justly or unjustly, against the utility of foreign missions in general, there can be no

shadow of doubt as to the beneficent results of their work in Persia. During the recent epidemic at Tabreez, the medical department of the American mission, then under the direction of Miss Bradford, did noble work; and it was to her constant care and untiring energy, as well as to the devotion of our Armenian friend, that two of our party owed their recovery from Asiatic cholera. And after hearing so many sensational histories of Kurdish atrocities from Europeans along our route, a new light was thrown on that subject when we met at least two American ladies connected with the mission who had traveled about among Kurdish villages, regardless of exposure, healing their sick, and striving to better the condition of their women. Whatever sect they may belong to, the men and women who have devoted their lives to this cause have shown themselves to be absolutely fearless in the discharge of duty; their record is one of self-sacrifice and pluck, and they represent most worthily the Church-militant.

Mr. Rabino, the active head of the Imperial Bank of Persia, says in a letter from Teheran: "I enclose you various letters and reports from the American Presbyterian missionaries, for whose courageous and devoted labors I, an Englishman and a Catholic, can find no words to express my admiration. Their hospital was positively the only organization for the help of this terribly visited city."

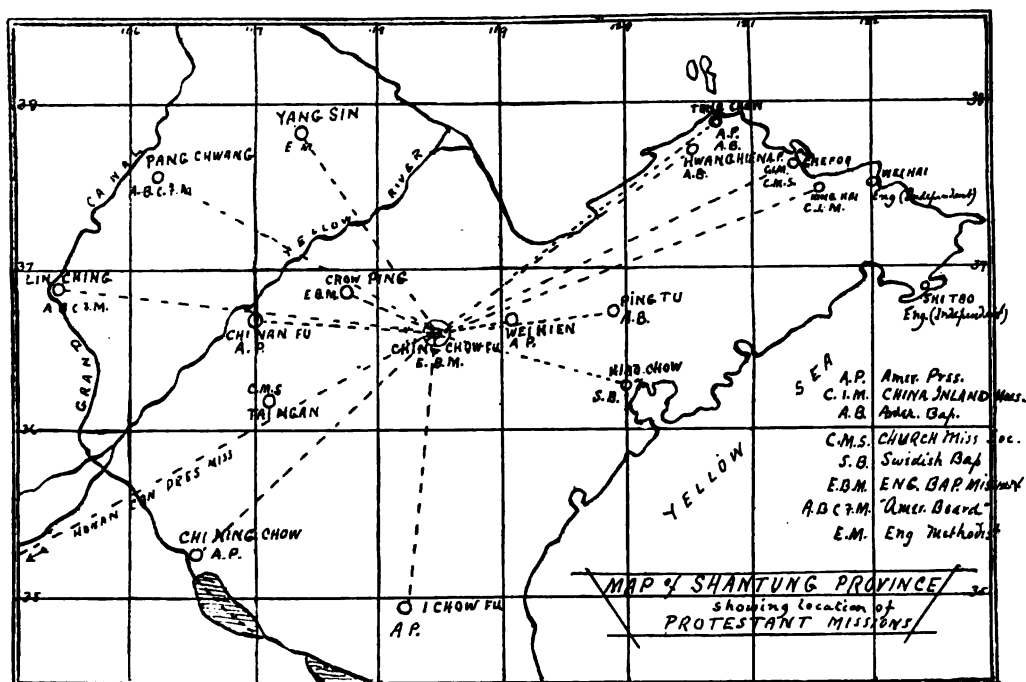
*The New York World* recently published an article based upon statements made by a Persian physician by the name of Karib, residing in New York, in which our Presbyterian missionaries in Persia were charged with extravagance, luxury, idleness, misuse of funds, a proud and unsympathetic attitude towards the people, little sincere interest in their work, and a general worthlessness of character and service. Dr. Karib, however, kindly disclaimed any intention to insinuate that they were either "dissipated or immoral." He remarked that "so far as the proprieties and moralities are concerned, their lives are admirably clean." Our missionaries will no doubt appreciate the kindly consideration which led Dr. Karib to concede this important point. As regards his statements, the only possible verdict concerning them is that they are colossal misrepresentations. The extent to which the facts have been distorted, and the spirit of unfairness and injustice, to use no stronger terms, which characterize the article, will be readily seen by those who have the opportunity to read the reply prepared by Dr. F. F. Ellinwood of the Foreign Board. The reply was sent to the *World*, but only a brief paragraph concerning it was published in a Sunday edition which contained forty pages. Dr. Karib was formerly a student in the medical class of Dr. Cochran, one of our missionaries in Persia. He was dismissed from that class for good reasons. He is not the only Oriental with a grievance, who has made mis-statements about missionaries. The reply of Dr. Ellinwood will no doubt appear in some of our religious papers. A copy of it may be obtained by anyone who is interested to read it, if a postal giving address is sent to Rev. Benjamin Labaree, D.D., 53 Fifth Avenue, New York City.

Rev. F. J. Perkins, of Sao Paulo, writes of a very encouraging growth in the attendance upon a new preaching service which he has recently established at that place. He has been obliged to secure a more spacious room for the accommodation of the audience, and has obtained one twice as large as that previously occupied. The larger room is already filled with an attentive audience.

Rev. R. V. Hunter, of Terre Haute, Indiana, writes some sound and sensible words as to the necessity of some more systematic and reliable methods for securing the needed funds for our foreign missionary work. He says: "The day is fast passing away when the cause of missions is to be sustained by the hap-hazard method of passing a basket once a year. I believe we should begin at the foundation and educate the Church, beginning with the young people, to give not only systematically, but proportionately. If this thought were pushed by the Boards and the Assembly with greater force, not only upon the platform, but by means of a generous literature, the synods and presbyteries would take it up in a more emphatic way than they have ever yet done. The principle is getting a hold upon the churches more and more. A few men in each synod thoroughly impressed with this idea can have a tremendous influence with the rank and file. When the money is forthcoming, then the Church needs to turn its attention more largely to the dedication and education of its sons and daughters to the cause of missions.

It has been my observation that where the pastor of the church has been properly fired with the subject of missions, he has no trouble either in getting missionaries or money, to the extent of the ability of the church. But, as a rule, our churches have never been worked in either of these lines."

Rev. F. H. Chalfant, of Wei Hien, sends a report of the first Shantung Missionary Conference, which convened in the city of Chingchowfu November 11, and continued four days. Eight mission organizations were represented by volunteer delegates. The accompanying map indicates the directions from



SHANTUNG PROVINCE AND ITS MISSIONS.

which they came. The dotted lines centering on Chingchowfu, designate the mission stations actually represented. The conference was not held in the interest of organic union, but rather for the discussion of methods of work, and to determine what could be done in the direction of greater practical efficiency in missionary operations. It was attended by forty-one missionaries, men and women, representing the following religious organizations, arranged in the order of numerical representation: The American Presbyterian (North), English Baptist, English Methodist, Congregationalist (A. B. C. F. M.), China Inland Mission, American Baptist (South), Canadian Presbyterian, and Swedish Baptist. The topics discussed were timely, and had a direct practical bearing upon the work. Among them may be named: "The Poverty of Shantung: its Causes and Remedy;" "The Attitude of the Native Church towards the Government;" "The Training of Native Evangelical Students;" "The Education of Chinese Girls;" "How May a Native Church Become Self-supporting?"; "Education of Native Medical Evangelists"; and "Evan-

gelical Work: how best Conducted?" The meetings were full of good fellowship, and there was an earnest effort to obtain divine wisdom, and to know God's way of furthering the interests of His Kingdom.

Rev. P. V. Jenness, of Flushing, Michigan, writes that his church has seventy-five copies of "Children's Hymns, with Tunes," by Caryl Florio, in excellent condition. They desire to sell them to some church already using that book, and to give the proceeds to foreign missions, the music being too difficult for a small school. They are worth \$20.00, but will be sold for \$15.00. Anyone desiring them will please address Mr. Jenness, as above.

Rev. W. R. Richards, D. D., of the Foreign Board, and Secretary Robert E. Speer, have recently made a visit to the Mexico Mission to inspect the field and its work, and help the missionaries with some of their difficult problems. We trust we shall be able in a future number to give some report of their visit.

A recent letter from Dr. Shedd, of Orooniah, was dated November 11, 1893, the anniversary of his arrival, with Mrs. Shedd, at Orooniah, thirty-four years ago, to enter upon their life work in that distant field. The Doctor speaks of God's unfailing goodness, and the steady progress of mission work during all those years. He reports encouraging facts indicating the spiritual growth of the churches in Persia during the past year. In 1892, there were reported in connection with the churches of the Western Persia Mission, 175 additions. In 1893, up to the date of his writing, there had been 250 new members received. The Annual Meeting of the Knoosha, or Synod, of the mission churches had just been held. Perplexing problems and details connected with the ecclesiastical affairs of the churches were earnestly discussed, and much prayer and thought were given to plans for the spiritual welfare of Christ's Kingdom in Persia. Dr. Shedd reports that the spiritual tone of the gathering was helpful and inspiring, that the devotional meetings, and papers presented on practical subjects were strengthening to faith and gave promise of a fruitful winter of work. The situation in Persia is not free from grave anxieties. The past year has witnessed the martyrdom of two church members. One died in prison, and the other was foully murdered. Both were "persecuted for righteousness' sake." The spirit of the Government and of the fanatical Moslem populace of Persia is very threatening. A single spark seems sufficient to kindle a flame of fanaticism. The Government is apparently powerless to mete out justice to Moslems who murder Christians, as it would only excite a dangerous spirit of revenge. The Government is weak, and there are indications which point to a possible collapse of the ruling power. Under present conditions the Government must be prudent, both for its own sake as well as in the interests of the helpless Christian population. The double shadow of martyrdom, the strained relations between Moslems and Christians, and the ever increasing burdens of taxation make the outlook dark. To quote from Dr. Shedd's letter:

The veil of uncertainty and apprehension

hangs over us, and it is ours in a special sense to "walk by faith and not by sight." The state of the country excites us to pray for the king and all in authority, and to read the Psalms and promises of God, and to "work while it is day, for the night cometh." Jesus says: "It is I, be not afraid."

The Presbyterian Mission Press at Shanghai is accustomed to issue from time to time a complete list of missionaries in China, and has recently published one containing the additions for the two years, from April, 1891, to April, 1893. The last two years show an increase of 494 missionaries. In May, 1890, the Shanghai Conference issued an appeal for 1,000 new missionaries within five years of that date. During two years nearly half of the entire number requested have entered upon their work in China. It seems beyond a doubt that May, 1895, will find the missionary force of China increased by more than a thousand additions since the Shanghai Conference. How quietly and marvelously God answers our appeals, and what a mighty impulse He is giving to His great purpose through the almost imperceptible workings of His Spirit and Providence! We may be assured that He has large and liberal plans for the great Empire of China. He is preparing for a missionary invasion of a vast continent, and when his purposes are ripe for execution, we will find that China will have a noble part to play in the missionary conquest of Asia.

The missionaries in Siam and Laos have sent to the Board expressions of their grateful appreciation of our lamented Secretary, Dr. Mitchell, and his enthusiastic interest in their missions. The tributes sent from each mission are full of generous and loving words expressing their sorrow and sense of loss in his death. In the communication from the Siam Mission the effects of Dr. Mitchell's recent visit there are referred to as follows:

In recent years there has been a marked change in the policy of this mission, and that change was largely due to the influence of his visit. He urged us to exalt the functions and acts of the mission, as distinguished from individual preferences and the claims of particular depart-



ments of work. We have followed his advice, and the result is a more compact organization, and a greater sense of responsibility on the part of each member for the work done in all departments. This is one example of the value of his prudent counsels and the weight of his personal influence.

We wish also to express our appreciation of his warm affection for those whom he usually called "the brethren on the field." While he lived and labored, we felt that the interests of the work in Siam, dearer to us than life itself, would be furthered by every means in his power. Whatever was lacking to the full accomplishment of our expectation in any respect, we felt sure that it was not on account of any lack, either of knowledge or of effort, on his part.

In the memorial sent on behalf of the Laos Mission is the following paragraph:

We speak later only because farther away. Most, if not all, of us have seen his face and heard his voice. To see and to hear him was to know that his heart beat in true sympathy with the work of God, and with each and all of the workers. And, in our distant separation the one from the other, his every letter was proof beyond doubt of his presence with us in spirit.

## MISSIONARY CALENDAR.

### DEPARTURES.

January 6—From New York, to join the Lodian Mission, Miss Margaret C. Davis.

January 17—From New York, to join the Colombia Mission, Miss Celia J. Riley.

### ARRIVALS.

December 20—From Kangwe, Africa, Rev. Herman Jacot and family. Address, 298 Broadway, New York.

December 25—From Tripoli, Syria, Ira Harris, M. D. Address in this country, Fayetteville, New York.

January, 1894—From Wei Hien, China, Mrs R. M. Mateer. Address in this country Chambersburg, Pa.

### DEATHS.

December 4, 1893—At Ealing, Middlesex, England, Eliza, widow of the late Rev. John Newton, D.D., of the American Presbyterian Mission, Lahore, India, in the seventieth year of her age.

## WATCHMAN, WHAT OF THE NIGHT ?— A JUBILEE RESPONSE FROM CANTON.

REV. B. C. HENRY, D. D.

This year is the Jubilee of the Presbyterian Mission in Canton. Half a century has passed since our Mission was established in this great emporium of South China. It has encountered many vicissitudes in these years, and has had its full share of discouragement, but has made solid progress in every department and now addresses itself to the future with a chastened enthusiasm which bodes well for the issue.

### EARLY STRUGGLES.

The initial stages of the work in Canton have been frequently dwelt upon, and all honor is due to the noble pioneers who struggled with difficulties which a later generation can hardly appreciate in their full force. For the first thirty years the work of our mission was almost exclusively confined to the city of Canton, broken up at times by war and local disturbances; the vast regions of the interior receiving only the attention of an occasional tour of itineration.

### SOWING THE SEED.

From 1860 to 1880 were the palmy days of street and chapel preaching in Canton. Day after day the preaching halls were thronged with people, not only from the city, but from all parts of the interior. The presence of large audiences (I have counted 900 persons in the course of two hours in one of our chapels) was an inspiration to the preacher, and gave peculiar zest and enthusiasm to this form of work.

The day was soon to come when a portion of the time and enthusiasm bestowed upon Canton was to be given to the teeming districts of the interior.

### PLACING THE GOLDEN CANDLESTICKS.

Twenty years ago there was but one fully established outstation in connection with our mission in Canton. To-day, besides three well-equipped *stations* with missionaries resident, at points varying from 200 to 300 miles inland, we have forty-seven *outstations*, where systematic work is carried on, and numerous other places where Christians, in larger or

smaller numbers, meet for worship. (This does not include Hainan, which is now a separate mission). These fifty candlesticks supplied with holy oil, some of them with wide branching candelabra, have been set up and are shedding their light in the dark places of the interior, and the whole broad territory allotted to our care is gradually being brought within the circle of Gospel light and influence.

#### A NOBLE EDUCATIONAL PLANT.

In the work of education great advance has been made. Twenty years ago we had one boarding school for girls, with an attendance of thirty pupils, and five day schools for girls, with an aggregate of one-hundred pupils. We had one boarding school for young men, with twenty pupils, and four day schools for boys, with an aggregate of ninety pupils. To-day the Canton Female Seminary shows an enrollment of nearly two hundred, and the number could easily be doubled if the accommodations were increased. The number of girls' day schools has increased to more than twenty, with an attendance of from 700 to 800. Each of these schools is the center of systematic and effective evangelistic work for the women, a work whose importance cannot be overestimated.

The number of day schools for boys has increased to twenty-five, all but one of these being in the interior, the aggregate attendance reaching about 700. The Christian school is often the entering wedge for direct and permanent religious work. The boarding school for young men has grown into an efficient high school and training institution, with an attendance of nearly 100 students, and its incorporation into the Christian College, soon to be effected, will place our educational work in Canton upon a most promising and satisfactory basis. Already a fine body of well-trained, earnest and energetic young men have been graduated from the mission institution, and there is every reason to hope that efficiency in this line will grow with the increased facilities soon to be provided.

#### A GRAND MEDICAL WORK.

Within the last ten years medical missions

have advanced with rapid strides in Canton, giving a fresh impetus to the general work wherever it touches. Ten years ago our medical work centered almost entirely in the great hospital at Canton, now in its fifty-ninth year. This parent institution under the support and control of the first Medical Missionary Society ever organized in the world, has greatly increased its range of operations. Branch dispensaries for women have been opened in Canton, where tens of thousands of patients are treated annually, all coming under direct religious instruction in some form. There are the hospitals and dispensaries at Yeung Kong, Lienchow, and Hom Kwong and the "Floating Bethel and Dispensary" in the south-west districts, which add their quota of tens of thousands, to swell the number brought under Christian influence every year.

#### AN EFFICIENT NATIVE AGENCY.

Our staff of native helpers, preachers, Bible women, and teachers, is large and efficient. Many of them are most earnest, self-denying and successful in their work. The number of our native Christians has grown from 150, twenty years ago, to about 1200 at the present time. Their activity is shown in many ways. They are very far from being perfect, and are only partially alive to their own privileges and responsibilities, but the presence of the Holy Spirit is manifest among them in many ways. An intimate connection between the Chinese Christians in America and those in Canton is maintained, and within the past few years sums amounting in the aggregate to seven or eight thousand dollars have been sent for Christian work in Canton, to be placed under the management of the native church.

#### NATIVE CONSECRATION AND ENTHUSIASM.

The matter of self-support and the importance of giving as a part of worship is constantly urged upon them. The instruction in this line is beginning to take hold of them, and evidence is seen of an increasing desire to maintain their own pastors and churches, and to do more toward reaching the masses yet untouched by the Gospel. We are greatly encouraged by instances of individual consecration and enthusiasm. One of the most

cheering is the case of Tain Shun Yau and his wife, of the Lienchow church, who, after severe persecution and loss of property, have given themselves personally, without support from the mission or church, to evangelistic work in their native place, in the southern district of Hunan, that most bitterly anti-foreign and anti Christian province. They have been greatly blessed in their work, gathering large numbers in their house on the Sabbath, and instructing them in the most important principles of Christianity, namely, to give up all heathen worship and customs, to honor and serve the true God, and love their fellowmen, and to keep the Sabbath holy. As the result of their efforts, seven have been converted and baptized this year. There are now more than a score of applicants for baptism, and from forty to fifty hopeful inquirers.

#### A CHRIST-LIKE SPIRIT UNDER PERSECUTION.

The Christ-like spirit shown by some of our Christians under persecution is peculiarly gratifying. A recent experience of this kind occurred at one of our Hakka out-stations. There were three brothers who attended a night school in the chapel and became deeply interested in the truth. They were plain, hard-working farmer boys, and their mother was a widow. The eldest was baptized last year, and for a time the mother was friendly, but afterwards, incited by evil-minded people, she forbade his attendance at religious services, and, on the occasion of one of my visits, she broke into the chapel, with a bunch of rods in her hand, and with the utmost violence and vituperation beat her son in my presence, and drove him out of the chapel. He exhibited the greatest patience and kindness toward his mother, showing no resentment or reproach in word or deed, and even refused an offer of employment in Canton, that he might remain with, and if possible win over, his mother. After a time the second son applied for baptism and while he was being examined by the session of the Church, his uncle burst into the room, seized him by the neck, beat him with his fist, and thrust him out. Shocked and grieved at this treatment, we feared his faith might fail him. An hour later he returned and rejoiced our hearts

by his decision to profess Christ that day, notwithstanding the persecution he had endured, and was received into the Church. The mother, again influenced by evil counselors, called a meeting of the clan, in which it was decided to hold a feast and demand of these young men that they give up their Christianity or be handed over to the local magistrate for punishment, the last resort of parents in the case of incorrigible children. Before this design could be carried out, the mother fell ill and was most tenderly cared for by her sons. When she recovered, however, the evil counselors again prevailed, and preparations were made to carry out their schemes. The sons, fearing the consequences, fled to a neighboring town, where they found employment and sent money home for their mother's support. Several months passed, when one of the neighbors, not a Christian, remonstrated with the mother, condemned her treatment of the boys and expressed the wish that he had such sons, saying that if Christian teaching led to such filial devotion, all the people in the whole country side should send their sons to the chapel for instruction. The mother was prevailed upon to send for her sons. The eldest expressed his joy to the native preacher, saying that the gift of a hundred dollars could not have made him so happy as this message from his mother. They all returned home, and soon after the third son was baptized. Their one desire and prayer now is that their old mother may be brought to Christ.

#### "THE MORNING COMETH."

Many other similar instances might be given, showing that the Holy Spirit is at work in the hearts of individuals and among the people in general. Everywhere the way is fully open for evangelistic work, especially among the villages in the interior, and we are made to feel with increasing power the importance of direct spiritual work for the conversion of souls. We have fullest access to the people. The facilities for reaching them are all that we could demand. The Lord has given us the Word, and the Holy Spirit waits to apply it to the hearts and consciences of the multitudes who hear. May we be found faithful to our charge!

## AN EVENING'S PREACHING AT THE LOHARI GATE, LAHORE.

REV. HENRY FORMAN, SAHARANPUR.

I want to give a somewhat detailed account of a single evening's preaching, hoping thus to give a clearer conception of the work. This particular evening was not a fair representative of the ordinary work, I am glad to say, yet it does show the more trying times, the days when angry opposition has to be met, and as such I want to give an account of it.

When my father and I arrived we found a crowd already about the door, and the native preacher who was there was engaged in a discussion with a blind man who has recently apostatized from Christianity to Mohammedanism. As such discussions are worse than useless, I began to speak to the crowd on a theme that I hoped would conciliate and quiet them. But the blind man was determined to hinder the preaching, so he persisted in a constant stream of talk, regardless of the subject under discussion, solely for the sake of preventing our preaching. As this was making our speaking useless, my father tried to quiet him, going up and speaking to him. When this failed, and the confusion was becoming worse, we went into the chapel and invited the people to follow us. This most of them would have done, but that some shouted to the others to keep out, and even took their stands at the two doors, with their sticks, and pushed back those about to come in. When we found our efforts to get the people in were vain, we again went out to them, my father saying he would talk to the blind apostate at one side, and so occupy him, while I preached from the platform.

This plan succeeded capitally for a time. Yet I had no sooner begun than a well-fed and self-important maulvie, who often speaks at a neighboring corner, interrupted me with some question. It must be remembered that these are stock questions, and are brought up only to hinder our work, and to prevent our impressing any Christian truth on the people. When I declined to answer, saying that he was familiar with our preaching, and that if he had anything to say to the people

he should say it at his own preaching place, he replied that Christ orders us in the Gospel to give an answer when a question is asked. This, of course, I denied, and challenged him to point out the place—thinking meanwhile that he might possibly have in mind Paul's words, "Be ready to give an answer for the faith that is in you." But he opened a New Testament and read from the Gospel just what he had stated. At my request he twice repeated the reading, the people meanwhile showing their pleasure. I then stretched out my hand and asked him to hand me the book that I might read it. This he did without hesitation, but shut it as he handed it to me.

The deceit was so manifest that all perceived it at once. I saw my opportunity to bring discredit on his claims as a religious teacher, and turning on him I said, "Oh, you hypocrite! *you* pose as a religious teacher. It is thus that the whole lot of you always carry on your work, by lying and deceit and hypocrisy. You deceive the people in every way you can. These are the religious teachers of Mohammedanism!" He tried to answer, but utterly failed, and as soon as I went on to speak, and attention was turned away from him, he slipped away quietly.

But the excitement and hatred has been increasing much of late among the Mohammedans here. I had spoken only a little while when there were a number of other interruptions. In the midst of this the blind apostate came over. A way was made for him at once, and a position given him directly in front of me, and the people crowding around clamored for a "fair" discussion. Seeing that preaching was impossible, and not being willing to give up the evening's work I determined to keep him from their favorite blasphemous and ignorant, yet always blatant, attack on the doctrines of the Incarnation and the Trinity, by putting the burden of answering questions on him. So I said to him: "You have turned from Christianity to Mohammedanism. Will you tell me what beauty or good you found in Mohammed to lead to this?" "Yes," he answered, and immediately proceeded to speak against the Christian doctrine of the Trinity! But I stopped him quickly and insisted on his stick-

ing to the text. He had little or nothing to say on this subject, but resorted to the common-place statement that it was because of Mohammed's being the true prophet that he had gone over to Mohammedanism. I then said, "If you can tell me a single teaching of Mohammed's that is new and yet true I will give you a reward of an hundred rupees." He floundered a moment, and then, as I had expected, said that the doctrine of one God was such. I ridiculed this, for it showed the insincerity of the man, for he has been a Christian preacher and knows of Abraham and the prophets, to say nothing of Christ. But when I spoke of all these for long centuries believing in the one God, while the ancestors of Mohammed were yet idolaters, and that Mohammed himself learned of the one God from Jews and Christians, one shouted, "Don't speak of Jews!" A young Pathán, and there is perhaps no race among the Mohammedans more bigoted and fierce than the Patháns, had been hindering us again and again during the evening. He now got up so close and talked so angrily that I put my hand on his arm, telling him to be quiet. He fairly gnashed his teeth at me, and with his face full of the most diabolical hatred, was about to raise his stick to strike me when others caught hold of him and told him to be still. Just as he made this move a half a dozen stretched out their hands towards me. I saw then that the position was more grave than I had thought, and that in their excited state an unguarded expression might lead to an attack. Turning to the blind man I asked if there were any point in Mohammed's teaching that he could think of that was both new and true. The crowd became quiet to hear his answer, but several times afterwards as I caught the eye of the young Pathán he looked at me with an expression of satanic hatred.

The blind man took up my question and answered that Mohammed was the first to tell of the Houries in Heaven. I very willingly confessed that this was indeed new teaching, but declined to accept as true a teaching so sensual and base, yet so dear to the hearts of adulterous, woman-despising Mohammedans.

As we were about to go into the chapel again to preach there, the apostle, who had been opposing, said he would like to discuss further, and asked for a convenient time and place, and also asked my name. When he heard it he asked if I lived in Saharanpur. I had been all along trying to think where I had seen him before. As he asked this my impressions cleared a little, and answering in the affirmative, I added, "Where have I seen you? Did you come to my house as a beggar?" At this the Mohammedans muttered angrily; but I told them to be quiet, as I was not trying to make fun of the man, but really wanted to know. When he confessed that he had so come to me, they looked rather crestfallen. But they rallied on hearing his shallow retort that when a Christian he had to become a beggar, for the missionaries like to keep the native Christians down thus!

After we went into the chapel we had a most quiet and attentive audience, as most of the worse characters had remained outside. My father spoke to them of the wickedness of their opposition, because they oppose that which they know is good; and of its folly, for God's kingdom will surely prevail whether they help or hinder. He then spoke of the secret of their anger in that they constantly failed in showing that their religion offers any hope of salvation, and their recognition of Christianity's immeasurable superiority.

I then followed, justifying at first our refusal to answer questions by pointing to the utterly worthless characters that were put forward to ask the questions, instancing those of this evening, especially the apostate beggar. I then spoke of the high test of Christ's claim in that our hearts and consciences respond to His words. From this I went on to show how wonderfully His absolute claims of divinity were sustained in His life.

For almost an hour they listened quietly, and then we dismissed them. A few of the worst characters came about us, and asked most politely that we answer some questions that rose in their minds. When we answered that we could not do so on the street and at such a time, as we drove away they threw off the mask and spat—first the leader, then all—an expression of contempt and hatred.



## Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

### MISSIONS IN MEXICO.

#### SOUTHERN MEXICO.

**CITY OF MEXICO:** occupied in 1872; missionary laborers—Rev. and Mrs. Hubert W. Brown, Rev. and Mrs. J. G. Woods, and Rev. C. C. Millar; Miss A. M. Bartlett and Miss Ella De Baun.

**Tlalpam:** twelve miles from Mexico City, Rev. William Wallace.

Native ministers, Mexico City, Rev. Arcadio Morales, Rev. Abraham Franco; Taluca, Rev. Luis Arias; Jalapa (Tabasco), Rev. Evaristo Hurtado; Ozumba, Rev. Jose P. Navarez; Zimapan, Rev. Felipe Pastrana; Jacala, Rev. Vincente Gomez; Zitacuaro, Revs. Daniel Rodriguez and Pedro Ballastro; Tuxpan (Mich.), Revs. Maximiano Palomino and Enrique Bianchi; Vera Cruz, Rev. Plutarco Arellano; Galera de Coapilla, Rev. Hipolito Quesada; Paraiso, Rev. Miguel Arias; San Juan Bautista, Rev. Leopoldo Diaz; Comalcalco, Rev. Eligio N. Granados; Cardenas, Rev. Procopia C. Diaz; Tixtla, Rev. Prisciliano Zavaleta; Frontera, Rev. Salomon R. Diaz; Reforma, Rev. Severiano Gallegos; licentiates, 6; native teachers and helpers, 42.

#### NORTHERN MEXICO.

**ZACATECAS:** occupied 1873; missionary laborers—Rev. and Mrs. Thos. F. Wallace, Rev. and Mrs. W. C. Dodds; Rev. Jesus Martinez, and Rev. Luis Amayo; licentiates, 10; native ministers, 6.

**SAN LUIS POTOSI:** occupied in 1873; missionary laborers—Rev. and Mrs. C. S. Williams; Rev. Hesiquio Forcado; licentiates, 2; Bible women, 2.

**SALTILLO:** occupied in 1884; missionary laborers—Rev. and Mrs. Isaac Boyce; Miss Jennie Wheeler and Miss Edna Johnson; licentiates, 7; teachers, 7.

**SAN MIGUEL DEL MEZQUITAL:** occupied in 1876; missionary laborers—Rev. and Mrs. David J. Stewart; teachers, 2.

**ZITACUARO:** occupied in 1893; missionary laborers—Rev. and Mrs. C. D. Campbell.

*In this country:* Mrs. T. F. Wallace.

### MISSIONS IN GUATEMALA.

**GUATEMALA CITY:** 60 miles from the seaport of San Jose; occupied in 1882; missionary laborers—Rev. and Mrs. E. M. Haymaker, and Rev. and Mrs. W. F. Gates; one teacher.

The most recent statistics of our mission in Mexico are as follows:

Ordained missionaries, 10; married lady missionaries, 8; unmarried lady missionaries, 4; total American missionaries, 22; ordained natives, 25; licentiates, 25; other native helpers, 54; total of native laborers, 104; students for the ministry, 14; churches, 93; communicants, 4,482; added during the year, 374; boys in boarding school, 34; girls in boarding-school, 120; day-schools for boys, 3; pupils in the same, 520; day-schools for girls, 5; pupils in the same, 547; total number of pupils, 1,221; scholars in Sabbath-schools, 1,769; contributions, \$2,715.

The statistics of our mission in Guatemala are as follows:

Ordained missionaries, 2; married lady missionaries, 2; native teachers, 1; churches, 1; communicants, 36; added during the year, 6; day-school, 1; pupils in the same, 58; pupils in Sabbath-school, 60; students for the ministry, 2.

There are 11 evangelical societies engaged in mission work in Mexico. The total number of foreign missionary laborers is 177, and of native assistants, 512. There are 469 congregations, 385 of which are organized churches, and 118 church buildings. There are 16,250 communicants, and about 50,000 adherents. There are seven training and theological schools, with 88 students. The number of boarding-schools and orphanages is 23, with 715 pupils. There are 164 day-schools, with 6,533 pupils. There are nearly 10,000 pupils in Sabbath-schools. There are 11 evangelical papers published. There is an unwritten chapter of heroism connected with this record of progress, the purport of which is indicated by the significant fact that there have been 58 martyrs within 21 years, all but one of whom have been natives.

Recent articles of value upon the political history of Mexico may be found in *The Review of Reviews* for January, 1893, entitled, "President Diaz and the Mexico of To-day," and in *THE CHURCH AT HOME AND ABROAD* for March, 1893, page 195, by Rev. P. F. Leavens, D. D. The most valuable book on the modern history of the country is entitled, "Mexico in Transition," by Rev. William Butler, D. D., Hunt & Eaton, New York, 1892.

A general sketch of recent missionary progress in Mexico will be found in *THE CHURCH AT HOME AND ABROAD* for March, 1893, page 185. Consult also "Historical Sketch of Our Mission in Mexico," by

Rev. M. W. Stryker, D.D., published by the Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut Street, Philadelphia, Pa.; price ten cents. A summary of work in Mexico City will be found in *THE CHURCH AT HOME AND ABROAD* for March, 1893, page 188, and of the training-school and theological seminary at Tlalpam, in the same magazine, for October, 1893, page 302. A historical sketch of the northern field will be found in the July number for 1893, page 23. A valuable article on "The Martyrs of Mexico," was published March, 1892, page 225.

A sketch of our Guatemala Mission work will be found in *THE CHURCH AT HOME AND ABROAD* for March, 1893, page 191. Consult also the Historical Sketch, by Rev. W. Brenton Green, Jr., D.D., published by the Woman's Board, 1334 Chestnut Street Philadelphia, Pa.; price ten cents.

Five societies are conducting missionary operations in the City of Mexico, making it the most important station in the country. Our own Presbyterian work is perhaps the most extensive. We have seven congregations in different parts of the city, all under the charge of native preachers.

Rev. Arcadio Morales, an efficient and untiring native missionary in our connection in Mexico City, has had the personal supervision of six of these congregations. In addition, he has visited regularly three hospitals and four jails, one of which is a military prison, and has conversed with the prisoners and distributed tracts and portions of Scripture. He reports a number of hopeful conversions. A Sabbath-school has been started in one of the jails, and is attended by forty scholars.

Mr. Morales reports some interesting incidents regarding his work among the blind. A poor man, who has been five years a paralytic, and is an inmate of the poorhouse, has a friend come to him and read the Bible. He has been hopefully converted, and declares that his faith in Christ has saved him from the temptation to commit suicide.

There are four day-schools and seven Sabbath-schools in the city. Special religious instruction is given in the day-schools, and many children of Roman Catholic parentage are thus taught the Gospel. Over \$700 has been raised by the people themselves during the year, a portion of which has been appropriated to support a young Mexican missionary in Tenanguillo, in the State of Guerrero, who has been very successful in his labors, and has distributed some 40,000 tracts and newspapers.

The Church of Divine Salvador, in Mexico City, (one of the seven referred to above) has received thirty-six additions during the past year. Twelve

of these were from Protestant families, and were baptized in infancy, showing that a Protestant generation is coming into the Church. One of them is a cadet from the Military Academy of Chapultepec, who is an example of Christian fidelity and consistency amidst surroundings which are full of temptation and irreligious influence.

A prominent resident of Mexico is reported recently to have stated that "Roman Catholic influence is less in Mexico to-day than in the United States, where there is hardly a statesman who dares open his lips against the Pope." A writer in *The Christian*, who is evidently from Mexico, comments upon this statement as follows: "There (in the United States) the Protestant masses are ignorant of popish wiles, and believe what is said to them. Here (in Mexico) the masses have tasted and know. The lives and families of the priests have taught them what a celibate clergy means; the still remembered tortures of the Inquisition and the relics of its martyrs brought to light in recent years, have taught them what it means to offer power to Rome. Half a century ago eighty per cent. of the property belonged to the Church, whose power was proportionately great; this has all been secularized and shorn of its glories. Romanism flourishes, but on the superstitious native ignorance, which is being steadily dispelled by spreading education, which is, after the Gospel, its greatest foe."

A pleasing testimony to the sincerity and devotion of our missionaries in Guatemala has been recently given in a letter from Mr. H. H. Morehouse, an American electrician, who has charge of the lighting establishment in Quezaltenango, the second city of the Republic of Guatemala.

He says: "In Guatemala City, the capital, there is quite a large and prosperous mission of the Presbyterian Church, presided over by Mr. Haymaker, one of the most kind, loving, and energetic Christian characters that I have ever met. From my first arrival I have kept myself in communication with them, and have thus obtained supplies of Spanish Bibles, tracts, pamphlets and decent literature, of which there is a great scarcity here."

In other parts of Central America there are signs of progress. The Republics of Nicaragua and Costa Rica seem to be opening to the Gospel. In San Salvador full liberty of worship has been conceded.

At the beginning of our Concert of Prayer section will be found a list of missionaries which includes the names of many excellent native ministers. The illustration on another page introduces us to an interesting group of these brethren. Their earnest faces and dignified bearing suggest a fresh reason to cherish hope and expectation concerning our work in Mexico. We present also an interior view of the church at Toluca, one of the stations under the care of an ordained Mexican.



## INTERIOR OF THE EVANGELICAL CHURCH—TALUCA.

## CHRISTIAN HEROISM IN MEXICO.

REV. J. MILTON GREENE, D. D.

One of the questions most frequently asked of the missionary from Mexico is this: "What kind of Christians do the Mexicans make?" Then follow other inquiries which clearly indicate the adverse sentiments entertained by the questioner relative to the intelligence, sincerity and constancy of the Mexican people: "Are they not false and fickle, superficial and treacherous, cowardly, venal and cruel, indolent, thriftless, degraded and depraved beyond all hope of improvement?" Many who thus interrogate us have received their unfavorable impressions from a knowledge of the "*greasers*" to be found on this side of the Rio Grande, and whose misfortune it has been to know and imitate the worst rather than the best of their northern neighbors; to acquire their vices and engraft these on their own undisciplined, or rather miscultured, natures.

## THE STRUGGLE WITH ENVIRONMENT.

I do not know how missionaries from other

lands feel when thus questioned, but in my own heart there always arises a longing to photograph on the mind of the inquirer the moral inheritance to which our Mexicans have succeeded, the moral surroundings in which they have passed their lives, and the varied and colossal obstacles to high moral attainments which form a part of their intellectual, industrial, civil, social and spiritual environment. I am accustomed to say to mothers who ask me concerning Mexico as a residence for their sons: "Remember that they will go to a semi-tropical climate which in itself invites to a dreamy, self-indulgent life, physical and moral; where sin presents itself in its most alluring forms and is divided into two classes, venial and mortal, the natural result of which is that every sin which a man wishes to commit is made to appear venial; where there is no Sabbath, no moral law, no enlightened Christian sentiment, no godly ministry and no social safeguards; where no correct distinction is made between truth and falsehood, honesty and dishonesty, sobriety and drunkenness, chas-

tity and unchastity, principle and inclination, self-control and license." A good Hungarian friend of mine in Mexico, after thirty years of experience and observation in that land, used to insist that "the tropics are the graves of the nations." The sum total of the physical and moral influences which surround one seem to tend powerfully to dim the moral perceptions, confuse the moral judgment, indurate the conscience and thus relax the moral grasp. The ethical nature no less than the physical, feels the appeal which is made to it by a perpetual summer with its never-ceasing regalement of azure skies, ozonic air, unfading verdure, tempting fruits and bewildering flowers. The very stars that shine, the birds that sing, the leaves that rustle, the blossoms that exhale their perfume, and even the people who move languidly about you, all seem to chant a lullaby and discourage effort in any direction. To be an active, earnest, self-resisting, consistent Christian in such a climatic environment, is far more difficult than it is amidst more favorable surroundings.

#### THE BATTLE WITH ROMANISM.

But this is the least of the untoward influences which exist. Think what the money power, social prestige and industrial influence of Romanism have come to be after three and a half centuries of uninterrupted sway, how it has moulded social customs, entrenched itself in family traditions, identified itself with domestic joys and sorrows, furnished maxims for life from childhood, given birth even to the superstitions of the people, sanctified the cemeteries, baptized the government, set its seal upon the very names of the towns and cities and streets and holidays and estates and ranches, as well as upon the children born in the homes, claimed to dispense prosperity in this life, suffering in an intermediate state, and joy or pain unending in the eternity to come. Just try to construct in your mind what kind of a social condition must have resulted from such a domination of ignorance and idolatry and priestcraft subsidizing all the legislation and politics of the country to their own purposes, so that patriotism and Romanism have been associated and identified

in the nursery, the school, the confessional, the pulpit, the courts, the halls of legislation, and even in the highest seat of government, and you can begin to conceive perhaps what it costs in Mexico to follow Jesus and antagonize Papal errors and abuses. As in Moslem lands, so in Roman Catholic countries, remove the terrible, repressive iron band of social ostracism and industrial boycotting and personal violence, and let the question be simply one of appeal to the rational and moral sense, and the multitudes would flock to the Gospel standard even as "doves to their windows."

#### THE CONFLICT WITH SLANDER.

It is simply a fact that the case supposed to be exceptionally hard of a Jew who should become a follower of Christ, as indicated by the Master Himself, corresponds precisely to what actually transpires day by day in Mexico: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's." This is re-enacted very frequently among our native brethren. Mere attendance upon evangelical worship will suffice to brand a man as *vendido*, that is, "sold," a term akin to our "traitor" and expressive of the very general sentiment among the people which identifies patriotism with Romanism, and considers a Protestant as an enemy of his country. Among a people so eminently patriotic as are the Mexicans, this term of reproach is felt most keenly, and no little moral courage is required to consent to be thus characterized and take the consequences. Closely allied with this epithet is *ayankado*, which means, "yankeeized," and comprehends a deal of history. The Romish priesthood have taken good care that the war of 1847 should be kept alive in the hearts of the Mexican people and held up to them as an example of American greed and injustice.

#### THE FIGHT WITH PREJUDICES AND MISREPRESENTATIONS.

From the pulpit and the press as well as in the confessional, the masses are taught to look upon their northern neighbors as their natural enemies who, under whatever pretext and by all sorts of devices, are at work

shrewdly and sleeplessly to secure the annexation of Mexican territory to the United States. Hence the people are warned against American enterprises, inventions and manufactures, and commercial intercourse is encouraged rather with European nations. Of course this is to a great extent futile, as natural laws and our own enterprise give to us a great advantage, and year by year the relative proportion of our trade with Mexico grows apace. But, nevertheless, this prejudice against Americans is most deeply rooted in the Romish masses and they consent to the incoming of American capital and labor and institutions only under protest. There are few issues of Romish papers which do not contain abusive articles against the Americans. Every disgraceful occurrence among us, such as prize-fights, lynchings, robberies and murders, is rendered into Spanish and scattered among the Mexicans as indicative of our civilization and a warning against our designs.

And in all this the missionaries do not escape. The people are taught systematically that, under cover of Gospel preaching, our real mission to the country is a political one, and our ulterior design the preparation of Mexico for annexation to our own land. It would not be easy to exaggerate the influence of this appeal to the patriotic instincts of the people. Thousands of them fought for long years and in many revolutions to secure their autonomy and cement their liberties, and are especially susceptible to any suggestion of possible designs against the nation. Hundreds of these are to-day bitterly opposed to us and our work, simply because they believe us to be politically aggressive. The best native preacher in any of our missions to-day, and a man whom all his brethren delight to honor, has never yet been more than half convinced that our missionary work is purely spiritual and does not involve a menace to Mexican integrity, and hence he treats the missionaries with a certain degree of reserve. A terrible blow was dealt us in early days when Bishop Riley joined in this protest and explicitly charged that all missions but his own were agencies of American annexation. I am doubtless correct when I say that nothing constitutes a mightier hindrance to our evan-

gelical work, or calls for more courage and self-renunciation on the part of the natives who would espouse it, than this same annexation calumny.

#### THE IRON HAND OF PERSECUTION.

Closely connected with this are the other forms of persecution which await our evangelical converts. They are made to feel the iron heel of Romish intolerance through loss of employment, personal insults, injury to property, social ostracism and domestic alienation. If they have aught to sell they must take less for it than their neighbors, if they wish to buy they must pay more. They are discriminated against in the courts, and few can be found with enough of principle and courage to testify in their behalf. Very often it happens that the mere adoption of Protestant faith writes a man down as an outlaw and an exile from his family and his neighbors. He has no rights which they feel bound to respect. The priest, the judge and the other civil authorities combine against him, and he must go forth scathed and despised as if the brand of Cain were on his brow.

#### THE TRIUMPHS OF FAITH AND HEROISM.

Is it strange then that there should be many Nicodemuses in Mexico? And have we not cause for gratitude in the fact that very few of our native brethren have ever apostatized in the face of this tribulation and persecution? And ought we not to understand once for all that declared conversions and avowed discipleship in Papal lands mean essentially the same as under Mohammedan rule? It would be a great mistake in either case to measure the real progress of Gospel truth and the spread of evangelical influences by the additions to our church registers. We understand this in thinking of Syria and Persia. Let us also remember it in giving and praying for Mexico. By the faithful example and labors of our devoted missionaries, by the purified and ennobled lives of our patiently suffering brethren, by the pure scriptural teachings of our pulpits and press, by the instruction and discipline of our schools, and by the contrast presented between a selfish, ignorant and

debauched priesthood and a self-denying, intelligent and godly ministry, the walls of prejudice are being undermined, public sentiment is undergoing a transformation, and glorious triumphs are assured.

### THE STORY OF A BRAVE LIFE.

REV. ISAAC BOYCE, SALTILLO.

The personal religious history of individual converts in our mission fields is often in a high degree interesting. There are many men and women in Mexico, occupying humble places in life, whose history and Christian experience, were it written, would not only be of present interest, but would justly be regarded as of permanent and positive value to our Church literature. The life of one man has so profoundly impressed me that I am sure that the narrative cannot but be interesting to our great missionary Church.

#### EARLY YEARS.

The name of the man is Antonio Garza Villanal. He was born about the year 1825 in Mesquital, a hacienda near Monterey. His father was a farmer and shepherd on a small scale, and the son followed the occupation of a shepherd from his fifth until his twentieth year, when he married a young lady who was a native of the same village. After his marriage he abandoned the wandering, toilsome, dangerous life of a shepherd, and became a dealer in milk. This was just before the American invasion, and Don Antonio was one of the few Mexicans who managed to get along well with the American soldiers and officers. He made a contract to supply a considerable number of the officers with milk. On account of his sterling honesty he was greatly favored by them, and during the encampment in Monterey and its vicinity he established himself in a good business. He began to purchase land, and also some water rights, and soon took up farming in addition to his other business.

#### PROVIDENTIAL LEADINGS.

During all these years he had been a very strict and conscientious Catholic, yet withal a fair-minded man. In spare moments he had managed to learn to read and write, and had become by hard work prosperous in his

business. He had seven children, six boys and a girl, who was the youngest and his idol. All have now married and settled near him. The year 1866 found him a man in middle life, contented and happy, as he believed. At that time Miss Rankin opened her historic girls' school in Monterey. Antonio was alive to what was passing, and hated the "Protestantes malditos," as he honestly considered them, yet, strange as it may seem, from the first, the despised name seemed to have a strange power of attraction for him. As he has told the writer, he was possessed with a consuming desire to learn something of the new religion, yet feared to attend the public services on account of his family and friends, as affiliation with the Protestants meant social ostracism.

#### AN AWAKENING MIND.

The way was providentially opened for him to attend one of our services. He had moved to Monterey, but on one of the church festivals he took his family out to Mesquital to visit relatives and friends. It happened that on this same day a gospel service was to be held in Santa Rosa, two leagues from the first named place. Excitement ran at fever heat in all the surrounding country over the threatened invasion on the part of the Protestants. The news had reached Mesquital. Angry threats were heard on all sides and there was apparently no doubt as to what the issue would be.

Antonio was deeply interested in the discussion. He had in Mesquital a bosom friend and companion, Anesceto Garza. The two talked the matter over, and resolved to give the new sect a fair hearing, before finally condemning it. They went over to Santa Rosa, seemingly on business, but really to attend the Protestant service. Although they had moved very quietly in the matter, yet the news spread rapidly that Antonio and his friend were already Protestants. Our friend's wife was a woman of great natural force of character, and he no doubt wished that she might have been less highly endowed in that particular before the end of the stormy interview which followed his first attendance on evangelical worship. He was not influenced,

however, to turn back. The fascination which the new sect at first possessed for him, had crystalized into a firm resolve to know more of the Gospel.

#### DOMESTIC DIFFICULTIES.

With this end in view the two friends resolved to invite Juan Trevinio, one of Miss Rankin's converts to preach in Mesquital in the house of Anesceto. The time was appointed, and Antonio again took his family to the hacienda for the day. The desire to hear the Gospel possessed him, yet he could not banish from his mind the scene following his former attendance at service. He made up his mind to disarm his wife by having her also to attend the service with him. By a clever stratagem he succeeded in getting her into the place of worship before she knew aught of the character of the gathering. Once in, she could only remain till the close. He still held his furnished house in Mesquital, a friend living in it. He went home with his wife from service, but when he reached the door he told her he would go out to see his corn field before entering, thinking thus to avoid the storm of reproach and abuse which he fully expected for having taken her to a Protestant service.

#### THE BREAK WITH IDOLATRY.

One hour later he returned from the corn-field, still fearful as to his reception. As he neared the door a sight which filled his soul with horror met his gaze. In the middle of the room lay a confused heap of images and pictures of saints of all sizes which had formerly covered the walls. A cry of horror escaped his lips, and he rushed into the house to see his wife standing on a table frantically tearing down the remaining saints and dashing them to the ground; and to his excited inquiry as to what she was doing, she coolly answered "You took me to a Protestant service, and I am following out their teaching."

#### THE ONSLAUGHT OF PERSECUTION.

From that day they were both stigmatized as Protestants, but God had chosen them as witnesses of his truth, and they were faithful to their high calling. Persecutions long and bitter followed, but they were cheerfully borne for Christ's sake. His old-time friend

also gladly received the truth, and the two became brethren in Christ. It would be tedious to give in detail the history of these two men during the years from 1868, when they made a public confession of faith in Christ, down to the present time. The writer became acquainted with them in the spring of 1885, visiting them in the hacienda in March of that year. The persecution was at that time extremely bitter, and their most uncompromising enemies were their own brothers. Their simple, childlike, yet withal, courageous and intrepid faith was peculiarly impressive to me. Little did I imagine how soon serious events were to happen, and one of them was to be called from labor to reward, and crowned with the martyr's crown. On the evening of June 28th, 1885, a public meeting was called in the school house in the public square. These brethren knew that if they were not present measures would be decided upon to do them injury, and with fear and trembling they attended. The meeting was adjourned, and as the two friends came out of the building a fanatical Catholic rushed up and, with curses on the Protestants, opened fire on them. Don Antonio sprang around the corner of the building and escaped the fire. Not so his friend; a ball struck him in the groin, and he fell, and in half an hour he was a corpse.

#### FIRM IN THE DAY OF TRIAL.

We feared the effect of this blow on Antonio, but he rallied bravely from it. There was work yet to be done for Christ. His children had married, and now some of their children were of school age. As most of them were girls, no facilities were offered for educating them in the town. He came to the writer and laid the case before him, offering to provide board for the teacher and pay nine dollars per month of her salary if our mission would pay six, in order that we might open a school. It was at once arranged, and a girl from our normal school took charge. The opposition was intense and long continued. This was over six years ago. For four long years a Catholic school was kept open just across the street from the mission school. On one side could be heard a constant mumbling of prayers to the saints and the clicking of the

rosary; on the other, the notes of our precious inheritance of Christian song, and the words of Holy Scripture.

#### THE VICTORY AT LAST.

Many times the writer was almost tempted to abandon the school as it seemed only to intensify opposition. Not so Don Antonio. "The truth must conquer at last" was his answer, and it did conquer. Even though hated by the Catholics he had always commanded their respect, and tardily they gave their testimony to his worth and constancy. They have closed the Catholic school, and for more than a year past have sent their daughters to the mission school. All save one of Antonio's family are members of our church, as are also his daughters-in-law and son-in-law. All but two of them have moved to Monterey. The aged couple are ripening for Heaven, yet they are happy in the Lord's service. Twelve of their grandchildren live with them in order to attend our mission school. Two of their granddaughters will enter our normal school for girls this present year, and are better prepared for entrance than any other girls who have thus far applied. I love to visit the old man in his home, and talk with him and listen to his simple prayers. Surely he is a Prince in God's Israel; yea a Prince having "power with God and with men."

#### THE GOSPEL IN THE RANCHES OF MEXICO.

BY REV. HUBERT W. BROWN, MEXICO CITY.

Not many wise or mighty have as yet been called in Mexico, but the poor and the ignorant hear the Gospel gladly, and especially those who are out on the ranches, away from the peculiar temptations of the city, and where the visits of the priests are less frequent. As they say in Misantla, proud of their superior "culture,"—"This Protestantism is for the *rancheros*, we know better than to accept it."

#### THE GOSPEL A WELCOME MESSAGE.

A recent visit to a number of ranches in the State of Vera Cruz has impressed upon me anew the fact that this class gives ready heed to the Gospel message. It is a long

ride and a hard one from Jalapa down to Misantla, and as the sturdy mustang toils laboriously down the almost precipitous face of the mountain, the rider notes more than once that a single misstep would hurl them both to certain death on the rocks below. There is a treacherous river to be forded five times, and long muddy stretches to be plodded through, but all this is forgotten as soon as we begin to visit one after another the ranches of the hotlands, which nestle picturesquely in the broad valleys of that great coffee region. Everywhere we receive a cordial welcome from the ranchmen, for our indefatigable native minister Don Manuel Monjaras has tramped and ridden all over this region and won the good will of everybody. Now we are in the home of a man but recently won to the Gospel, and answering his shrewd and eager questions about our beliefs. We gather with the family to the rude meal, and then, after nightfall, hold service with them and their friends, who have come in to see the missionary and hear what he has to say of this new faith. It is a rough, unlettered life they lead; no privacy, no comforts, no home, as we understand it. Activity, such as we are accustomed to, is unknown, because nature is too indulgent and too bountiful, and the continuous heat too enervating. Few can read; whole families, father, mother, and children, have never had a book or paper in their hands. Their whole knowledge of the outside world is based on hearsay, and that of the most indefinite description. Yet as soon as they see the Bible and learn to love the Saviour, they beg for instruction and for schools.

#### GENEROUS HEARTS IN HUMBLE PLACES.

In all directions from Misantla are ranches where we can hold services, and from many of them the ranchmen and their families come into Misantla to attend our Sunday meetings, often travelling long weary leagues, in many cases on foot, and carrying their little ones. In Puente de Dios nearly all are Protestants, and one man, out of eighty dollars received for the sale of his vanilla, gave me sixteen toward an organ for the church, and five on the rent of the house of worship.

## A TRIP TO THE SOUTH.

Another group of ranches, which I have also just visited for the first time, lies south of Vera Cruz, and can be reached only on horseback over level savannas dotted with clumps of palms and other tropical trees, and covered with vast herds of cattle. It is a region impassable in the rainy season on account of the deep mud and swollen rivers, and alive with noxious insects of every kind. Last summer, for example, Mr. Quesada had to wait for three weeks till the water subsided in two apparently insignificant streams between which he had been overtaken by a heavy rain storm. There are innumerable ranches all over this district, and in many of them we have already gained a foothold. Life is still ruder than in and around Misantla, the people rougher and more uncultured, and densely ignorant in matters of religion. Pigs and chickens have free access to the house, the floors are of mud, the staple diet is black beans and *tortillas*, or corncakes, the sugar is black molasses, the coffee, toasted corn, and milk and bread are unknown luxuries, to say nothing of butter and beef.

## WHAT FAITHFUL LAYMEN CAN DO.

Our work which centers in Pantano, Tierra Blanca and Galera de Coapilla owes its existence mainly to the efforts of two devoted men, Don Francisco Mendez and Don Pedro Garcia. Both keep country stores on the ranches, in which they live and have quite an extensive trade among the neighboring ranches as well. While selling their goods, they have not forgotten to distribute "without money and without price" the Word of Life. Each in his own way has done a noble work. Don Francisco was drawn to the Gospel by the consistent Christian life of a humble muleteer with whom he travelled on one of his trips. He noticed that the man never swore nor beat his mules, and finally asked him the reason. His interest was aroused by the conversation that followed, and he afterwards attended the services of our church in Vera Cruz whenever he was in the city, and finally made profession of faith and was received as a member. He and others have built a chapel and school-house in Pantano,

and Don Pedro has given to the mission houses of worship in Tierra Blanca and Galera, paying one hundred dollars for the latter building, which is made of planks. The other buildings, like the houses of the people, are simple structures with reed walls and palm thatched roofs. The school teacher in Pantano receives from the mission only six dollars a month and the people give four more, and his board from house to house.

## CHILDREN RESCUED FROM IGNORANCE.

What pleasure to listen to the recitations of the ranch children whose parents in many cases can neither read nor write. They at least will be able to read God's Word and explain it to their fathers and mothers who have never enjoyed like advantages. Good Don Hipolito Quesada, one of our veteran workers, for seventeen years pastor of our Vera Cruz church, and now sixty-eight years of age, lives in Pantano and visits on horseback the outlying ranches, accepting cheerfully all the hardships; nay, counting it all joy to thus work for the Master.

These are but two examples. I might cite many others taken from my own experience in other parts of Mexico, in some cases in regions where until my visit no minister or missionary had ever entered, to confirm my statement that the rancheros and small farmers of Mexico, as a class, hear the Gospel gladly. Every such trip affords me new encouragement and, new assurance that Mexico as a nation will yet be won to the truth as it is in Jesus Christ.

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## Letters.

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## AFRICA.

## NEWS FROM THE NEW STATION.

REV. A. C. GOOD, PH. D., *Batanga*.:—The question of a name for our new station has been rather troublesome. I had at first thought of "Mvok," which I supposed was the name of the whole region about the station. I did not like Nkongmekak, which is the name of the nearest town, but not the place where the station is located. One day on the road from the coast, with two Bule guides, I heard one of them remark that we were going to "Mvok." I at once caught at the word, and asked what it

meant. They explained that that was where we were going, so I thought we had a name, but I found out afterwards that the word simply signified *home*, and was not a proper name. Although the name Nkongemekak (I wonder how it is being pronounced at home) may answer for the official title of the station, yet it will not do for local use. It is only one of several towns in the neighborhood, and they are very jealous of each other. If we were to adopt the name of one of these towns, we would be looked upon as belonging to the chief of that town. The natives have suggested a name for our station, which, if not very euphonious, at least pleases them, and has a meaning which I like. They call the station "Efulen," which means "A Mingling." The full expression at first suggested was "Efulen e Bôt," meaning "A Mingling of the Peoples." The name seems to have suggested itself because we came to settle all *palavers* and bring people together. It seems very suitable, and we shall adopt it for local use.

I am only lately beginning to realize how far-reaching is to be the influence of the work done at this first station. Hardly a week passes that we are not visited by people from the far interior, sometimes by large parties. When I visited these same people last year, they would not believe what I told them of our plans and aims, but now they see them being carried out before their eyes. They hear not only from us, but also from the Bule they have come to visit, something of the message we have come to bring. As they go back to their homes they will carry far and wide, all over the interior of the Bule country, some idea at least of the Gospel we have come to proclaim. When we make known the truth at Nkongemekak, we are really preaching to the whole region lying to the east and northeast for a hundred miles.

I have been visited by people from many of the towns I passed through last year. Some of them did not treat me very cordially then, but now they assure me if I will only come back, they will receive me in a different fashion. I believe that I could now go over all the country I travelled through last year, even where I was then regarded with suspicion, and everywhere meet with a most cordial reception.

I am also much pleased with the attention paid to the Gospel by those who live near the station and have heard it most frequently. I had feared that after their curiosity had been somewhat sated, and they began to realize what the claims and demands of the Gospel really were, that there would arise some opposition,

and many would perhaps openly scoff at us and our message. But I have lately been greatly encouraged by the attention the people give to the Gospel. They listen like those who are really impressed by what they hear.

But we have only begun the work. There are so many towns in the neighborhood of the mission that I have not yet had time to preach even once in some of them. When I go back now I hope to spend three or four weeks travelling through the towns lying between Nkongemekak and the proposed site of the second station.

I am almost ashamed to confess that I have not yet found time to revisit the old chief, Ndum, by whom I was so cordially received last year. Early this year he sent a message to me reminding me of my promise to visit him, but I have not yet found an opportunity to do so. I hope to see him, however, in a few weeks. The news from home encourages me to hope that this work is to be pushed, but, if so, it is high time that the region in which the second station is to be situated, should be revisited, and the people prepared for our coming. The whole country is open before us, and it is only a question of strength and resources how widely the Gospel is to be proclaimed.

All the most serious difficulties that last year troubled me seem to have vanished. Food was then very scarce; now it seems to be abundant enough everywhere. I did not then see clearly how we were to get the carriers necessary for the work; now I could easily get enough of them to supply half a dozen stations. I repeat what I think I wrote you in my last,—the field is open and waiting for us. I see nothing to hinder the opening of four or five stations in this new field within two years, if the men and money can only be found. May the Board, the Church, and our Mission be enabled to see and do their duty in this the day of their opportunity.

DR. GOOD writes from the new station at a later date, as follows: Mr. Kerr is still busy on our house, in which we are already living, and which is nearing completion. I am working as best I can on the language, and hope by the end of the year to have an outline of the grammar and a fairly complete lexicon of the language in MS. I have a few hymns we are beginning to use, and this morning I read to quite a good congregation a portion of the Sermon on the Mount, which I have translated, and which they seemed to understand. I wish you could have witnessed our service this morn-



ing. We had sixty or seventy persons present,—Batanga people, Mabea, and perhaps forty Bule, many more than have attended any Sabbath before. Of course we have often had more than this in the towns, but heretofore not so many have come to a Sabbath service at the station. But the number who came was not the only gratifying feature. The attention was very close, and the order excellent. Usually they have laughed and talked during prayer, but to day they listened quite reverently. Indeed, I am very much encouraged by the interest they take in the Gospel message.

#### CHINA.

REV. ROBERT COLTMAN, JR., M. D., *Peking*:—I am glad to state that this year the record of attendance at our hospital and dispensary will be larger than ever before and the readiness with which the Chinese are coming to submit to operations is remarkable. Considerable interest has been manifested by the in-patients in the prayer meetings held morning and evening, and I believe the influence will be seen in many changed lives. The faces of the poor fellows actually do grow more kindly and more intelligent, as they receive nothing but kindness from the steward, the cook and the assistants, and often they volunteer to do little offices for each other that they would have despised to do when they first entered the hospital. Surely the good fellowship and pity which they show, which is so foreign to ordinary Chinese behaviour, is the fruit of kind treatment, and the inculcation of the spirit of Christ, as recorded in His Gospel, which they daily hear.

#### PERSIA.

##### INTERESTING CASES OF CONVERSION.

MISS ANNIE MONTGOMERY, *Hamadan*:—The great event of the year in Hamadan was the coming of Dr. Holmes and his family, long looked for, eagerly expected, and gladly welcomed at last by missionaries and people. We think ourselves specially favored in Hamadan, in having a physician with the wisdom and experience of Dr. Holmes granted us. His services were soon in requisition—almost his first case was a man found in the street with his throat cut, and the people said Dr. Holmes raised him from the dead, though he was only the means of prolonging his life for several days. It was long enough for him to have the message of Christ's mercy and love told him again and again.

It is a great joy to us to see the number of Moslems constantly present at our Sabbath morning service in the church. We had the communion service yesterday and another Jew was received. His story is encouraging as well as interesting. He was one of the first boarders in the Boys' School, when it was in Kasha Shi-moons' house, and he remained in this school a long time. Then he left, and soon fell under the influence of the Babis, accepted and propagated their doctrines, and seemed a most unpromising case. He was prayed for specially by a younger brother, and subsequently heard a sermon by Mr. Hawkes which so aroused his conscience that he had no peace till he found it in Christ. The other new member received was a young woman who was in the Faith Hubbard School a very short time before her marriage, and I had no idea that any lasting impression was made on her mind, until she told me on Saturday her hope in Christ dated from that time. As these two candidates confessed their faith yesterday, it was a fresh reminder of the biblical injunction to us laborers, "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that, or whether they shall both be alike good."

The prayer meeting for Jewish women has an increasingly large attendance; and the work in Sheverine goes quietly on. My sister now goes with one of the gentlemen to the Sabbath service, which is held in the afternoon, the teacher taking a morning service himself. There are twenty-six pupils in the school.

##### A SUMMONS BY TELEGRAPH.

On Friday Dr. Holmes was telegraphed for by the Ameer-i-Nizam, Governor of Kurdistan, formerly Governor of Tabriz, asking that the Doctor visit him professionally and he would provide all that was necessary for his journey. He left Hamadan Saturday afternoon, expecting to be gone two weeks, and we hope this visit may be the means of opening another door for the entrance of the Gospel. Already we see what a blessing it is for us that Mrs. Holmes is a physician as well as her husband; and we are thankful for all the goodness the Father has bestowed upon us. May he make us worthy of it all.

Magic Lantern Lectures upon India, China and Persia are now ready.

Address, W. H. GRANT,  
58 Fifth Avenue, New York.



# HOME MISSIONS.

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## NOTES.

**PRESBYTERIAN CHURCHES IN THE ADIRONDACKS.** The cut on opposite page, "specially drawn for *The Evangelist*," presents, "artistically grouped," several churches and one manse, all representing a home missionary work, under the auspices of the Presbyteries of Champlain and Utica, with the approval of the Synod of New York, and of the Board of Home Missions. This work is supervised by Rev. R. G. McCarthy, Presbyterian Missionary.

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In the 94 miles from Arkansas City, Kansas, to Guthrie, Oklahoma, along the A. T. & S. F. R. R. there are more than 200 saloons and not a single church.

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One of our consecrated missionaries in the West who has reached his three score years, walks twelve miles and preaches three times every Sabbath. He says that he doesn't know anything about the hardships that some people talk about.

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A precious work of grace has been in progress in the North Church, Kalamazoo, Mich., of which Rev. J. Emory Fisher is pastor. About thirty converts are reported. Out in a country charge thirty-five made profession. These are small home mission churches.

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If our country is to be saved it must be accomplished by gospel agencies of our own land. No other country will help us. We must do this and more. We must help all other countries on the face of the earth by evangelizing the multitudes they send to us.

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The mission school at Hyrum, Utah, has one promising boy in college, another in the New Jersey Academy at Logan preparing for college, and three off teaching school. In addition to these and other good results the church of Hyrum is the outgrowth of that school.

125 railroads, comprising one-third of the mileage of the country, are in the hands of receivers. It is not hard to understand why the Boards of Missions, with all their careful economy and wise forethought are in arrears. The capital of the country has retired and is resting.

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A colony of Bohemians out in Kansas, comprising about sixty families, had not heard the gospel in their own language for more than twenty years until recently. The older ones do not understand the English language. They now enjoy the ministry of Rev. William Schiller.

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An old Catholic priest recently died at Bernalillo, N. Mexico, leaving sixty barrels of wine over which his successor and some of the Sisters are having a law suit. There may be nothing remarkable about this, but there would be if the parties had been Presbyterian ministers and missionary teachers.

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A home missionary in Central New York has this to say about the Y. P. S. C. E.: "Our society continues to be the main stay of the church, the means of spiritual growth of our individual members. Our people are drilled through this institution to take active part in the prayer meeting."

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A missionary in Kansas says: "These young people raise about half the salary of the pastor."

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At Pleasant Grove a church of 14 members has been organized with three faithful elders. The village has about 2000 inhabitants and this is its first and only church. It was a great day when the church was organized. Revivals of great power are reported from many parts of Utah. Thus it is that our thirty odd mission schools are fountains sending forth refreshing streams through that dry and thirsty land.

If the times have been hard in the East they have been doubly so in the West. A missionary whose church was unable to meet its part of the salary says: "My wife has been teaching school for money to pay my salary."

Another missionary writes: "My church will not be able to meet more than half their pledges this year if they do that much. If I had not a little means of my own I could not continue my work."

From all parts of the country come mingled murmurings and rejoicings. The "hard times" are not an unmitigated evil. Almost every letter that brings complaint of privation and hardship ends with joyful tidings of souls converted. Times of serious financial depression are always followed by revivals of religion. Everybody knows that, and the reason for it is evident. When men fail in their efforts to build treasure cities on this side of Jordan, they are sure to turn their thoughts to the other side. And when prosperity doesn't prove a blessing to men, God tries adversity on them, always with positive results one way or the other. He is determined to bless, if He can.

Many of our mission churches are so situated as to feel severely the stringency of the times and are unable to meet their pledges for the minister's salary. The condition of the Board's treasury makes it impossible at present to increase appropriations even to exceptional cases. Here is a representative case: "It is with the utmost reluctance that I write this letter. For our cause here was never in as hopeful condition as now. Attendance on all services is increasing. But the obverse side of the picture is this: Owing to many removals from our midst and the very hard times my income is so small that I cannot supply bread and clothing for my little children. Were it not for the money sent by your Board for the last half year there would be no fuel in the manse to-day to keep my family from freezing, (and the thermometer now registers thirty below zero), and were it not for the kindness of the ladies of B— Church in sending a "missionary box" I

would have to preach in a patched coat and be without overcoat, shoes or stockings. I do not pen these lines in a spirit of grumbling, for I can better my condition by returning to the field I left, or by accepting a call to H—, but I believe the Master has a work for me here, yea more, I begin to see the dawn of a better day for this church. But with an *income of about a dollar a day* I can not long sustain a family of six."

The revival at Springville, Utah, referred to in Mr. Shepherd's letter on another page, is progressing with great power. A later communication informs us that crowds hear the Word with intense interest. There are many converts. Ten are reported from Spanish Fork, twenty-five from Payson and seventy from Springville. These little cities are in Utah valley, sixty miles south of Salt Lake City and not far apart. Our correspondent goes on to say: "There have been scenes more like Pentecost than any I ever saw before. All ages come, the gray-haired and the little children. Yesterday was mid-week Sabbath with these anxious ones. Our church will not hold the people. The community has been evangelized as never before. We look for conversions all winter."

#### CHRISTIAN PATRIOTISM IN CALIFORNIA.\*

REV. JAMES S. McDONALD.

Clear and appealing comes the call of the great Redeemer and Head of the Church to us now to give the Gospel, with all its remedial agencies for the relief of sinful and suffering men, to this State and this ever on-going country.

Patriotism has inspired the State to unfurl the nation's banner over every school-house. Thus would the State enkindle and increase the love of liberty and country in the hearts of the children.

Religion must arouse the Church to a holy and quenchless enthusiasm to place the banner of the cross over every home. It must strive to awaken and make ardent in the hearts of parents and children love for God,

\*From a Report to the Synod of California.

for purity and for mankind. When men love God and one another there will be no oppression and strife; no such unsolved social and economic problems as now baffle all reformers. The nation's peace and prosperity can only be secured through the influence, prevalence and potency of religion. It is *righteousness* that exalteth a nation.

In no States in the Union do we so much need the uplifting, sustaining, energizing, conquering influence of godliness as in California and Nevada. Worldliness, skepticism, Sabbath-desecration test the patience and long-suffering of God, and warn us of danger and disaster.

Great has been the goodness of God to us, as it was to His people Israel. We should learn lessons of wisdom from their history.

Writers, familiar with the holy land of the Orient and this highly favored land of the Occident, have noted many things that they have in common.

To the chosen people it was said:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil, olives and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. Deut. viii : 7-9.

And to them was given the solemn admonition:

But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth, that He may establish His covenant which he sware unto thy fathers, as it is this day. And it shall be if thou do at all forget the Lord thy God, and walk after other Gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. Vs. 18, 19.

They did forget; did walk after other gods; and in consequence their fruitful and beautiful country is to this day desolate.

It is an object lesson to the nations, that they will do well to study.

Nothing beneath Syrian skies ever surpassed this land bathed in the glory of this genial sunlight, mild of climate, alluring the lovers of the beautiful by the unsurpassed variety and grandeur of its scenery.

What was Palestine's Mediterranean compared with California's Pacific? What its

commerce and ships of Tarshish in comparison with all that passes through the Golden Gate, and comes through other channels by sea and land? What the valley of the Jordan and the plain of Esdraelon to the valleys of Eel River, the Sacramento, San Joaquin, Santa Clara, San Gabriel and El Cajon? What the cedars of Lebanon and the oaks of Ephraim by the side of the pines of the Sierras and the redwoods that stand in majesty above Santa Cruz and, noblest forest on the continent, reach just across the Oregon line? What the olive groves, vineyards, fig trees and wheat fields of the East compared with what is actual and possible in the yet partially developed foot-hills, mountain valleys and great plains of this Golden West?

But what profit is there in it all; what will it avail, if we follow in the footsteps of apostate Israel?

As plainly as he warned them the Lord our God is speaking unto us:

For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first, I will recompense their iniquity and their sin double, because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things. Jer. xvi: 17, 18.

Iniquity clothes itself among us in robes of many dyes. One sin is very common, very grievous in God's sight; one that brought disaster upon his ancient people.

The Sabbath is a day of business and pleasure-seeking. In nearly all the smaller towns and villages stores are open for trade; everywhere saloons are thronged, and very many must toil seven days in the week or give up their places. Even when the state had a Sunday law public sentiment would not demand its enforcement.

God's warnings are as impressive and significant now as they were when the eloquent and thrilling words of Jeremiah fell upon the heedless traffickers and pleasure-seekers of Jerusalem and Judea and the distant provinces that sent their caravans to its gates. The solemn command of Jehovah was:

Go and stand in the gates of the Children of the People . . . and say unto them . . . Take heed to yourselves and bear no burdens on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on

he Sabbath day, neither do any work, but hallow the Sabbath as I commanded you. But they obeyed not, neither inclined their ear, but made their neck stiff that they might not hear nor receive instruction.

And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain forever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings and peace offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise unto the house of the Lord.

But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof and it shall devour the palaces of Jerusalem, and it shall not be quenched.—Jer. xvii: 19-27.

Here God hangs before us these two pictures; one, what might have been beautiful, glorious forever; a land flowing with milk and honey; a city beautiful for situation, the joy of the whole earth; royalty thronging its streets; a happy people crowding its holy temple, singing joyfully the praises of Jehovah; a land of peace and plenty; a city ever admired and entered with gladness. The other, the one that was fulfilled, one of utter desolation; the city in ruins, the temple destroyed; the land laid waste; the unhappy people scattered and pining in exile.

The Lord loved the gates of Zion, and the land given to His chosen people as tenderly as he loves our own cities and country, and it is supreme folly for us to provoke his righteous indignation by disregarding his commands. Solemnly to remind us of our peril, he gives us these object lessons; the one inspiring us with hope and joy; the other sad enough, prophetic enough, to fill the heart with despair.

To His Church God says to-day: Make this a holy land, law-abiding, reverent, devout; and it shall be fruitful, peaceful, glorious forever.

And with zeal, consecration, energy, devotion, the redeemed Church of Christ, the hope of the nation and the world, and this

Synod of California should enter anew on this great and blessed work.

## NEW YORK SYNODICAL AID.

### HOW IT CAME TO BE.

It was at the suggestion of the now lamented, and ever to be honored, Dr. Kendall, through the General Assembly of 1883, and enacted by the Synod in 1886.

### OBJECTS TO BE GAINED.

Relief of the Board of Home Missions from the support of the weak churches in New York State; more efficient care of the weak churches by restoration of constitutional episcopal authority and sympathy of the Presbyteries toward the churches; revival of depressed churches; immediate expression of the "fellowship" of the stronger members of the "one body" to the weaker; to maintain the rural churches, that suffer by removals, as training schools in which to raise up Christians for workers elsewhere; to strengthen such churches that they may win and absorb the foreign elements that come in, and so accept the responsibility of Foreign Missions brought to our very doors by a commanding Providence; and for the better promotion of the work that the Master assigns to the Presbyterian Church in our bounds.

### THE PLAN.

The Synod to raise sufficient funds to sustain its own dependent churches by apportioning the amount among the Presbyteries, and the Presbyteries equitably among their churches, considering their financial ability, to secure a contribution from every church; a permanent committee of Synod, and a committee on Synodical Aid in each Presbytery to see to it that the cause is presented to the pastors and sessions; and the appointment of a Superintendent charged with aiding the prosecution of the whole work.

This plan was adopted in 1886, and has been commended by every Synod since and the cause urged upon the attention of Presbyteries and churches.

### APPEALS OF SYNOD.

Appeals have been made to Women's Societies in the churches. Why should not the

women in the strong churches aid their sisters in the "one body" who are heroically bearing heavy burdens?

Appeals have been made to Sabbath-schools and Young People's Societies. What more becoming than the young giving arm of support and heart to the aged and infirm? Why should not the heart of the Christian Endeavorer turn back to the old altar of blessing with gifts of gratitude?

#### WORK OF THE SUPERINTENDENT.

To visit vacant fields and places where may be need of new organization; to preach; to hold evangelistic meetings in unsupplied churches; to visit families where there is no pastor; to administer the ordinances; confer with congregations; encourage Sabbath-schools; to aid in securing funds; to introduce suitable candidates; to act as a bureau of information between ministers and churches, and work for the "general fostering and development of Presbyterianism" in the Synod.

#### DIRECTIONS.

The fiscal year of Synod is from October to October.

Contributions should be sent to Mr. O. D. Eaton, No. 53 Fifth Ave., New York, N. Y., marked "For New York Synodical Aid Fund."

J. N. CROCKER,

Synodical Superintendent.

133 Circular St., Saratoga Springs, N. Y.

### PERILS OF IMMIGRATION.

BY REV. GEO. F. McAFEE.

A state of affairs exists in our land to-day, the like of which has not been seen since the world began to make history. The nearest approach to it was at the time of the crucifixion of Christ and the day immediately following. When Peter preached on the day of Pentecost he had in his audience men from over the then known world, and speaking every language. But the known world, at that time, did not equal in diversity of tongue the world of to-day. Here, in the United States, we have a repetition of those conditions, only enlarged and intensified.

It has been said that one might take his stand on a street corner in any thoroughfare

of any of our great cities and preach in any known language, and within five minutes he would have an intelligent listener. They are all here, and more of the same kind coming. How did it happen? What is the import, and what is to be the outcome of it all? These are questions which agitate both Church and nation. The presence of these peoples, saturated with old-world notions and clinging to them with desperate tenacity, is fraught with danger to both Church and state. Something must be done, and done quickly, to stay the tide of gigantic evils which is rolling in upon us like a flood.

The people of this land are in no small degree responsible for this rush of foreigners to our shores. We have united our voices in proclaiming to the world our greatness. He who could cry the loudest and longest has always been considered the greatest patriot. The salubrity of her climate, the fertility of her soil, the variety of her products, the richness of her mines, the wealth of her resources, the facility and ease with which her people secure homes, and the sense of liberty which men breathe in with the very air, is the song which has been sung to the whole earth.

This glad news has gone through the old world on the wings of the wind. The result is that it has brought to us men of means and energy. They have helped to open our mines, operate our mills, build our railroads, and develop our commerce. It has brought also an army from among the middle classes. Men of brain and brawn, schooled to industry and economy. These have come into our cities and are doing the hard work in all departments of industry and business. They have settled on the broad prairies of the great west, and are causing them to yield up their treasures of wheat and other sources of wealth. These peoples are rapidly becoming, in all essential qualities, American; and are proving a source of strength and blessing to Church and state.

But, alas, this same good news which induced the immigration of most worthy and desirable elements, has also been heard by the shiftless, criminal classes, and they are coming, too. Of late they have poured in

upon us like a flood. They have brought with them the iniquitous principles and practices of the most despicable populations of foreign lands. They infest our cities like vermin; and not content with being tolerated, they aspire to rule, and in many places rule they will.

But while we as American citizens, proud of our country, and rejoicing in her greatness, have had a hand in bringing about this state of affairs, God also has had a part in it. He has been preparing the nation and the Church for just such a state of affairs. And, as God does not act without a purpose, He has a purpose in this. It is not for us to question the wisdom, but to ascertain the purpose of God in it all.

God has stirred up the eagles' nests in this process of preparation. Churches in the East and middle West have been obliged to give up, willingly or otherwise, some of their brightest and best sons and daughters. The complaint has been made for years, that the cities are absorbing the best business talent and the most promising Christian youth of the country churches. So the great West has taken to herself another company of these energetic, aggressive young men, and the churches mourn and often languish.

To look at this matter in a superficial manner, one would doubtless find in the present situation sufficient reason for profound concern. It is no wonder men lift up their voices in excited alarm, and appeal to the Christian Church to do something in self-defense. But can we not discern the hand of God in all this? Who but God, who has a great purpose to conserve, has so wisely and well distributed these energetic Christian forces? Into the great centres of population where congregate and segregate such vast hoards of these unevangelized, God has sent these earnest active men and women. Out on the frontier where are colonies of these unsaved foreigners, God has planted individuals and groups of His chosen ones. And the remainder of these peoples He has directed into the very midst of the churches so recently depleted by the going away of their sons and daughters. What means it all; save that God is preparing for a mighty manifesta-

tion of Himself and a glorious demonstration of His power unto salvation?

There is another very important fact, for fact it is, to be taken into consideration in our attempt to discover God's purpose in all this, although we know that in the old world many churches are doing heroic work in the attempt to bring the Gospel to the great mass of the unevangelized in their midst. Yet we cannot close our eyes to the fact, that in many places the Church has not done her duty by these peoples. We have in this country what is unknown in any other country in the world, save possibly the British Isles, a concerted and organized movement to reach every inhabitant of the land with the Gospel. The Bible is being placed in every family, and the Christian Church is endeavoring honestly and earnestly to plant a Sabbath-school, mission school or a church within easy reach of every individual. In cities, towns, villages and throughout the whole land this effort is being made. So earnestly and enthusiastically is this being undertaken by the Christian people, that it has called out the criticism of the world; and, strange to say, even some Christian people complain that one denomination is crowding upon another, and money is being wasted in building houses of worship and maintaining the Gospel in the mountains and valleys and out-of-the-way places of our land. But is not God well pleased with this? Surely, for we are commanded to preach the Gospel to every creature. God seeing His Church in America so deeply interested in this work, and so enthusiastic over it, is sending these unevangelized people to us, and scattering them amongst us that they may receive the Gospel.

Instead, therefore, of looking upon the present state of affairs with alarm, the Christian Church should accept it with thankfulness.

The Christian forces are well and wisely distributed. We do not have to search out these unsaved people, but they are brought right into our midst, under the very eaves of our churches, and we have simply to gather them in. Never a land better prepared. Never a Church better equipped. Never promise so potent. Since the Church has had



a history, in no country at no time has she had such a grand opportunity to do great things for God. The opportunity of the ages is ours. Let the Church not falter. Let her arise, and girding herself with strength, conquer this land for Christ, and with it hasten the saving of the nations. Our own beloved Church is doing much in furthering this great cause. But we have not, and are not doing all we can or should do. With financial ability equal to any, and talent surpassed by none, it is ours to lead in this great work of bringing these multitudes to Christ.

Concert of Prayer

For Church Work at Home.

JANUARY, . . . . .	The New West.
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

THE OLDER STATES.

All that region lying north of Virginia, Kentucky and Missouri, and between the Atlantic coast and the western boundaries of Wisconsin and Iowa we call the "*older States.*" It comprises *less than one-seventh* of the area of the United States—not counting Alaska—but contains *more than one-half* of our *entire population* and *three-fourths* of the *membership* of the *Presbyterian Church.* These States have always been the main stay and support of the government and the Church. Their happy homes, their splendid churches, their great colleges and seminaries of learning, their growing cities and general prosperity are the outcome and issue of home missionary effort in their earlier years.

This region was settled, not by the subjects of some mighty conquering monarch, but by liberty-loving, God-fearing men and women voluntarily seeking permanent homes. Its cities are not monuments of proud sovereigns.

They are the homes and business centres of enterprising freemen. The forces that have given character to these communities, shaped their institutions, nourished and propelled their benevolences and formulated their laws have been gospel ideas working down into society and insensibly moulding and shaping it. For the sacredness of our homes and the safe guards of society we are indebted primarily to the Bible.

But while all this is assuring to our sense of security, and cheering to our hopes for the future it is well for us to remember that it is only by a constant supply of the originating and sustaining force that these blessings are to be perpetuated. No community could long maintain its Christian character, however pious its citizens might be, if its ordinary means of grace were suspended. If in an ideal community where every individual were a consistent Christian, the churches should be closed, prayer meetings discontinued, and Sabbath-schools abandoned, it would be but a short time before its street corners would be occupied by saloons, its parks become beer gardens and its boulevards, race courses. Every pastor understands so well the tendency of even sanctified humanity that he will not peril the spiritual interests of his church by omitting a single Sabbath's service if he can possibly avoid it. The higher society rises in intelligence, the richer it becomes in material wealth and the more enterprising and active in the business of life, the more vigorous and multiplied must be the means of grace. Our oldest and best churched communities cannot, therefore, cease to require sustained and vigorous gospel work.

Another reason for the maintenance of mission work in the older States is the fact that they are receiving a large part of the immigration that is pouring into our country. The number of foreigners now residing in these older States is twenty-five per cent greater than the entire population of the United States in 1790. Here is an enormous power for good or ill—a power greater than that which successfully resisted the armies of Great Britain and established our government. The character of their influence must

be determined by the place which the Gospel has among them. During the decade from 1880 to 1890 Pennsylvania received an increase of 965,680 population. New York received 899,068 in the same period. These two States alone would therefore call for 2,000 additional ministers and churches in the ten years. The eighteen States during that period increased in population 5,718,016. Counting one church and minister for each 1,000 it would require 5,718 additional in order to maintain the proportion existing in 1880 which was sadly inadequate.

In our great and growing republic the population is continually shifting. They not only rush from the older to the newer States, but they move like an incoming tide from the rural districts to the cities. They are drawn by the many attractions which the cities afford, some by the intellectual life and literary advantages, others by the business opportunities, some by the social life. Multitudes come in search of employment among the many industries which centre in the cities. They are deprived of employment in their country homes by the improved form of machinery, which now does the work which they formerly depended upon for a living. And as the population of the rural districts decreases the social life declines, schools retrograde, and homes become isolated, the pleasant places become desolate, and churches languish. In many cases strangers and foreigners take the places once filled by Christian families. This movement is general and the problems which it presents are serious. In 1840 less than *nine* out of every hundred of our population lived in the cities. Now *thirty* out of every hundred are residents of cities of 8,000 population or over. Dr. Josiah Strong in his book "The New Era" says: "While the cities of Maine, Vermont, Massachusetts, Rhode Island, New York, Maryland and Illinois gained 2,509,000 inhabitants, the rural districts of those States suffered an actual loss of 200,000." All over the older States the county seats are growing at the expense of the farming communities and rural villages. Renters are taking the places of the old families. Congregations decreasing, ministers leaving for lack of sup-

port, churches closing and Sabbath-schools dying out. Dr. Strong further says: "At an interdenominational meeting held in Waterville, Maine, in November 1891, a Methodist clergyman of that State, Rev. C. S. Cummings, made the following statements, which were not questioned by any speaker: 'There are at least seventy towns in Maine in which no religious service is held. At the same time there are scores of towns in which two or more little churches are struggling for existence, calling for missionary help and expending most of their energies in raising money to pay current expenses. Moreover 55,000 families in Maine do not attend church services. In Oxford county but 88 per cent. of the people go to church. In Waldo county only 81 per cent. attend. The Maine Bible Society reports 19,013 families visited one year, 56 per cent. of whom were non-church-going. Of children of school age 45,000 do not attend Sabbath-school.' The speaker proceeded to show that vice and immorality were rapidly growing, and said that society was 'honeycombed with gambling and lottery schemes.'"

In the *Andover Review*, November, 1890, the Rev. A. E. Dunning, D.D. says: "There are ninety-five towns and plantations in Maine where no religious services of any sort are held, and more villages in Illinois without the Gospel than in any other State in the Union. These statements are made on the authority of superintendents and secretaries of missions in the fields named."

These facts become the more alarming when we remember that these rural regions must be depended upon to contribute to the supply of pastors, missionaries and teachers in numbers all out of proportion to their population. Indeed, they are the chief source of supply. The Church's only human hope of self perpetuation is in the maintenance of the Gospel as an educating force in the rural regions.

Another fact should be borne in mind as we are thinking about and praying about the older States. At the present and for some years to come these older States must supply mainly the money for the Church's benevolences and missionary operations at home

and abroad. It may be true that the newer States and Territories contain the chief treasure vaults of the nation's natural wealth, but it must be remembered that the product of the mines, of the railroads, of the herds, of the forests, and even of the soil of the New West, flows back into the hands of Eastern capitalists whose investments are developing the West. This fact has been made very apparent during the fearful financial storm that has been sweeping over our country during the past year. Industries have been suspended and money in unprecedentedly large amounts has been accumulating in the hands of its owners and in the banks of the older States. This fact has its bearing upon the question as to the means for the work which needs to be done and for the lack of which the whole country is suffering sadly in its spiritual interests.

This topic is earnestly commended to the prayerful consideration of our Church during the month. It suggests so much for which the scriptures warrant us in praying, the white harvest, the needed laborers, the means, the poor and neglected, the rich and worldly, the solitary, those that go with the multitude, the Tyres, the Sidons, the Chorazins, and the Bethsaiidas.

### HOME MISSION APPOINTMENTS.

F. C. Stockle, Manchester 1st, German,	N. H.
H. A. Lewis, Saranac Lake, 1st,	N. Y.
V. Pisek, New York City, Bohemian,	"
B. B. Seelye, Constable and Westville,	"
C. C. Cook, Hillsdale,	"
G. Strassenburg, East Kendall, 1st,	"
D. M. Countermina, Piffard,	"
E. A. McMaster, Collamer and stations,	"
W. C. Brown, West Chester, 2d,	Pa.
S. C. Faria, Starke, 1st, and Lakeside,	Fla.
C. E. Jones, Lakeland,	"
J. G. Lane, Sheffield, 1st,	Ala.
J. P. McMillan, D. D., Park Place of Chattanooga and Sherman Heights,	Tenn.
E. P. Searle, Dayton, 1st, and Sale Creek,	"
A. J. Odle, Knoxville, Bell Avenue,	"
L. B. Yeager, Huntsville,	Ohio.
L. C. McBride, Nevada, 1st, and Marcellus,	"
C. E. Long, Morrisonville,	Ill.
L. N. Williams, Moawewa and Bethel,	"
E. A. Bray, Wyandotte, 1st,	Mich.
F. G. Westphal, Gaines and Mundy Centre,	"
J. Halliday, Caseville,	"
E. H. Vall, Elmira and stations,	"
H. Wilson, Macinaw City,	"
B. J. Baxter, Lake City, 1st,	"
G. W. Borden, Gladwin and station,	"
W. Lyttell, Fosters and stations,	"
T. C. Hill, Neillsville and stations,	Wis.
J. D. Bailey, Maiden Rock,	"
K. Knudson, Old Whitehall, Pleasant Valley and Blair,	"
I. Fredrikson, Viroqua, Avalanche and vicinity, Scandinavian,	"
E. Hamilton, Cambridge and Oakland,	"
D. N. Morden, Brainerd and Long Lake,	Minn.

G. A. Brandt, Barnum, Mahtowa and Moose Lake,	Minn.
A. Wadensten, Emmanuel, Swedish, of Minneapolis,	"
W. I.	"
W. I.	ley,
W. J.	"
G. E.	roft,
A. K.	ox,
G. A.	"
P. B.	"
W. J.	Iowa.
W. J.	"
A. C.	ad stations,
B. H.	stations,
J. H.	"
V. F.	"
G. M.	"
B. F.	"
D. V.	Blackbird and
W. M. Newton, Westfield and Lowry City,	Mo.
A. B. Byram, Mound City,	"
W. Porteus, St. Louis, Westminster,	"
N. A. Rankin, Cheever and Manchester,	Kans.
B. H. Fields, Edmond, Deer Creek and Waterloo,	O. T.
J. H. Aughey, Mulhall and stations,	"
S. G. Fisher, Purcell,	I. T.
D. N. Allen, Vinita, Pheasant Hill and Catala,	"
J. A. Irvine, Sweden, Voca and stations,	Tex.
H. B. Davidson, Bowie and stations,	"
E. M. Fenton, James, Nacimienta and Capulin (Spanish),	N. M.
S. W. Curtis, Las Vegas and vicinity,	"
W. Williams, Santa Fe, Mexican, and vicinity,	"
A. G. Evans, Poncha Springs and Salida,	Col.
G. C. Huntington, Bessemer, Westminster,	"
D. G. Monfort, Antonito and vicinity,	"
W. W. Dowd, La Junta, 1st,	"
P. Bohback, Hyrum and Millville,	Utah.
G. Lamb, Montpelier, 1st,	Idaho.
T. J. Hedges, Idaho Falls,	"
D. D. Allen, Kendrick and Jullaetta,	"
A. K. Baird, D. D., Synodical Missionary,	Mont.
M. S. Riddle, Hoquiam and Aberdeen,	Wash.
H. A. Mullen, Puyallup, 1st,	"
J. P. Black, Johnson and Colton,	"
O. T. Whittlesey, Pendleton, 1st,	Oreg.
A. I. Goodfriend, Klamath Falls,	"
M. A. Williams, Eagle Point, and stations,	"
A. Robinson, McCoy and Spring Valley,	"
G. Gillespie, Dallas, 1st,	"
C. Cox, Gervais and Aurora,	"
A. Fraser, San Pedro and Wilmington,	Cal.
H. Hill, Monrovia,	"
G. W. Maxson, D. D., Rivera, 1st, and Clearwater,	"
H. B. McBride, Golden Gate,	"
D. M. Gillies, Holly Park of San Francisco,	"
D. S. Banks, Santa Cruz,	"

### Letters.

#### NEW MEXICO.

Miss E. P. Houston, *Cubero*:—The families of the school children and all the Pueblo people are more or less in contact with us daily. We think in time the association will be of use to them.

The work, as in all frontier life, must necessarily be slow. If our missionary friends were to come and visit the Indians in their homes they would see them dressed in tanned deer skins. Their principal food is corn roasted in the ear in the husks over night in an oven. This is the breakfast for the entire family either sick or well. My business called me one day to the house of one of the Pueblo officers. In the corner on the floor lay a pile of this roasted corn. The officer asked me to partake by pointing to

my mouth and the corn. I said, "No, thank you, I have just had my dinner."

We encourage the people to take part in the exercises. Such as reading the Scriptures and song. This they enjoy very much. And you would be surprised how appropriate the hymns they select are in connection with the service. Their attention is so earnest that we cannot doubt their sincerity.

It is said the Laguna Indians are much superior to most other tribes. It is true they are worshippers of Montezuma, but I think they will be more easily won over to Christianity than if they were under the power of the Romanists.

### COLORADO.

REV. FRANKLIN MOORE, *Timnath*:—At the request of a Christian family, I went up to a mountain place called Virginia Dale. It is about forty miles from here. I visited fifteen families there, reading and praying with them and inviting them to a service which I was to hold on the Sabbath. Sabbath morning over forty persons assembled in the little church in which there had been no service for three years. The people seemed hungry for the Gospel and thanked me again and again for coming up there. A Roman Catholic came to me and said, "I thank you for this service." We organized a Sabbath-school of some thirty members, and they promised to try and sustain a prayer meeting after Sabbath-school each Sabbath. I told them I would come back again in a month, for which promise they seemed so thankful.

### UTAH.

MRS. M. M. GREEN, *Gunnison*:—Mr. Bohback, a member of our Presbytery, came to us by my earnest solicitation and staid a week, visiting the people and preaching in his native language evenings. The meetings were well attended, and the result was four received into the church besides the baptism of children. As we have no church organization, Mr. Martin with an elder came and received them to his church in Mantl. The interest seems to continue and we always have Swedes at our services even if they do not understand English. We have six new pupils from Mormon families in our school.

REV. F. L. ARNOLD, *Salt Lake City*:—One of the Sabbath-school teachers asked his class: "Will you not all try and bring *one* to the meeting to-morrow night?" And a little girl

said, "I think I can bring *one*." And so on Monday night she came very happy with her papa. That evening I preached from Isaiah 55, 1. "Ho, every one that thirsteth," etc. After the sermon opportunity was given to any who wished to become Christians and desired the prayers of God's people to rise up. It was a beautiful sight to see this father and child stand up, and with tears ask our prayers. Last night the father stood up before the congregation and said he had accepted of Jesus as his Saviour. The father is a watchman at the meeting of the different railroads here and has to stay at his post till after seven in the evening. Every night the little girl takes his *best* suit to him and he goes into the little "Storm house" and changes, and together they come to the church.

REV. CHAS. M. SHEPHERD, *Springville*:—For three weeks a great revival has been going on in Utah Valley. It began in Spanish Fork, the hardest of our fields. For two years I have been persuaded that the Lord's time was at hand here and have been trying to get Brother Rankin of Colorado to take hold. Some of the Presbytery have thought that the movement was premature. The very workers lacked faith to believe that God could bring in the Mormons directly by evangelistic work with the educational medium. At length it was arranged to have a three weeks series of meetings, beginning in Spanish Fork and ending in Springville, to be followed up by others. The results have been surprising from the start. Crowds have attended, Mormon and Gentile alike. Converts appear by the score, some right out of polygamous families. The work at Payson has been extraordinary. The entire audience remains to inquiry meeting. Whole families are converted together. Some one has remarked that two or three weeks of that sort of thing will turn the town upside down.

Rankin began here night before last. Our church is crowded to overflowing, even the pulpit steps and rostrum being filled with people. To-night we shall open the gallery and Sunday night the church will not begin to hold the people. The utmost solemnity prevails. A large portion of the crowd remain for inquiry meeting. There are a number of converts already. The afternoon meetings are largely attended. Bros. Martin and Clemenson are helping. I have been in great straits for seats. At length I sent our wagons and gathered up chairs, borrowing all over town. Yesterday I came to the end of that supply and had to pur-

chase a lot, without any idea how we shall pay for them. After this our regular congregation will occupy double our old number of seats and as we must return the borrowed lot we must be in some way supplied.

### MINNESOTA.

REV. KASPER TIETMA, *Greenleafston*. :—During summer and fall everybody is busy in a rural district like this. The father with his larger boys and often times the daughters, and not seldom the mother also, are doing farm work in the fields. Especially in harvest time all powers are set to work.

This makes pastoral work "from house to house" very difficult. Visiting the families very often turns out in visiting the houses. Not seldom a little girl or boy tells the "dominie" on the question where the folks are: Papa and mamma are in the field, mowing, shocking, shucking or digging potatoes. How good would it be if the pastor on such occasions, when it is impossible to speak a good word, always could leave some well written tract or other small paper that would be read at the table or in the hours of rest. In this case I should want reading matter in the Holland language for the parents, most of them cannot read English. But to get tracts in Dutch is very hard, as they ought to be ordered from the old country. Our question schools are empty in summer time, except those for the little ones living near the church.

During the summer the church attendance was encouraging, and the Sabbath-school was very well attended also. Till the last part of October we have had an unorganized Sabbath-school. The young people wanted and desired some training before organizing, and so the pastor was the only teacher, and at the same time secretary and treasurer,

Now we have organized and one teacher is chosen from the scholars and another from the church members. We have chosen also from the scholars a secretary and a treasurer. Remarkable events did not occur. During their summer vacation two students of Macalester College, St. Paul, addressed the people at some occasions. Church services were held every Sabbath both at 10 o'clock A. M. and at 2 and 7 o'clock P. M. Each other Sabbath a service was held at the "Red School house," some five miles west from the church, to accommodate the people living in that region.

Trusting the Lord will bless us in the future, we are thankful for His grace in the past.

### ALASKA.

REV. CLARENCE THWING, *Ft. Wrangel*. :—This week has been observed as our Week of Prayer, as we did not receive any word from the east, before the new year began, whether this week or the next was to be observed, and the natives have come to understand that the first week of the new year is to be observed as a Sabbath week. It is a very considerable concession on their part to omit their native dances and pot-latch feasts for this whole week, which comes in the very midst of the few weeks spent at their winter camp here. There have been thirteen adults and eight young children admitted to baptism, only as many as in the previous two months, the first of my residence here. I am inclined to delay administering the ordinance, in order to satisfy myself as to the candidates' sincerity and understanding of the rite. One of those recently baptized is Mary, wife of Shakes, the principal chief of this village. I have been not a little encouraged lately by the steady habits and friendly attitude of both Shakes and Kadishan, the two most influential of our head men here. Both have taken part in our prayer meetings and have shown a co-operative spirit in conference with me. During the last week of the year our annual election of church officers took place, and *elders* were chosen for the first time as well as deacons. Joseph Koonk and Matthew Shakats (or Towayat), two of the older church members, were chosen elders, and set apart to their office on Sabbath, December 31st, with Andrew (a native policeman) and Lewis Kellogg (one of Mr. Young's old home boys) as deacons.

They are all as good men for the places as any to be found here. They will be useful in conducting some of the church services in my absence this summer. Our church offerings the past year have aggregated \$57.20 for benevolent and missionary purposes. Of this about \$28 has been divided; the Home Mission Board, \$14, the Foreign Mission Board, \$9 and the American Bible Society, \$5, and the remainder apportioned for local needs (e. g. care of the poor and purchase of Bibles, hymn books, etc.). Besides this, over \$106.10 have been paid on subscription, or by collection for the regular congregational *current expenses*. To be fair, I must say that of this \$106 only about \$40 has been received from the *natives* church members; the rest has come from a half dozen white Christians. By a little self-support we may relieve our Mission Board of so much expense here.

## TENNESSEE.

REV. C. A. DUNCAN, *Knoxville*:—October 8 and 10, I held communion services at New Decatur and Sheffield, Ala., admitted three persons to the New Decatur Church on profession of faith, and collected from both churches \$15.15 for Home Missions. Rev. James P. McMillan, D. D., of Chattanooga, spent November 12 at Sheffield and admitted seven members to the church there. Beginning with January 1894 we arrange for regular preaching at Sheffield with little cost to the Board by the Rev. J. G. Lane, pastor of the Southern Church at the neighboring town of Tusculumbia. Mr. Lane is a good man, much beloved by the people.

October 15 I held communion services at the Thomas and Ensley churches, Ala., and at Ensley admitted seven members, installed four Elders and collected \$5.00 for Home Missions. Encouraging reports come from Mr. William McClung in charge of these churches.

I preached at Dayton, Tenn., and succeeded in removing an old debt of \$100, that for some time had harassed the church there. The result of a visit to the St. Paul's Church, Hamblen Co., Tenn., will be a parsonage at that place in the near future. Largely owing to recent afflictive providences in the congregation there the hearts of the people were very tender and ready to receive the truth. The church not having a pastor, a Rev. Mr. Lockwood, a consecrated and able minister of the Protestant Methodist Church, was invited to conduct a series of meetings. The services began on Thanksgiving Day and continued three weeks. The Lord blessed the word to the reviving of the church and to the conversion of more than a score of souls, eight of whom joined our church. A C. E. Society of twenty members was organized.

The Rev. Harlan P. Cory recently conducted a meeting at the old Timber Ridge Church, Greene Co., Tenn., with most blessed results, thirty-three persons joining the church on profession of faith and a C. E. Society and a weekly prayer meeting, organizations unknown in this community hitherto, coming into being.

The Lewisburg Female Institute, under the principalship of Rev. R. L. Telford, is controlled by the Greenbrier Presbytery of the Southern Church. This institution is doing a grand work for the girls and young ladies of that picturesque mountain region, and no better centre for such work can be found than the old, intelligent, strongly Presbyterian community in and around Lewisburg.

December 8, I preached in two of the new

churches of Knoxville, Tenn., the South Knoxville and the Bell Avenue. The Rev. William R. Dawson, pastor of the South Knoxville Church, has a field that requires hard and patient work, just the kind of work that is being expended there and that is being blessed to the gradual and steady upbuilding of the church. On last Sabbath, the 24th of December, Mr. Dawson admitted three influential members and others are to follow soon. The Banner C. I. Society of Union Presbytery is that of The Bell Avenue Church, of which the Rev. A. J. Coile is the beloved pastor. The pastor, assisted by his brother, Rev. S. A. Coile, of Greenville, conducted a series of special services in October which resulted in the addition to the church of eighteen members. This church is promptly redeeming its financial pledges. The small debt left on the building is being paid off by the ladies, and when they get the debt paid they don't propose to give up the habit they have formed of raising money for worthy causes.

I spent December 10 and 17 at Harriman and Johnson City, Tenn. The foundation of the church building at Harriman is being laid. The good women of Johnson City are trying to raise money for Home and Foreign Missions, and the little flock there fondly hope to secure a church edifice of their own in the course of the year 1894. Let me earnestly commend these two worthy, homeless congregations to the liberality of the Lord's stewards.

On the 18th I visited Elizabethton, the site of our Davies Academy, where Prof. C. T. Rankin is doing exceptionally good work. The great need of that school is a building. Rev. O. G. Jones, Stated Supply of the church at Elizabethton, has recently admitted fifteen members.

## IOWA.

REV. T. C. McNARY, *Birmingham*:—Last Sabbath closed a very successful revival service with us. Between 60 and 70 conversions, over 40 of which gave preference to the Presbyterian Church. We received 81 into our membership last Sabbath, 28 on confession; 16 were baptized.

We had the Foote Bros., evangelists, to conduct the meetings. All the churches united and a sweet union spirit supported the meetings throughout, which was a triumph over the high and strict denominational lines that had always been a reproach to the town. The building up and quickening of the spiritual life of the old Christians is no little result in the general account of a revival.

## INDIAN TERRITORY.

REV. H. A. TUCKER, *Caddo, I. T.*:—What the shining sun is to an opening flower, the gospel is to the development of the Choctaws.

Seventy-five years ago, when the first missionary came to them he found only one man who could read, one who would not take strong drink, and only one praying man. The latter was a negro slave from Africa. Rev. Mr. Kingberry speaking of him says, "He prayed Choctaw missions into existence."

I asked a mission teacher who had been working six years among the Indians, to name one of the greatest evils she had to contend with in her work. She answered, "Lack of home training."

In our efforts to possess this land for Christ, I think one of the greatest evils we have to combat is strong drink. In a gospel temperance service for Indians, I drew a contrast between "fire water" and the river of water of life. At the close of the service I heard an old Indian say to a white man, "White man mean, white man bring in whiskey." The white man answered, "Yes, but you Indians drink all you can get." Then the Indian said, "White man mean, white man make whiskey; Choctaws no make it." We are praying to the Lord to save the Indians from the white man's whiskey. We have had "showers of blessing" during the past quarter. Nine adult Indians were added to the church by examination and eighteen young people. Six of these were at Spencer Academy, six at Wheelock and six at Oak Hill. The adults were added to the churches ministered to by Rev. J. Dyer and Rev. L. G. Battiest.

MISS ALICE M. ROBERTSON, *Muscogee*:—Up to the date of this report my enrollment has reached fifty-nine. These children range in age from six to fourteen years, the majority being under ten years. This has made the work of teaching very difficult. To maintain order and teach at the same time has been very hard and has taxed strength and patience to the utmost limit. The work has been a very happy one, however, for I have been happy in winning the affection of my little ones and the approbation of their parents from whom many kind and encouraging words have come to me from time to time.

Very few of them come from Christian families and the brightest spot in the school day has been the Bible lesson. I do not think in all the days that I have spoken before audiences I have ever been more in earnest or felt as great joy in

holding my hearers as in keeping the attention of these restless little boys and girls as we have talked over the sweet gospel story. Yesterday they all wrote me little notes telling me why they liked the Bible lesson best of all their lessons. Very quaint are some of the reasons. "Just because I like it." "Because it tells us about Jesus and He is so good to everybody." "It learns you how to be good and to be Christians and obey your parents and be kind to brothers and sisters, love Jesus and be true." "It is the best book to read, it tells you what to do." "It teaches us something about Jesus and God every day." "Because it leads us the good way to Heaven." "Because it tells us about old times." "It learns us to be good and kind and makes us study." "Because there are so many good verses in the Bible." Most of the answers are that they love the Bible lessons because it tells about Jesus, but one idle little fellow who has most certainly no seeming inclination toward early piety, very honestly confesses that he likes the Bible lesson best because he does not have to study it so hard as his other lessons.

We had a very interesting lesson one day on forgiveness which was afterwards very helpful to me in settling the childish difficulties of the playground, but in that connection asking the children whom we owed most to, one tiny Cherokee girl in whose home there has been much sickness, answered promptly "the doctor." Another little one was very certain that Matthew's occupation before he became a disciple was that of a "republican." It was very comforting to me one day to have one of my little ones who is hardest to control come and say "The things you teach us in the Bible lessons help me so much at home, they keep me from doing naughty things."

My first grade is made up of Creek, Cherokee and white children and the tribal and race rivalry shown by these little people is a very interesting study to me.

I hope that in the quarter just closed much has been gained in the way of discipline and of foundation laying and that in the months to come work may be done that shall be telling in its effects.

For myself I rejoice in the love of the little ones that has come to me and in the hope that at this most impressionable time in their lives some enduring impression has been made.

The six children from our congregation who had been sent to the convent school have all been taken out and placed in my department.

# COLLEGES AND ACADEMIES.

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## FIFTY THOUSAND DOLLARS.

### DESERVED—DEvised—DOING GOOD.

DESERVED.—Three hundred feet above the valleys it overlooks, four hundred feet above Cairo (thirty-six miles south), about one-half mile from the business quarters of the towns of Anna and Jonesboro (between which it lies), surveying the green fields and orchards of the fruit region of Southern Illinois, Union Academy has struggled during the ten years of its existence for sound scholastic work, Christian influence and recognition. It was organized under our College Board and has every year received some small aid toward meeting its current expenses, \$5,842 in the ten years. Its property, valued at about \$10,000, has been given by the people of the two towns and their vicinity. Its principals and teachers have lived on meagre and insufficient salaries rather than see the work fail. It has educated scores of boys and girls. More than a hundred of its pupils have confessed Christ in the course of their studies. It has kept out of debt. It has merited recognition. It needed and prayed and worked for an endowment of \$50,000.

DEvised.—Across the street from the Academy grounds lived Mr. Charles M. Willard, banker in Anna, in a large house surrounded by handsome grounds. He has been long a member and liberal supporter of the Presbyterian Church of Anna, has held many offices of trust and influence in the town, and once gave \$550 toward one of the Academy buildings. He died December 30, 1893, leaving by will his homestead, his library and other properties, valued in all at \$50,000, to Union Academy, for endowment purposes.

DOING GOOD.—The Academy will now enlarge its curriculum and do better work. It will doubtless secure from its resident friends money for another needed building. It will not after this year require aid from the Col-

lege Board. Look forward: Every year a band of young men and women, Christian and consecrated, will leave its walls for college or for active life, prepared to serve our Lord's Kingdom, attached to our own Church, a notable return on the money invested in this plant.

A score of academies and a score of colleges under the care of the College Board need just such endowment. Money left by will to "The Presbyterian Board of Aid for Colleges and Academies" will be wisely used and will work untellable good to this and coming generations.

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## COLLEGE MEN AS PIONEERS.

REV. GRANVILLE B. PIKE.

[The writer of this striking article was lately pastor at Fargo, North Dakota, and knows that of which he speaks. The reader will say, at the conclusion of his article: "Then we must see to it that as many as possible of these pioneer college men are Christians and Presbyterians."]

It is the misfortune of foundation work that it lies mainly under ground. Certain aspects of the influence of college men upon our national life and institutions are too obvious to need mention. It is easy, however, to overlook, and unless we direct our attention specifically to it, we shall overlook the fundamental and wide-reaching character of the part they have played in the vanguard of civilization.

The awakening of dormant faculties, the stimulus to individual activity, the impatience of narrowing restraints, which college training imparts have ever tended to make the educated man a herald of progress and the apostle of liberty.

The very corner-stone of our political existence was shaped by this fact. See John Winthrop, obedient to this impulse, coming forth from the halls of old Cambridge and marshalling his army of Pilgrims, more than half of whom were graduates of the English universities, to fashion in wisdom and right-



eousness the pillars of this Commonwealth essentially as they stand to-day!

It is remarkable how persistently our country's history has unfolded in accordance with this earliest type. While the civilization that should cover this fair land as with a garment has been weaving continuously through the web of circumstance, the flying shuttles of time have thrown the activities and influence of college men to form the pattern which it now bears.

There are other pioneers, it is true, but as a rule those who press farthest upon the frontiers are impelled by motives of greed or of personal advantage in some of its more sordid forms. As a class they are segregative, self-seeking, absorbed in the present. Into this inert and unformed mass, the college man, by virtue of his mental discipline, his balanced judgment, his broadened outlook, his high ideals, his conscious debt to posterity, comes as a constructive and formative power. With him comes law, comes regard of personal rights, comes social order, comes the school-house, comes the church, comes, in short, *the state*. Others may *hew* the timber, these build the edifice. Others *may* in themselves furnish the crude materials of society, these assemble such *disiecta membra* and animate them with purposeful and intelligent life.

Whatever remissness may justly be charged against the educated portion of our older communities with reference to their political duties, the charge does not lie against the college man on the outpost. Nothing short of personal observation can give adequate con-

ception of the amount, the quality, and the strategic value of the materials that college men are to-day, as they have been from the beginning, building into our social fabric. There is no speech sufficient to set forth how vigilantly they guard the fountains of influence in the formative period of our newer communities. It is in the college man that the demagogue finds his opponent; the political shyster, the exposé of his tricks. The knavery and danger of corrupt legislation, the deathly stream of public immorality, the multiform defects in the body politic due to low grades of public intelligence and morality, all these are opposed, and remedied, or removed by the educated man from the college.

Finally, as the culmination of his beneficence, to defend and maintain the past and guard the approaches to the future, he founds and endows another college in each of these new communities. This again becomes the seed-plot from which shall constantly go forth many others to continue for other places and other generations this same good work.

#### BELLEVUE.

A circular from the (State) University of Nebraska names fifty-five "Accredited Schools" which are visited, examined and ranked by the faculty of the State University. Only two of them stand at the highest possible point indicated by the University system of ranking, and the first of these is Bellevue Academy, connected with our own Bellevue College. This is a testimony to its scholastic work unimpeachable and strong.

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## MINISTERIAL RELIEF.

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### THE TREASURY.

The Board of Ministerial Relief, following the example of other Boards of the Church, is constrained to make known the alarming condition of its treasury. The falling off in contributions for current expenditure is beyond anything known in its history for many years. The unexampled stringency of

the times which has affected the receipts of all the Boards, has diminished ours to an extent that threatens an added sorrow to the already darkened homes of many honored but dependent ministers, worn-out in the service of the Church.

It is due to the churches that they should know this; and also that if the Board ad-

heres to the policy so often approved and endorsed by the General Assembly, "to distribute only what is placed in its hands," and if there be not prompt and generous aid sent to our treasury, even the present meagre appropriations to the worn out servants of the Church cannot be paid. But can it be possible that the people of God will allow the Church to fail in its promises made through the Board to these wards of the Church, upon the recommendation of the Presbyteries?

Will you not kindly read the report of the Ministerial Relief Committee to the Synod of Pennsylvania at its last meeting, which follows this paragraph, and ask yourself whether it is not true that "the Church owes them the debt and would honorably discharge it?"

REPORT OF THE STANDING COMMITTEE UPON  
MINISTERIAL RELIEF TO THE SYNOD  
OF PENNSYLVANIA.

The Chairman of the Standing Committee upon Ministerial Relief, at the meeting of the Synod of Pennsylvania held at Easton last October, was a brother held in high and deserved honor throughout the entire Synod, Rev. J. H. Mason Knox, D.D., LL.D. His report is here reprinted.

Anything from his scholarly pen is well worth a careful and thoughtful perusal. But there is probably no one in the Church better fitted than Dr. Knox to speak of the tender and sacred work of this Board. He has an unique position in its history, for it was through his hands that the first church contribution came to its treasury! This was shortly after the Ministerial Relief Fund was established by the Assembly in 1849, when he was pastor of the church at German Valley, N. J. The Board was established by the Assembly of 1876, taking the place of the Committee of the Trustees of the General Assembly to whom the work had been previously committed and Dr. Knox was appointed one of its corporate members. During all these intervening years he has been thoroughly conversant with its aims and plans, has been in the heartiest sympathy with its spirit and has given to the work itself a most unwearied and effective support.

The report drawn up by him and unanimously adopted by the Synod, should not only be read to the people from every pulpit within its bounds, but it should be thoughtfully read by all who are interested in the great and sacred work which the Presbyterian Church has intrusted to this Board.

REPORT.

The Committee on Ministerial Relief would respectfully report to Synod that reports of eighteen Presbyteries have been placed in their hands. There have been no reports from the Presbyteries of Butler, Carlisle and Erie, and none from the Missionary Presbyteries of the City of Mexico, West Africa and Zacatecas.

The Committee regret to be obliged to say to Synod that the reports received are not of a very encouraging character. In sixteen Presbyteries 140 churches have made no contribution whatever to the funds of the Board. Many of these churches are small and weak, and have not yet learned the lesson that the surest way to become larger and stronger is to give according to ability, be this little or great. Other of the non-giving churches are of considerable size and possessed of no little pecuniary ability, but are in danger of becoming less in both of these respects.

Nine of the Presbyteries reporting mention a falling off in contributions to this sacred cause; two others say there has been no advance in their gifts; and in these eleven indifference and apathy in regard to this interest seem to prevail. In the remaining seven Presbyteries more or less decided interest in the work of the Board has been shown, and there has been an increase of contributions. It is to be specially remarked that in the majority of these Presbyteries in which advance has been made, credit for it is given to the fact that in many, if not in all the churches, an elder was appointed, whose duty it was to take charge of this cause in his congregation and to keep the people informed of its needs and stimulate them to liberal giving to its funds.

In view of these facts, the Committee make the following statement: That the needs of the Board are great, greater now than ever before; that notwithstanding its very considerable permanent fund, the applications for aid so exceed the increase of income from this source, that, without the continued liberal and enlarging contributions from the churches, the Board will be compelled either to refuse worthy applica-

tions or to reduce the paltry amounts (maximum \$300) it is now giving to those upon its rolls of honor. The Church can afford to do neither of these things. To do either of them, all will agree, would be her shame; yet as things are, there is danger of this necessity being forced upon the Board. If it is, it is to be feared the Synod of Pennsylvania will have a large share in the responsibility of such action.

The Committee know of a certainty that the falling off of contributions to this cause, which appeals so loudly and so tenderly to every Christian heart, is not the fault of the people. No one of the beneficent agencies of the Church lies nearer to their hearts. They are in advance of the ministers and pastors in their interest in it; more willing to give to it than those who are over them in the Lord are to ask them to do so. It is not to be believed that there is a church in this Synod, however small, which would fail of an annual contribution to this cause, though it gave to no other, if there was made an intelligent and faithful presentation of its claims and an opportunity afforded to give even out of great poverty.

Experience has shown the excellence of the plan recommended by the General Assembly of devolving upon an elder in each church the gracious work of representing this Board to his own people, and securing for them the privilege

of making their gifts to its treasury. This has been effective wherever it has been tried. It was so within the bounds of this Synod in the last year, and it will be always. But what hinders the pastor or supply from urging this matter from a full heart for his brethren's sake, for the honor of the Church, for the glory of God? It needs only that this shall be done to reach great results. The Presbyterian people are not willing that the veterans in the work of the Lord, or those who have been weakened in their way, or the families left in poverty by those who have gone to their reward of righteousness, shall suffer for the want of the necessities or comforts of life, and this not because they are objects of charity, but because the Church owes them the debt and would honorably discharge it.

The Committee have but a single resolution to offer, to wit:

*Resolved*, That the Synod commends most heartily the Board of Relief to the increased liberality of the churches, and earnestly adjures the Presbyteries to take such action for the presentation of its claims that no church within their bounds shall fail to have the opportunity to show its appreciation of its blessed work by a contribution to its funds after such presentation has been made in its hearing.

In behalf of the Committee,

JAS. H. MASON KNOX, *Chairman*.

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## PUBLICATION AND SABBATH-SCHOOL WORK.

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### WORDS FROM MISSIONARIES.

We give the following gleanings from letters received from missionaries laboring in different portions of our extended field.

#### GEORGIA.

##### I JUST CAME OUT TO THANK YOU.

We spent last week at the ——— Mission Sabbath-school (colored), near Savannah, Ga. The work there is assuming larger proportions, and growing in favor with the people of that community. The village lies partly outside of the corporation limits of Savannah. The people generally are non church-goers. The children and youth, prior to our organization, were not taught to "remember the Sabbath Day to keep it holy," They thought at first that we had gone out there to torment them. Many of them are now in our Sabbath-school. The school

is under the care of the Ezra Presbyterian Church, of which the Rev. Luther Hubbard is pastor. Last Sabbath, just before we closed, an old woman rose up and asked permission to say a word. She said: I am a widow woman; that young man over there (pointing to a youth in the Bible class) is my son. Before you started up your Sunday class he used to be ringleader of them boys out yonder on the common. He done served out one sentence in the chain gang for bad doings. To-day my boy is here reading the Bible. Praise God! Glory to God! I just came out to thank you for what good you did me. God bless you all. The young man wept aloud, while his gray-haired mother wept and talked. The scene was touching in the extreme.

In the hall where our school is held Rev. Mr. Hubbard has organized a day school. He hopes to organize a church here by Spring. I saw in

the school last Sabbath many bare-footed and poorly clad children. This has been a very hard year in Georgia, and there is greater destitution among us than ever before in my experience. The scholars in all our Sabbath schools need help in the way of clothing.

### WASHINGTON.

#### NO PREACHING BY ANY DENOMINATION.

The early part of this quarter I made a trip to the eastern part of Lewis Co., State of Washington, forty miles from railroad, among the Cascade mountains. A good deal of the way I had to follow a trail through the woods and climb over the steep sides of high mountains and across deep cañons. It seems strange that people should want to push through such places far beyond civilization, to find a home, but that is the way the country is being settled. On Sabbath morning I had the privilege of preaching to a good congregation who had assembled in a rude building made of split boards, without a window, the cracks in the walls and roof and an open door being the only avenues through which the light could come in. A Sabbath-school numbering thirty meets here. At ——— I found an older and better settled community, but no Sabbath-school. I had the pleasure of starting one. So also at ———. These communities are not supplied with preaching by any denomination.

You will readily perceive that in this work the Sabbath-school missionary is a John the Baptist preparing the way for the home missionary. I have found several communities where a home missionary is very much needed.

### IOWA.

The great need for the Sabbath-school missionary is illustrated by the following incidents.

#### NEVERTHELESS, WE ORGANIZED A GOOD SCHOOL.

In the month of July I visited a neighborhood seven miles from ———, Iowa. At the second house I called at the lady told me that they would like to have a Sabbath-school but did not think it possible to organize one as she had called with another lady on all the families in the neighborhood and found so little interest that they had given up the idea in despair. This statement was corroborated by her friends; nevertheless, we had a meeting that same evening and organized a good school.

One would suppose that in Iowa there would be little need of a Sabbath-school missionary,

but the reverse is true, for where the country is thickly settled we find the most promising fields. It is not uncommon to find districts as large as an average township without a Sabbath-school. Wealthy farmers send their boys and girls to the cities to school.

Often it is impossible to find a superintendent in the neighborhood. I organized one school where the superintendent—a school teacher—travels fourteen miles every Sabbath to take charge of the school.

#### MANY HEARTS HAVE BEEN LIGHTENED.

The last three months has been a time with us when many hearts have been lightened and many homes made happy through the blessings flowing from our tent work. This community had the reputation of being a hard place. Christians had become very careless, and the Sabbath-school was almost dead. But during these services the Spirit of God awakened Christians not only to pray but work. More than twenty souls were born into the kingdom, the family altar was restored in many homes, the Sabbath-school increased, and a cottage prayer-meeting was held every week.

At another point a family consisting of father, mother, daughter and a little lame boy became interested. The little fellow would walk over a mile on crutches in order to attend the children's meetings. In this vicinity, two Sabbath-schools were greatly blessed and one of them kept from disbanding.

The special work that can be done for our boys and girls at a time like this is inestimable in training and educating them in God's Word.

### MICHIGAN.

#### I HAVE TRIED TO KEEP TRACK OF THOSE BOYS.

Some seventeen years ago I organized a Sabbath-school at ———. It was a new section of country and we made a thorough canvass of each family and had the children and most of the parents out the first Sabbath. At the close of the session after organizing the school the adult members agreed that they would try to educate as many of the boys for the ministry as they could from year to year. Three are now in the ministry and another is preparing himself for it. Two others are thinking of it. There have been many deaths in that vicinity during these seventeen years, but not one has been taken who was not trusting in Jesus, with the exception of three or four young children whom the blessed Saviour has taken in His loving arms. There

are only four persons in the district who have not given their hearts to Christ.

"Still another field comes to my mind. The Sabbath we met to organize was so stormy that only eight boys and one lady were present. The lady consented to superintend the school. It was a log school house and all the seats were made

of slabs. I have tried to keep track of those eight boys. Three are ministers of the Gospel, one a doctor, and, like St. Luke, "a beloved physician." Two of the others are Sabbath-school superintendents. Dear teachers and superintendents, be not disheartened nor discouraged. Let no obstacle turn you from your work."

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## FREEDMEN.

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### SAMPLES FROM OUR LETTER FILE.

There is no doubt but that the general interest in the work of any of our Boards would be greatly increased if in some way the many letters that are received from the workers in the field could be brought distinctly before the minds of the many earnest friends who have a general knowledge of what is being done, but fail to be touched by that peculiar influence that arises from definite knowledge connected with specific cases. One of the hard duties of those who read these letters is that of being compelled often to say *no* under the conviction that there is certainly some one in the great Church at large who would supply the needed aid were the facts only clearly known, and the pressing wants of this or that case distinctly apprehended. Perhaps it might serve to awaken and increase a general interest in our work, to give short extracts from various sources—not so much for the purpose of making special appeals, for special cases, as to present, here and there, such side-lights as will enable all who read these extracts to form a more intelligent and comprehensive conception of the great and growing need of more money, for the general fund, out of which the Board, in its wisdom, may distribute on the line of proportion and relative importance.

1. "I am truly glad to say my church building is finished, and I do humbly accept the congratulations of the Board, and am glad of the pleasant letters you wrote to — and —. They have been my friends from the first day I landed here, and have helped me faithfully in my church building. My work is winning now. We have, it is said, the prettiest church in the

city, and I have good congregations to hear me preach. I have worked hard and think I have made good friends for myself and my work since I have been here. I have yet much to do before my church is finished. My seats have to be paid for, and the reflectors, and we are absolutely compelled to have a bell. The Sabbath-school is splendid, and the day school the same. I am almost, it seems, broken down. Please call on us this winter if you can."

2. "Your more than welcome letter was received this morning. I am so thankful for the good news that my heart is overflowing with joy and gratitude to you and the donors of the garden seed. My prayer goes up to the Triune God that he will bless, sustain and encourage you by directing and commanding those who know Him, as well as those who do not regard Him, to give of their substance that you may be able to meet the increased claims, obligations, demands and duties in this great aid service to those whom He hath chastened, smitten and humbled. I shall carry out your instructions and suggestions to the best of my ability, and in the fear of God to whom we must give an account."

[The seed referred to was sent by Messrs. Landreth & Sons, Philadelphia, Pa., and Messrs. D. M. Ferry & Co., Detroit, Mich., in generous response to letters written from our office.]

3. "Our school is in excellent condition and doing a good work. The teachers are all at their posts. Our church work has been greatly injured by the cyclone. The vegetables under the ground were destroyed by the salt water. Our people feel this loss much, as these are their main support, especially at this season of the year, but are not wholly discouraged. They claim better times are coming. The Lord will provide."

4. "Our report does not report so well, this month, as the grip required part of the time of

one of the teachers which necessitated closing the school sooner than we meant—also, very inclement weather helped matters along. We are sorry it is so—since our term is short without the loss of a day. Our little orphanage has been much afflicted within the last two weeks; but, we hope for better days and a Happy New Year."

5. "Our building is not finished inside, but we hope by another winter to have it done. Many thanks to the Board. Do pray for us that God may bless us in our work. This is a hard year with us and the people to whom we are preaching. The people have not the money to pay. I have been receiving from them for pay on salary anything they could let me have, that I could use, in order to teach them how to give. You know I told you that if they paid \$100 they would do well. They have paid more on building than on salary. My other church has it on their heart to build. We started to raise the money on Thanksgiving day and raised \$14. Since then we have raised \$50. When we get better buildings people will attend church more in the Winter."

6. "This is a very promising point; and, if rightly managed a grand work will grow up here. We are gaining ground. Several, during the last quarter, have united with our church. As soon as we can get a house to worship in, and teach the people what the Presbyterian Church really is, we will have but little trouble. Some look upon the Presbyterian Church as a great curiosity. They come to our Sunday-school to see how we teach the Bible. We pack the shorter Catechism into them every time they come. In order that the work may grow, and the people be kept together, we give most of our time here. The school which was organized the 1st of the month keeps us here. We have too many points to do well at all of them and work up the school at the same time. I hope God will bless the Board and that the officers of the Board will be able to do all that is in their mind and heart to do."

7. "The sad news of the loss of our church and school building has, no doubt, reached you. Only a few desks were saved. The week of prayer had been observed by the students and was continued this week. There were three conversions. Some eight persons expressed a desire to unite with the church. Some interest was taken in the meeting and it was prolonged until 9.30 p. m. About midnight the fire broke out. Miss — was just going to bed and gave the alarm. The flames were in the belfry. Soon

the whole town was awakened and black and white worked with a will to stay the fire and save the dormitory. The women prayed for its safety, and one little girl fell on her knees and prayed "Lord have mercy and save the dormitory. Save it, Lord, save it for Christ's sake." She declares, now, that the Lord saved it because she prayed. Only hard work, with prayer, saved it; but a number of the windows were broken, the spouting injured, furniture and some dishes broken. One girl was hurt. A trunk fell on her."

8. Another fire. "You have received ere this my telegram announcing the total destruction of the Boys' Dormitory. It caught from a defective flue while we were at Sunday-school. The wind was very high—blowing almost a blizzard. In twenty minutes after the discovery it was in a sheet of flames. The young men had labored very hard to make their rooms comfortable and had just finished, Saturday night, putting on paper upstairs. Three slept up stairs and six down stairs. The ones that slept up stairs lost everything except what was on their backs, and their Bibles and catechisms. The others lost part of their things. Only a few pieces of furniture were saved. In the moment we knew not what to do—whether to send them home or try to keep them; but, after seeking guidance from the Lord, decided to keep them, believing that "He will provide." Of the nine boys eight of them are self-supporting and are among our best students. I have succeeded in renting a small house, just below the church, waiting to hear from you."

9. "Neither one of these churches have a suitable place of worship. At — there is an old, open, rotten log house into which the rain and wind pours. At — there is a new open log house through which the wind whistles. We have no stove. They have to make a fire outside and warm well before they go in, and the congregation has to run out at the time of service to get warm."

10. "It is with pleasure that I write you. We have just closed a series of meetings. The work has been wonderfully blessed. The church has been greatly revived and many new ones have been added to the church. We had 29 professions. Our work this year is very hopeful and encouraging. We have a school work connected with this church which begins every year after Christmas. It is very important and beneficial. We have started a work in —. The work there has a bright future and is filled with grand possibilities. I have been preaching there ever

since September. The work is being built up. The young people are anxious to have Presbyterian work there. The people do not have any preaching of any note; therefore, there is the greatest need of the plain, simple truth. We are unable to teach all the week and keep up both these fields—in fact will have to give up the work at —, or my school. I know the Board is pushed to the utmost. I appreciate the urgent demands continually coming to you for help, and the limited amount you have; but, is it possible for you to give us something in the way of supporting a teacher so that I can continue to preach to these people who are suffering for want of the simple, plain Gospel of Jesus Christ? Can you help us? If you can do anything, please do it."

11. A letter from an Elder in the white church at Columbus, Ga. (Southern), concerning the

death of one of our faithful colored ministers—Rev. J. H. Bergen:

"I received your favor in reply to my telegram announcing Mr. Bergen's death. I came out of a sick room to attend the funeral. Took our pastor, Rev. Dr. Carter of the First Presbyterian Church, and had services at Bergen's church. I was obliged to go back to my room where I have since been engaged in fighting the grippe; and am but just out, hence the delay in writing to you. Bergen was one of the best men I ever knew; simple, single-hearted and sincere. His sole aim was to serve his Master, and I doubt not he has entered into rest. I buried him properly, and the total expense does not much exceed \$35. I think he owes only small amounts, and if you see fit to send me a check for what is due him, I will disburse it and make due report to you "

E. P. C.

Rev. J. R. Ramsey writes to us of Robert Johnson, lately deceased:

His life was intimately connected with the missionary work among the Creek and Seminole Indians. At first a slave, his time was hired by the missionaries to aid them as interpreter. His knowledge of the language and manners of the Indians qualified him in a remarkable degree for that important work. He was a zealous Christian, and was willing to do anything, even to risking his own life, in helping to preach the Gospel and in conducting the Indian schools. He once put himself between me and a drunken Indian who was threatening my life, as we were returning from a preaching appointment. The Civil War, in which he served as a useful Union soldier, made him a freedman, and by improving his consequent advantages he afterwards became well-conditioned in life. After that strife was ended and the Indians settled in peace in their homes, he stood beside me amid the falling snow one February Sabbath, to interpret for me while preaching to the Seminole congregation that was too large to be contained in any house in their country at that time, and to assist in organizing the Seminole Presbyterian Church and in administering the ordinances, when twenty-five new members were baptized. His skin was very black, but there was no man more respected and loved by the good of all colors than he.

What has the color of a man's skin to do with his respectability, anyway, unless it is colored by rum?

#### AFRICA IN CURRENT HISTORY.

For several years past and probably for several years to come the news which will tell most in the world's future history is that which comes from Africa.

A French military force has lately entered Timbuctoo in the very interior and most inaccessible part of the South Sahara neighborhood. France proposes to control the whole of this territory, and she reaches Timbuctoo from the north by way of Algeria and from the west by way of Senegal.

Timbuctoo has been an almost unknown city, visited very rarely, and generally by Europeans only in disguise. The information is too meager as yet for us to understand the full meaning of this occupation. So far as we know the force is a small one, and a small force could have no chance in case of opposition.

We have no question that France intends to make Timbuctoo a great centre for its influence and power, nor that Northwest Africa will be finally under French control. It is often said, and truly said, that France has shown no great aptitude for colonial enterprises owing to a lack of surplus population. But she has put Algeria under civilized conditions, and Frenchmen may multiply more rapidly in the colonies than they do in their own country. The partition of Africa will afford a great outlet for European population and enterprise and will have a great influence on the world.—*The Independent*.

# EDUCATION.

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## AUBURN SEMINARY.

We are enabled this month, through the courtesy of President Booth, to present to our readers several views of Auburn Seminary. The above view represents Willard Chapel, erected by the daughters of the late Sylvester Willard, M. D., as a memorial of their father, an old and inestimable friend of the Seminary. It is built of gray limestone with trimmings of red sandstone. It will seat about 300 persons. The Welch Memorial Building is of the same material as the chapel. It is connected with it by a corridor. Class-rooms with all the latest conveniences are to be found in this beautiful building. The means for its erection came from the generous bequest of Dr. Welch combined with a large gift of Mr. Henry A. Morgan of Aurora.

The second view is a picture of the interior of a student's room in Morgan Hall, which was built for the Seminary at a cost of \$100,000, the gift of Col. Edwin B. Morgan of Aurora. It will accommodate seventy-six students, each with a study and a bed-room. The neat and substantial furniture can be partly seen in the picture. The rooms have steam-heat and gas, and the halls have city water. There are besides bath rooms, reading rooms, reception rooms, and reference library.

The third view is a picture of the interior of the library. This building was erected in 1872 by Mr. W. E. Dodge, of New York, and Col. Edwin B. Morgan, of Aurora. It contains 21,226 volumes and 5,235 pamphlets.

The Seminary, while recognizing the necessity for high scholarship and endeavoring by all legitimate means to foster it, has an intensely practical aim, and seeks to send forth ministers ready to cope successfully with all the great problems of the present age.

## THE DAY OF PRAYER FOR COLLEGES.

In many schools, colleges and churches earnest prayer was offered to God on Thursday, January 25th, for the young men now under training in our institutions of learning. The Church ought to be watching eagerly for the answer to these prayers. The probabilities are all in favor of permanence of sentiment as to religion on the part of young men going forth from our colleges at their graduation. In the case of a large proportion of them it is now or never. Statistics gathered by the Intercollegiate Y. M. C. A. show that there are in the colleges of Canada and the United States 70,419 young men. Of these 38,327 are professed Christians and 32,092 are not. Let the Church keep on praying that these men may be



## INTERIOR OF STUDENT'S ROOM.

promptly led to Christ, and that they may consecrate the training and the learning which they are receiving to Jesus Christ to whom the devoted allegiance of their lives is due. Let the Church keep on praying that from the ranks of these trained men great numbers of recruits may be gotten for the holy ministry. There was a revival of religion in Yale College in the days of Pres. Timothy Dwight. A number of men brought to Christ at that time in the College gave themselves to the work of the ministry. It has been found that 50,000 persons were converted under the labors of these men from Yale College in one generation. What may we not hope for if the Church is prayerful and in earnest now?

## WHO COVETS A GREAT PRIVILEGE?

There are a number of very promising men who have not yet reached that stage of their study when the Board can take them under its care and aid them. One of these men has the best record for scholarship in the institution where he is pursuing his studies that can be shown for 21 years. He is not only one of the brightest but one of the best men that the college has had. He is an orphan. The Church should care for him as her beloved child. One year's help, to the amount of \$80, will bring him to that stage when the Board can take him up and carry him along. The same may be said of several other choice and well-tried young men. It would be very cheering if some of our friends

## INTERIOR OF LIBRARY.

## OWASCO LAKE.

would send in to our treasurer special contributions for these cases.

## COLLEGE AND SEMINARY NOTES.

CORNELL UNIVERSITY is said to have a student-tribunal corresponding in general character to the "College-Senate" of Amherst. It has taken in hand the frauds practised in the examination rooms. One student has been convicted and suspended from the university for a year.

At LINCOLN UNIVERSITY the Rev. Robert L. Stewart was inaugurated as professor of Pastoral Theology, Evidences of Christianity and Biblical Archaeology on the 28d of January. The charge was given by the Rev. William A. Holliday, D.D. On the afternoon of the same day the Rev. J. Aspinwall Hodge, D.D., was inaugurated as professor of Instruction in the English Version of the Bible. The charge was given by the Rev. George T. Purves, D.D.

Our GERMAN THEOLOGICAL SCHOOL AT DUBUQUE has an endowment which yields only \$800 per annum. It seems to some observers a crying shame that an institution doing a work so unspeakably important should not be better provided for; and that so much suffering should be exacted of professors and of students.

President Warfield of LAFAYETTE COLLEGE pleads in the *Forum* for the reform of foot ball games, and not their overthrow.

The governors of MCGILL UNIVERSITY have offered the position of principal, made vacant by the resignation of Sir William Dawson, to Prof. Henry Drummond.

DRURY COLLEGE, at Springfield, Mo., after paying off a debt of \$45,000, has raised \$75,000 more to add to \$25,000, offered conditionally by

Dr. Pearsons of Chicago. Another gift of \$25,000 is now offered from the same source on the same condition. Mr. M. L. Gray, of St. Louis, gives \$25,000 to endow a professorship in his wife's name.

The UNIVERSITY OF CHICAGO has received the gift of the "Kent Chemical Laboratory" building from Mr. Sidney A. Kent of that city. The cost was \$235,000. Mr. Rockefeller has given to the same institution \$50,000 to be expended on books.

PARK COLLEGE has received a free scholarship in the "Schultze School of Music" in Kansas City for the benefit of some student who shows aptitude and willingness in the study of music.

At CUMBERLAND UNIVERSITY it is proposed to make the Seminary Course to consist of three years instead of two, as heretofore. Our Cumberland brethren are finding a short-cut into the ministry unwise.

The OHIO COLLEGE ASSOCIATION, in session at Columbus, O., from December 26th to December 28th, discussed foot ball games and the gymnasium. The feeling was strong against foot-ball as at present conducted. Reform was considered essential. The gymnasium, with its related field-day and out-door sports, and possibly military drill, was commended as the thing best adapted for athletic culture.

The UNIVERSITY OF PENNSYLVANIA has now a collection of ancient cuneiform inscriptions and other fruits of Assyrian exploration surpassed only by those in the Louvre and in the British Museum.

HARVARD UNIVERSITY had last year a deficit of \$25,000. Six of the instructors have been dismissed as a measure of economy.

## Thoughts on

## The Sabbath-school Lessons.

March 4.—*Selling the Birthright*.—Gen. xxvi: 27-34.

A mess of pottage weighed against the privileges and honor and blessings of the first born son; present gratification against hopes that reached away on into the future and even to later generations. Esau was not the last man who made that mistake. The comforts and pleasures of this world have proved too strong a temptation for many a soul upon whom a noble choice would have conferred the privileges of an heir of God; who have preferred temporal things to "an inheritance incorruptible and undefiled."

The Interpreter has them into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head, with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up, nor regard, but raked to himself the straws, the small sticks, and dust of the floor.

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is a figure of a man of this world, is it not, good Sir?

Thou hast said right, said Interpreter, and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what he says that calls to him from above with the celestial crown in his hand, it is to show that heaven is but a fable to some, and that things here are counted the only things substantial. Now, whereas, it was also showed thee, that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God. John Bunyan.

March 11.—*Jacob at Bethel*.—Gen. xxviii: 10-22.

Our Heavenly Father often surprises His children, as he did Jacob, with a message when it is least expected. It is not always a

vision of angels; sometimes it comes through the sweet words or caresses of a little child, sometimes through the written word or counsel of a trusted friend, sometimes through the printed message of God's own word, sometimes the still small voice of the Holy Spirit; but it always means comfort or cheer or strength, just what the anxious or weary soul needs. It always brings with it the assurance, "Lo, I am with you alway." So, whatever the difficulties or perplexities, however darkly the mists and shadows may gather around, the trusting child of God may say with confidence, "Surely the Lord is in this place."

March 18.—*Wine a Mock*.—Prov. xx: 1-17. (A Temperance Lesson.)

One of the phenomena which sorely puzzled early Arctic explorers was that under the power of grog they were less sensible of cold, but more quickly succumbed to its effects. The studies of the physician soon made it plain that the nerves of sensation being partially benumbed, men could not realize the cold; while the nerves of automatic play, being also affected, the blood was thrown to the surface to lose its animal heat by rapid radiation, and death was the result. Another of the deceits of strong drink is in the counterfeit of strength which it presents in its victim. Nothing is more common than great mental excitement existing side by side with decreased physical power; and the most common of all results, in such a crisis is the final prostration and complete collapse of the one thus affected. Nervous excitement is a close counterfeit of muscular power, but is, in truth, its very antipodes. The experiments of the physiologists with innumerable living creatures show most conclusively that the body is weakened by alcohol just as surely as the brain is unnaturally excited. Interior.

*A Blessing to all Nations*.—Gen. xviii, 17-21. (A Missionary Lesson.)

If the condition of our fallen world was such as to call for the sacrifice of Christ, then the condition of heathenism in our day would require the sacrifice of Christ at the present hour, had it never been made before. If this is true, then this grand fact comes to the front, that after eighteen hundred years of

delay, the Church of Christ, with a finished atonement, a printed Bible, the co-operation of the Holy Spirit, and an unparalleled array of magnificent material resources, has the privilege of accomplishing triumphantly a service which is worth the sacrifice of the Son of God. If Christ had never given Himself, He would be ready to do it now for the heathen world of our present day, and what He would be willing to lay down His life for the sake of accomplishing, He calls upon His Church to do in His name, with the surpassing promise of His own presence and leadership, and the assurance of success. "The brother for whom Christ died," says Paul; "the brother for whom Christ *would die*," says the Spirit and Providence of God to a Church holding in her hand the sacred trust of the Gospel, and possessing the material facilities, the spiritual resources, and the readily accessible power to bring this world into subjection to Christ before another century of modern missionary history shall close.

James S. Dennis, D. D.

#### March 25.—Review.

We have been studying about *beginnings* during the past quarter; the beginning of a race, the beginning of a nation, the beginning of sin, the beginning of salvation. And from it all, what have we learned?

What have we learned about *man*?

We have learned that the *natural* man is weak and easily led astray; that it is only the man of *faith* who looks beyond himself and lays hold upon divine strength, who can fulfil the purpose of his being and be justified in the sight of God.

What have we learned about *God*?

The same lesson that Moses learned in that wonderful moment when "the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

The same lesson that Moses taught again after forty years' experience of God's dealings, "He is the Rock, His way is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He."

The first glimmerings of that most precious of all lessons that was not perfectly revealed until the fulness of time had come; "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

*The Resurrection of Christ.*—Mark xvi, 1-8. (Easter Lesson.)

The open, empty grave is as true a symbol of the Gospel as is the cross. Many persons seem not to understand this. They realize the importance of the death of Christ on the Cross by which He made atonement for us. But they do not understand that the truth of the resurrection of Christ occupies such a vital place in the Gospel. It is one of the great pillars on which the arch of Christian doctrine rests. . . . A Christ that did not rise again cannot do anything for us. His death availed not for the taking away of our sins. He ~~can~~ do nothing for us as Friend and Helper and Saviour, if he is yet in the grave. A Christ that is not strong enough to overcome death for himself cannot overcome sin and death for his people. . . . What comfort for you would there be, if you lay a captive in a great fortress, and one came to deliver you and fought and died on the walls, yet not accomplishing your rescue! What comfort would it be to penitent souls to learn that the Son of God loved them in their sins and came to deliver and save them, but died in the undertaking! Our preaching would indeed be vain if it could tell only of the dying of Christ and not of His rising again.

J. R. Miller, D. D.

How calm and beautiful the morn,  
That gilds the sacred tomb,  
Where Christ the crucified was borne,  
And vailed in midnight gloom!  
Oh, weep no more the Saviour slain,  
The Lord is risen, He lives again.

Ye mourning saints, dry every tear  
For your departed Lord,  
"Behold the place, He is not here!"  
The tomb is all unbarred:  
The gates of death were closed in vain,  
The Lord is risen, He lives again.

Now cheerful to the house of prayer  
Your early foot-steps bend;  
The Savior will himself be there,  
Your advocate and friend:  
Once by the law your hopes were slain,  
But now in Christ, ye live again.

## Young People's Christian Endeavor.

### THE YOUNG CHRISTIAN AT HOME.

MRS. THOMAS CARTER.

"I know just about what that sort of article is without reading it! You strike it every time in the "Home Department" of something or other. It says to split the kindlings, and draw your little sister on your sled,—or,—if you are a girl,—to wash the dishes on Saturday, instead of going chest-nutting with the rest of the girls,—and most generally to amuse the baby, because mother has a headache! I've read it forty times, if I have once!" That's the juvenile view of the title, and not far wrong either. The child has wit enough to perceive that Christianity at home finds expression in very practical, homely ways,—and that, however, much change and variety there may be in the duties required outside the home, those inside the home have no new motives, or improved methods of expression, but rest on the same old and time-honored foundation of "loving one another," a foundation just as secure to-day as if it hadn't been in use for hundreds of years,—and written about, thousands of times, too! So, though the dishes and the kindlings may not happen to lie in our path, and the maternal headaches may be lacking as an incentive to gentleness,—are we not honestly glad that the principles of action are just the same to-day as when Jesus gave them to his disciples—his learners—centuries ago,—that every act built upon this old foundation is the kind of character-building that counts most for time and eternity? Our teacher knows that we are more teachable when we are young,—and the fact that he has adopted us when young lays upon us the responsibility of learning more than those who come to Christ later in life. He says in an especial sense to his *young* disciples "Learn of Me."

The old Thirteenth of Corinthians cannot be improved upon as a sermon for the young Christian at home. Text and heads and application are all there. It will not let you stop at the family affection, which is ready to

nurse each other in illness, to stand up for each other when calumniated,—to talk kindly of each other. That we all have, of course,—but it goes on down to the steady thoughtfulness for each other that "*never faileth*,"—and the unselfish sympathy with each other that never "*seeketh its own*."

In these days when Christian Endeavor work utilizes some of our energies, and there is such large scope for our various gifts in church and mission channels—there is special need of emphasizing home duties to keep the balance even. There is need of perpetual "lookout" work in the home. We do not want to be one-sided Christians. Probably you and I both know the energetic member of a committee, or the church-worker—(no Mrs. Jellyby, but the genuine, practical, successful kind,) whose enthusiasm is the real thing and we love her for it. Yet you and I both know that she demands a little more than her fair share of sympathy at home, and puts a little strain on the patience of the rest of the family, and sometimes you think laughingly of what was said of Jacqueline Pascal and her plain sister, Gilberte. "One saint or one genius in a family generally gives the other members of it plenty to do; and when genius soars, there is need of someone to clear up after it!" We forgive Jacqueline Pascal, who was both a saint and a genius, for making life rather uncomfortable and unsatisfactory to the tireless and admiring sister who "picked up after her;" but those of us who are neither saints nor geniuses need to pull ourselves up sharply once in a while, and see to it that we are taking our fair share both of the work and responsibility of the home-making, or, at least, giving due credit to those who do the larger share.

The home is a joint stock concern. If you don't put much in, you must not expect to get much out. If you are so absorbed in your own study in the evening as to be impatient with Johnny who is in despair because "*poteram*" isn't in the dictionary; if you are interested in the news of the day but think it a bore to answer the questions of those of the family who have no time to read the papers; if, in general, you have

small interest in their pursuits, it is hardly fair to expect them to have an eager delight in yours. If you join in a game with the youngsters in a martyr spirit, (because, forsooth, you might be doing something so much more improving to yourself) you must not expect them to be wildly enthusiastic over your sisterly devotion! "Charity seeketh not her own."

I have in mind two young friends who go to the city for work and study each day. When No. 1 comes home at night, he brings a fresh, breezy atmosphere with him. He has met some friend, he has heard a good story, and he tells what interests both the children and the old folks, until they all feel that they have had the fun of going to the city, without the work. No. 2 comes home feeling that he has worked very hard, and the family really ought to recognize it more than they do. It "makes him tired" to hear Johnny forever talking about stamps. Only one thing irritates him more than to be questioned about the day's doings, and that is—to be let alone! Then he is sure he is neglected. He doesn't see why his folks can't make it as pleasant for a fellow, evenings, as Will's folks do. Why, there's a perfect rush to entertain Will when he comes home. Perhaps when he is a grown man he will say that he "might have been a different fellow, if he had only had more encouragement at home!" Selfishness so distorts his eyesight that he cannot see that he has overdrawn his account even when he reads "charity envieth not:—is not easily provoked."

But you are not necessarily hypocritical in being more considerate of outsiders than of your own family. It is often pure laziness. It is easier to show kindness in spots, than to "be courteous" throughout.

We can all make our own personal applications of Paul's sermon, to suit our circumstances. In one home, love expresses itself in cheerful attentions to the old—in another, through countless tiresome, scrappy sacrifices which don't win gratitude from anybody in particular. *You* may need to curb your ambition in study, in order to share the family burdens too heavy for the rest, while

your next door neighbor needs to express *her* love for her parents by more faithful and persevering study. "To every man his work;" but the same wise teacher, and the same text for all—unselfish love.

The only thing in which charity and selfishness come near each other, is that charity *ought* to begin at home, and selfishness generally *does*. Give a little time to honest self-examination, and don't relegate it all to New Year's day, or birthdays, either. I know, as "King's Daughters," you have a good motto about looking "forward, not backward," and retrospection is not good as a steady diet, but it will be as wholesome a tonic as a drink of boneset-tea, occasionally; and you won't be apt to take so large a dose as to make you morbid. It has a magic power sometimes, and it may "the giftie gie us, to see oursels as ithers see us." We may find, to our surprise, that we are dishonest partners in the Joint Stock Co. of Home, and have for years been drawing out an interest sadly disproportioned to the capital we put in.

But if we examine ourselves by the successive verses of that thirteenth chapter, it will draw us into deeper waters. True love desires the best things for its beloved. "It is harder to speak about Christ to your brothers and sisters than to any one else?" Yes, I know it is. "You are so conscious of your inconsistencies in Christian living when you speak to them?" Exactly. It's being hard is no reason why you young Christians should shirk it. "I write unto you young men because ye are strong." As for your inconsistencies you don't *want* to lose sight of them. If praying and working for your brother or sister keeps the enemy in sight, and gives you an added motive for fighting him, so much the worse for the enemy and so much the better for your Christian life. You help yourself in helping your brother.

Two young fellows were away at school. The younger, Tom, was not a Christian. When home for vacation, a fellow endeavorer asked the older brother: "Are you on the lookout for any one especially, at school?" "Tom, every time," answered the boy, "and Tom knows it!"

O boys and girls in the Home, you are

“your brothers’ keepers” in a sense deeper and truer and tenderer than you know—and only the Master Himself can teach you how to be true to your responsibility.

### A PLEA FOR MISSIONS.

JULIA R. CUTTER.

Dear Lord, and can it be, that we must plead  
For thee, and that, too, with thy very own,  
Who owe to thee, not only life and strength  
And all that they hold dear of earthly good,  
But even more, their hopes of happiness  
And Heaven? But, yet, dear Blessed One, 'tis true.

Too often mid the daily cares and strifes  
Of this vain world our thoughts with other things

Are filled, and we forget thy dying love  
For us, how thou did'st leave thy home of light,  
Thy throne above, and come to this dark world—  
Become a babe, and then through all the years  
To manhood, toil for daily bread,—forget  
Thy weariness and pain, how thou did'st heal  
The sick, comfort the sorrowing, and bless  
Thine enemies—e'en those, whose cruel scorn  
Did mock thy woes—and nail thee to the cross.  
'Twas sorrow borne for us—that we might live,  
Sorrow too deep for human heart to know  
That through it all, accepted we might be,  
The sinful for the sinless, evermore.

And, yet, dear Lord, our hearts are cold,  
We know thou givest all we have and are,  
And still, we hoard our gains and call them *ours*,

While souls are perishing for whom Christ died,  
Because we care not, give not of our store,  
To send the Gospel to those distant climes.  
Forbid it Lord, that we should careless be,  
That we should turn a deafened ear, to calls  
For help to send abroad the joyful news  
Of Jesus' love—of sins forgiven—of Heaven!  
O, may it rather be our hope and aim,  
Each day, to love and serve thee more and more,  
All that we have and are to own is thine  
In time, and through a blest eternity.

### A TOUCHING LETTER.

The following letter was addressed to the editor by one whom he has only known as a correspondent, a diligent and grateful reader of *THE CHURCH AT HOME AND ABROAD*, and a fervent lover of Him whose work it represents and advocates.

It is very evident that she did not intend

it for publication. But surely she will not blame us for giving it to our readers with no hint of her name or place of abode.

*Dear Sir:*—For several years you have sent me the *CHURCH AT HOME AND ABROAD*; am very much interested in all Church work; think it a valuable work. Let me thank you for sending it. Failure of crops by the great drought for the past two years, the low price of grain has made money very scarce. Our church doors are closed for the present. The death of Elder B. was a great blow to the Church. Our members were few—no young folks in the Church. They marry, then go West or South. Mr. M. had charge for over a year. He is now Synodical Missionary. In May my youngest daughter was married by my bedside, as I was stricken down with paralysis. The doctor thought I had but a few hours to live. My work was not done. I feel thankful my eyes were not affected; it is such a pleasure to read the precious promises. The Bible is my constant study. I have plenty of time to prepare for the other world. Sometimes the thought comes: “How do I know that I am a Christian?” Is it Satan tempting me? Some have been cured of paralysis more by prayer than medicine. We had a good Sunday-school. I had charge of the infant class for seventeen years. I did love the work—hope some good seed was sown. My daughter has united with the Presbyterian Church where she lives. If my life is spared hope to send \$1.00 this Spring. I may recover, if it is the Lord's will. Pray for me, I cannot get out of my chair without help. I wish that I could kneel in prayer. The Lord hears if only in a whisper and while we are lying on our bed. Am I not correct?

It is hard for me to write.

Your Sister in Christ.

Many of our readers will be glad to unite in the prayer that goes up from that bed of helplessness, never doubting that “the Lord hears if only a whisper,” or even a heart's desire of one too weak to whisper. Neither need she be troubled because she is unable to get out of her bed and kneel. “The Lord looketh on the heart.” Her *soul* kneels to Him.

Of course, we shall send our magazine to her—dollar or no dollar. The generous do-

nors to our *Benevolent Fund*, will not wish her ever to send that dollar, if it would deprive her of a single comfort.

Yes, the Lord is able to cure paralysis with or without medicine. He is able also to keep a paralytic able to think, and pray, and

read and write, so as to be a co-worker with the strongest and busiest of us. We welcome this sister to the goodly fellowship of "shut-ins," to the happy company of those who "have done what they could," and especially to all the loving family of readers of THE CHURCH AT HOME AND ABROAD.

### MISSIONARY LIFE IN AFRICA.

REV. R. H. NASSAU, M. D.

[A letter from Dr. Nassau to the Christian Endeavor Society of the First Presbyterian Church of Chestnut Hill, Philadelphia, has been handed to us with his kind permission to make use of it in the CHURCH AT HOME AND ABROAD. We gladly give some vivid and delightful picturing of African scenery and missionary experience to our readers.]

*Dear Friends*:—I promised you a year ago in accepting your handsome gift of funds, for the purchase of my traveler's tent, that I would write you a "tent letter." That was my hope when (as at that time) I expected to resume, what has been my role of labor here, i. e., that of a pioneer. But subsequent events seemed to shut me off from that form of life which, however difficult it may be, I seemed fitted for, had become used to, and really prefer.

The exigencies of mission requirements led the majority of the members of the mission to locate me at Gaboon, in the beginning of this year, in charge of the vacant Gaboon church. Of this their action I was informed before I left America. Physically the position is a very easy and comparatively comfortable one—the most comfortable in the mission. The station and church are the oldest, having been commenced fifty years ago.

Gaboon is at the sea side, with conveniences of stores, a harbor with occasional shipping, and three mail steamers monthly. One can take an afternoon stroll on the beach and meet some white gentlemen dressed as in Philadelphia. But I would rather be back among the new populations, not building on other men's foundations.

My situation at Gaboon Station is different from anything I have experienced in all my missionary life. Hitherto I have always had entire charge of a station—its finances, school, church, etc., and have always had a table and a home of my own.

At present the missionary force at Gaboon Station is arranged as follows: Mr. C. A. Ford, (lay missionary), in charge of the station, its

finances, and its secular employees; Mr. Presset, (French teacher), in charge of the school; Mrs. P. C. Ogden in charge of the household and woman's work. I have entire charge of the church, its prayer-meetings and pastoral work. We three board with Mrs. Ogden. I have my own room. I am with the other three members of the household during the day and at the table. But I prefer to find most of my social life among the natives in the evening. It was my custom for the last twenty-five years. In my own home I gathered the natives about me in the evening.

Now, I often go out and spend the best part of the evening in the villages, with some Negro young gentlemen and ladies, or with the entire heathen, for entire heathen are still there, after fifty years. A constant flow of new population is every year emerging from the wilds of the forest.

I arrived at Gaboon on Friday, September 22. My first work, before preaching the next Sabbath, was to bury an English trader who had died on the Saturday. I left my boxes and trunks unpacked, and made no effort to place myself "at home" till I should revisit my loved Ogowe—loved for its toil, for its trial, for its success.

On Monday, October 9, by French mail steamer, I came the seventy-five miles to this Cape. On Thursday, October 12, a little forty-ton river steamer trading launch gave me passage up the two hundred miles to Talaguga by Tuesday A. M., October 17. It did not travel at night. One night anchored in a lower part of the river, where there are few people and long reaches of papyrus, it seemed very lonely.

Even the forest sounds, and wild voices seem to increase the sense of desolation. There is the occasional bellow of a hippopotamus, the bark of a crocodile, the whistle of plovers, the heron's discordant note or the cry of a startled forest bird.



In the adjacent papyrus marsh frogs were busy at their concert.

In the darkness, lighted by a few stars, I could see against the dark mass of green, the white flowers, large as moon flowers, of a trailing vine, from which the night wind was bringing sweet scents to my nostrils.

I was lying on the deck under my mosquito netting, unable to sleep, for thronging memories.

There was a Babel of voices forward on the little vessel's deck, proceeding from the crew and some native passengers. I recognized the various dialects. A little English, some Kroo (which I cannot understand), some Fang, mostly Mpongwe; a little French. They gradually ceased, one by one, as apparently they prepared

for sleep. Suddenly, a voice broke gently on the air, swelling with confidence as it proceeded in its solo in the Benga dialect—the dialect with which I am most familiar. I listened, charmed with the familiar melody, the well known words, the dialect (unusual in the Ogowé) and the memories it brought up. It was Mrs. Mary Latta Nassau's Benga translation of "There is rest for the weary." More than twenty years after her death, and far, far away from Corisco, where she had written it, in the Ogowé, where very few Benga come, I was being rested by the voice of some Benga employé of the steamer, who probably had not been born when she died.

Verily, they do rest from their labors, and their works and their words do follow them.

#### A JOURNEY TO ALEPPO.

Our readers will remember the "*Message To Our Church From Aleppo*" so earnestly and forcibly presented in our January number, (page 24) by the pen of Rev. George E. Ford, of Sidon. His closing sentence was: "It would be grand to make a clear increase of men and means for this new mission; but if that cannot be, let us at least so stretch and readjust our present agencies as to give to the needy thousands of Aleppo their due proportion of the bread of life."

This stretching and readjustment had already been earnestly begun by the Syria mission sending "one of its most efficient and trusty evangelists" to begin the work in Aleppo. The mission took this action at a special meeting in June last.

In November a visit from one of the ordained missionaries was thought desirable, and the duty of making such a visit was assigned to Rev. W. S. Nelson of Tripoli. From letters giving account of his journey and visits, we find room for some extracts which afford glimpses of the scenery, the people, and the work now undertaken.

He went up by steamer to Alexandretta, (another name for which is Iscanderoun), and thence proceeded on horseback through a wild region not wholly free from perils of robbers. He writes of this interesting journey as follows:

The first day I crossed the coast range, having magnificent views in all directions, and came down towards the plain of Antioch north of the great swamp which borders the lake itself. The lake seems to be nearly equal to Tiberias.

The next day we rode from sunrise to sunset with a rest after noon, and spent the night sleeping on a village threshing floor under the bright starry sky. At 2 a. m. I was up rousing my man and getting ready for the march. About three o'clock we filed out of the village with two armed men who were to be our guard and guides until daylight. We were twelve hours from Aleppo, and, resting two hours on the way, it was not more than an hour before sunset when we entered that city.

Aleppo lies low, so that it did not appear until we were close upon it, in this respect being like Hamath. However, the appearance of the city

## ALEPPO CASTLE.

is far finer than any other thoroughly oriental city I know. The castle is in fair preservation on its hill which rises well above the city. The minarets are like those of Constantinople. The mosque domes are lead-roofed. The houses and public buildings are large and high and built of very white lime-stone which gives the city a dazzling appearance in the sun.

The people are very cordial. I should think there were 100 present at my first service. M. Yuakim (our evangelist) is doing well and has regular audiences of forty or more on Sunday and Wednesday night, and feels much encouraged. The people want a foreign missionary

and schools for both boys and girls. I do not feel sure yet what is best nor what we should recommend to the Board and ask for. But this great city should not be left with no work except the Turkish service for the little handful of strangers who have settled here from Aintab and elsewhere. The city, as a whole, is hardly less Arabic than Beirut.

We learn later, that the Board now recognizes Aleppo as belonging to the Tripoli Field, but does not see the way clear to station an ordained missionary there. The native evangelist ought to have our prayerful sympathy.

The smallest nation on earth is on the Albert Island, a small speck of land that rises out of the southern seas in the vicinity of the Marquesas group. The island is only about five miles by three in size, and has a population of just ninety-six persons. The government is paternal in form. Mr. Richard Wright is the official patriarch.

A Christian lawyer has rented valuable property in Pretoria, the capital of the Transvaal, to the Cape General Mission, at five shillings per year, and has built a church, night school and missionaries' quarters. Through this city tens of thousands of natives pass on their way to the gold and diamond mines.

MR. CHAO, a native helper of Rev. F. H. Chalfant, met a man named Wang, who proved to be somewhat of a philosophical turn of mind. When Mr. Chao intimated that idolatry was a foolish institution, Mr. Wang observed "Yea, there is no mistake about it! A man may burn a thousand cash worth of incense, and never get the least benefit."

Further along in this interesting comparison of religious feelings, Mr. Chao, the helper, made the following observation. "You see, it is just this way, a man will feed a chicken just so long as it lays eggs, but when it ceases to lay, he kills it. Now it is not so with God. He nourishes mankind even when he gets *no eggs* in return." This surely was an original and forcible metaphor to set forth the patience and mercy of our Heavenly Father.

## Children's Church at Home And Abroad.

Our little Presbyterians probably know who Theodore L. Cuyler is. If any of them do not, no doubt, their mothers do, and have heard him preach or have read some of his instructive books and delightful newspaper articles. He is known everywhere as a faithful and able minister and a very strong temperance man—"a right up and down teetotaler." I am very glad that he has written the following letter to the young readers of the CHURCH AT HOME AND ABROAD. It will show them that he was a temperance boy and so grew up naturally and healthily into the temperance man that all the world knows him to be.

Perhaps it will make you laugh to learn how his good mother helped him to become a temperance boy. I hope that none of you have needed just that help from your mothers, but, if you have needed it, I hope you got it.

I should like to have any of you write back to Dr. Cuyler in these pages, and tell him and us all what you think about what he writes to you—and what you think the Bible teaches about it—and what you mean to do about it. Whatever you write with the approval of your mothers, I mean to print, unless there should be so many such letters that I cannot find room for them.

*Dear Children:*—I read with great interest what "H. A. N." said in the last number of this paper about "A Cruel Tyrant." I used to hear sometimes his eloquent pastor whose voice thundered against all use of intoxicating drinks by old or young people. My pastor also preached (as all ministers ought to preach) against drinking what the Bible says "bites like a serpent, and stings like an adder." My good old mother whipped me once when I was a little boy because I had drank some "cherry-bounce," an intoxicating drink which I had found standing on my grandfather's sideboard. Soon after that, the "Temperance Reform" started and my grandfather put all kinds of alcoholic liquors out of our doors; but I never

forgot that flogging; it made me bounce, and I hated the sight of liquor from that time.

When I was ten years old I signed a *pledge* never to touch any intoxicating drink and I have kept it ever since. On the wall of one of my rooms hangs a family temperance pledge which I and my wife and children have signed. I wish there was just such a pledge in every family, for the best way to get rid of that *Cruel Tyrant* is to lock him out of every house. The right time to stop drinking liquor is *before you begin*. Nothing in this world produces more misery, disease, poverty, crime and destruction of souls than intoxicating drinks! I do hope that every boy and girl that reads this will make a solemn pledge that they will never touch a drop of anything that makes people drunk. Then try to get other children to do the same thing. Don't play with the snake, and you will never get stung.

Yours lovingly,

THEODORE L. CUYLER.

### THE CHILDREN'S SABBATH.

"And call the Sabbath a *delight, the holy of the Lord.*"

How to secure that the Sabbath shall be just that to the children in her home, a day to look forward to with eager anticipation all through the happy week-day life—a day to look back upon with loving memories through long years of mature life, and at the same time a day kept holy to the Lord, is one of the problems over which many a mother's heart is studying and puzzling and praying.

Church for those who are old enough, Sabbath-school with its varied exercises, and perhaps a Junior Christian Endeavor Society meeting may fill up part of the day, but there come hours when the Sabbath-school book is finished, the mother's voice is weary with reading aloud, and restless little people, really trying not to think longingly of the doll baby that was put lovingly to bed on Saturday night or of the new skates that cannot be tried until Monday morning, come with the question, "What can we do that is good for Sunday?" How shall we answer?

Several of our religious papers have given helpful and suggestive articles on this subject at various times, and from such sources and from personal experience we have collected some practical hints to pass on to the readers of our magazine.

## BIBLE PICTURE BOOKS.

Our bookseller will offer us a fine assortment of these from which to make our selection. But the home-made Bible scrap-book, for which the children themselves collect and paste the pictures, serves a double purpose in the making and the subsequent use. With some one to tell the story about each picture, the charms of those pages will not soon be exhausted and the little ones will delight to repeat the stories to each other. To vary the interest, let them take turns in opening the book at random to find a picture to talk about; or one may find a picture and describe it to the others, letting them guess what story it illustrates.

A *Missionary Scrap Book* will serve some of the same purposes, with the additional one of giving valuable help at the mission band meeting.

## BIBLE CHARACTERS.

The old game of Twenty Questions may be adapted to Sabbath use with interest and real profit. "I have a character," announces the selection in thought of some Bible person whose name is to be guessed by the others, who are at liberty to ask questions. There will perhaps be some monotony in the frequent choice of Moses and Joseph and Peter by the younger members of the circle, and some wild guesses that it must be Moses, when told that the "character" was *good*, although previous questions had brought out the information that it was a *woman*. But Bible knowledge will be increased by the exercise and wide awake minds will lay hold upon new characters from the Sabbath-school lesson or the reading at family worship to use in this Sabbath game.

## SCRIPTURE ACROSTICS.

For those who are old enough to write and to look up texts or subjects, acrostics may be prepared, a series of questions, the first letters of the answers to which will spell some Bible name or text.

For example:

Who was sold by his brethren? Joseph.

Who hid fifty prophets in a cave? Obadiah.

Who prayed to God for a son? Hannah.

What great general was cured of leprosy? Naaman.

These may easily be made more difficult for the older children, or they may be given references or set to select texts from the large Bible, whose initial letters shall spell their own or some other name.

## SCRIPTURE ENIGMAS.

Selecting a Scripture text, for example,

"Blessed are the pure in heart," prepare such a study as the following.

I am composed of 24 letters.

My 4, 8, 15, 2 was the first king of Israel. Saul.

My 21, 2, 18 was a priest. Eli.

My 7, 22, 19, 18, 17, 2 was cast into a den of lions. Daniel.

My 23, 8, 20, 22, 1 hid the spies. Rahab. And so on until all the letters are used.

## SCRIPTURE CLOCK.

Draw on the slate or cut from paper a circle. Divide it by lines into twelve parts, numbering them I, II, III, IV, etc., like the face of a clock. Then let the child select and write as neatly as possible a text in each section, each one containing the number of words indicated by the numeral.

## ALPHABETS OF TEXTS OR NAMES.

Scripture texts beginning with the successive letters of the alphabet may be recited in the twilight hour, or as many names as possible beginning with each letter; and if the reciting of a verse or the mention of a name calls out a Bible story or a little talk from father or mother, about the truth suggested, so much the better.

## CAPPING VERSES.

Instead of taking the letters of the alphabet in order, No. 1 may recite a text, No. 2 follow with one beginning with the first letter of the last word and so on. Stanzas of hymns may be used in the same way.

## BIBLE SPELLING.

From a box of letters select those that will spell a Scripture name. Mix the letters and let the child try to arrange them correctly. Each child should be expected to tell something about the person whose name he has spelled.

Our list of hints could easily be lengthened, and to make it as helpful as possible the editor asks the mothers and sisters and teachers who have anything to add from their own experience, to send it to him. He would also like the names of those books that you have found most useful for Sabbath reading with your children, with the names of authors and publishers, and the names and publishers of good Scripture games, blocks, dissected pictures and maps.

Can we not help one another in this way? And will it not be one way in which we can "bear one another's burdens and so fulfill the law of Christ?"

### A SAWMILL IN SHANTUNG.

REV. W. M. HAYES.

Simple, isn't it? Only a log usually about seven or eight feet long, stood up on end, and tied by a rope to a stake driven in the ground. The rope is twisted up tight, and then a heavy stone hung to one end of the stick to keep the rope taut.

Sometimes the top of the log is too high for the men to start the saw, then they lean two pieces of plank, one against each side, and stand on this inclined plane, until they have sawed down far enough to let them stand on the ground. If the log is too long for that, they let it lie on the ground, and saw it lengthwise, from end to end. It would take a long time to saw out enough boards for a house, wouldn't it? but then the Chinaman's house has no floors, except the ground, no facing around the doors and windows. No lath to plaster on, or sheathing for the roof, so he only needs boards enough to make three or four doors and a few slats

for two or three windows. The rafters and beams are made of poles and pieces of wood too small or too crooked to be sawed.

Boards are mostly used to make tables, bureaus and such things, but most of all for coffins, and logs can usually be had only in coffin lengths, or in pieces twice that length.

When the missionary in North Shantung builds a house, it is different, and as there are no forests, the first thing is to go to the port and buy the logs, which come across the sea from Manchuria, then men are hired to carry them where the house is to be.

All the lumber he uses, lath, window sash and all, has to be sawed out of these logs by hand, and so are the boards out of which our bedsteads, tables, chairs and other furniture are made, so that while the workmen only receive from ten to twelve cents a day, yet the furniture will cost almost as much as it does here.

Other sawmills? Oh, no. The only mill I

ever saw run by water power was one used in grinding up little pieces of wood to make incense for burning in worship to their gods and dead ancestors.

#### A. L. O. E.

Those letters would make a real word if they were written close together, but those little dots spoil them for any good spelling and show that each letter stands for a separate word. I have heard two explanations of the letters—that they might mean *A Lover of Everybody* or *A Lady of England*. I believe that the second explanation is the right one, but either of them would describe the good woman who always used those letters as her signature, and who died in India on the second day of last December. Her real name was Miss Charlotte Tucker and she was a Lady of England, having everything that money could buy to make her home and her life comfortable and happy. But she was so truly a Lover of Everybody that she was always anxious to help every one whom she could reach to be good and happy.

Among the people whom she loved and worked for were the boys and girls of England and America and she wrote a great many books to interest and help them. Perhaps you will find some of them in your Sabbath-school library, and if they seem to you a little dull and old-fashioned, beside the many newer and fresher books that are written in these days, I am sure that you will believe that the kind woman who wrote them had a heart very full of love for her young readers; and I do not doubt that many of them were helped by her books to overcome faults that have not gone out of fashion yet.

But when Miss Tucker was fifty-four years old, so old that most of us would have thought that we could not undertake a new life and a new work, she decided that she could not stay in England, where there were so many good earnest people to do the work, but that she would go as a missionary to India, where she had lived for a few years when she was a child, and do what she could to help the people of that heathen land to understand about Christ and to love Him. For eighteen years she has been doing such work, living a simple, quiet, godly life, using her money and her strength for the people among whom she lived.

She learned two languages and wrote more than one hundred books and tracts for the people of India; she visited the Hindu and Mohammedan women in their homes telling them of the

love of Jesus and of the home in heaven that he has prepared for them; in the Boys' Boarding School at Batalá she knew every boy and was always ready with her advice and sympathy. Some one said of her, "I never saw her for even a short time, without getting some good and helpful thought to carry away with me."

But at last the strength that had been used so industriously and so unselfishly gave way and the beautiful life ended. There were many hearts to feel sad as the quiet form was carried to the grave, and it was not only the boys who had been her pupils, and the missionaries and Christian friends who had worked with her, but Hindus and Mohammedans who showed their respect and love by joining the funeral procession.

A Lady of England, giving up her home and spending eighteen long years in work for the people of India; a Lover of Everybody, reaching out a helping hand and speaking and writing helpful words to make other lives happier and holier. Was it not a beautiful life that ended on that December day?

"Even as the son of man came not to be ministered unto, but to minister." F.

### Book Notices.

FROM ISLAND TO ISLAND IN THE SOUTH SEAS, OR THE WORK OF A MISSIONARY SHIP, by George Cousins. London Missionary Society.

This little book retells in condensed and graphic form the story of missionary work in the South Sea Islands, in order to illustrate the pressing need of more adequate means of communication for the furtherance of the Gospel. Almost a century has passed since the London Missionary Society bought its first missionary ship, "The Duff," which carried the pioneer missionary bound to Tahiti, and almost half a century has gone since the first "John Williams" was bought with the gifts of the children and youth of the British Isles, a memorial of the martyr of Erromanga. Three ships have successively borne this honored name, the third having been in service a quarter of a century. It is now about to be supplanted by a fourth, a steamer this time, the better to secure safety, speed and efficiency. The Society is relying confidently again for the funds—over eighty-three thousand dollars—upon "the zeal and liberality" of its "young helpers." This story of the missionary ships cannot fail to kindle afresh the fire in these young hearts and stimulate to renewed and adequate effort.

PENTECOSTAL HYMNS.—Abridged edition of 64 advance pages. 10 cents per copy; \$10 per 100. Postage \$1 per 100. Hope Publishing Company, 56 Fifth Avenue, Chicago.

## Ministerial Necrology.

**W**e earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

**BLACKWOOD, WILLIAM, D.D., LL.D.**—Born in the parish of Dromara, County Down, Ireland, June 1, 1804; graduated from the Royal College of Belfast; licensed by the Presbytery of Dromore August, 1834; ordained by the Presbytery of Belfast February 17, 1835; pastor of the Church of Holywood, near Belfast; pastor of church in New Castle-on-Tyne; called to the Ninth Presbyterian Church in Philadelphia, Pa., 1850; received to the Presbytery of Philadelphia as a Foreign Minister on Probation, April 15, 1850; preached his first sermon in the Ninth Church April 14, 1850, from Jno. i, 12; continued to supply that church during his year of probation; received to full membership by the Presbytery of Philadelphia, April 10, 1851; and installed pastor of the Ninth Church September 17, 1851; released from pastoral charge with the title of Pastor Emeritus, November 3, 1890; died in the city of Baltimore, November 13, 1893.

**NEVINS, JOHN LIVINGSTON, D.D.**—Born, Ovid, N. Y., March 4, 1829; graduated, Union College, 1848; Princeton Theological Seminary; ordained, Presbytery of New Brunswick, 1853; missionary, Ningpo, China, 1854; pastor, 1856-60; Japan, 1861; Tung Chow, China, 1861-64; United States, 1865-71; Chetow, China, 1871-93. Died, October 19, 1893. Married, 1853, Miss Helen Coan, of Ovid, N. Y., who survives him.

**PORTER, ALEXANDER.**—Born, 1806, in County Derry, Ulster, Ireland; came to America, 1820; graduated from Princeton College, 1833, and Princeton Seminary, 1836; licensed by Presbytery of Wilmington, Del., Oct. 15, 1836, and ordained by same Presbytery the following spring. First seven years of his ministry were spent in Mifflin Co., Pa., Cumberland Co., N. J., and West Nantmeal, Pa. In 1843 he was installed over a group of churches in and near Mt. Pleasant, Pa., serving them nine years. Pastor of church, Portsmouth, Va., three years. In 1855 moved to Girard, Pa., remaining nine years, and thence to Edwardsburg, Mich., two years, and in 1868 to West Liberty, Iowa, remaining nine years. From 1877 to his decease he lived in Iowa City, unable to undertake the labor of a pastor. Died Dec. 5, 1893. Married to Miss Harriet Newell Moon, Philadelphia, Oct. 8, 1844. She with two or more children survives him.

**SIMPSON, ANTHONY.**—Born in Wellington, England, 1832; educated at Ackworth Quaker School in Yorkshire; came to this country, 1848

married, 1854, Helen C. Campbell, who became the mother of his four children; served as chaplain in the Union army; his first pastoral charge in Toronto, Canada; stated supply of church in Olympia, Washington, 1867; in Cornwallis, Oregon, 1868-70; Presbyterian Home Missionary of Presbytery of Oregon, 1871—again at Cornwallis, 1878-80; Independence, Oregon, 1881-83; returned east, preached occasionally, but held no regular charge. Married, 1882, Mrs. E. S. M. Gross, who and his four children, by the first marriage survive him. Died in Philadelphia, Jan. 17, 1894.

## Gleanings

### At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—The recent census reveals the fact that there are forty-seven Buddhist temples in this country.

—Talitha Kumi is the appropriate name of a Girls' Home in Jerusalem, in charge of German missionaries.

—The Anglo-Saxon race is forever organizing societies to help some one, says Dr. Strong in *The New Era*.

—Two sailing boats, conveyed from Jaffa to Jerusalem by rail, have recently been placed on the Dead Sea.

—“He is the king of this age,” said a Hindu as he bought a Gospel, and expressed a desire to learn more of Christ.

—A work that requires no sacrifice, said Gen. S. C. Armstrong, does not count for much in fulfilling God's plan.

—The natives of Orissa, India, are good listeners. They repeat the last word of a sentence to show that they understand.

—The native ordained pastors of India have increased by ninety per cent within nine years, says the *Missionary Review*.

—“Health-leave” is the more hopeful term used by one missionary society to designate what is usually called “sick-leave.”

—I will place no value on anything I have or may possess, except in relation to the kingdom of Christ.—*David Livingstone*.

—He who talks of missions as a failure uses the language of ignorant error as an excuse for unchristian sloth.—*Canon Farrar*.

—A miserly man who insisted that he was a proportionate giver, explained that he gave in proportion to the amount of religion he possessed.

—All the languages spoken in Africa south of the equator, except those of the Hottentots and Bushmen, are of the Bantu family.

—Says the *Indian Witness*: Sutti and some forms of infanticide still remain in proof of the former prevalence of human sacrifices in India.

—Rev. Mr. Batchelor labored among the Ainu three years before one convert was baptized. In 1891 there were only nine converts.

—The Turkish Government has granted the London Society permission to build in Jerusalem the hospital for which they have so long been agitating.

—Said Mrs. H. R. Thornton, whose husband was murdered at Cape Prince of Wales: We did not fear the people when they were sober, but we feared from the whiskey.

—The Young Woman's Christian Association in Jerusalem, with about 80 members, has an average attendance at the weekly class of 25 to 30.—*Christian Intelligencer*.

—China is to be the great missionary field of the next half century. In possibility and prophecy it is the grandest missionary field on this planet, says a missionary.

—In Sitka, says the *Indian Advocate*, when an Indian wife has lost her husband by death she goes into mourning by painting the upper part of her face a deep black.

—"In deference to the scruples of Jewish and Christian residents" the governor of Syria declines to grant a native of Damascus a license to establish a brewery in Jerusalem.

—"Send a full-blooded Christian after him," said a Quaker in a convention of Christian Workers, in reply to the question, "What shall we do with the full-blooded Indian?"

—It is estimated that during this "century of missions," for every Christian won from the heathen by spiritual birth, seventy have been added to the heathen by natural birth.

—The fact that seventy missionary societies in non-Christian lands use the English tongue is mentioned by Dr. J. B. Helwig as an indication that English is to be the universal language.

—Young men connected with a society formed to oppose Christianity now come to the dispensary at Manipay, Ceylon, as patients, and hear every day in song and story of Him who came to save.

—Though the temptation to smuggle liquor into Alaska is great, yet the Collector of Customs, upon whom is laid the duty of preventing it, has been furnished with only a single row boat with which to patrol and guard 3,000 miles of coast line.

—Lizzie Hansel, a young woman of Vancouver, lately rescued by the Salvation Army from a degraded life, has volunteered to care for the Chinese lepers on an island in the Gulf of Georgia.

—It is not improbable that Mashona was Ophir, since the quantity of gold then used was enormous, and no old-world country except Mashona was capable of supplying the demand.

—*The Interior*.

—At a recent meeting of the Calcutta Monthly Missionary Conference the majority were in favor of granting to women-missionaries the privilege of baptizing converts in the Zenanas.

—*Missionary Link*.

—"To show people that the Indian is the same as the rest of us, if given the same advantage in life," is the purpose of *The Indian Helper*, edited and printed by the pupils in Carlisle Indian Industrial School.

—A missionary in Turkey, attempting to make a sick old woman understand the freeness of the Gospel, at last said: "It is God's backshish," and the poor creature joyfully grasped the truth. Recently 170 have been baptized.

—*Native Opinion*, a weekly journal published in King William's Town, South Africa, in the Xosa, the oldest of the Bantu family of languages, is the direct outcome of missionary labor. The Xosa is spoken by 200,000 people.—*Missionary Link*.

—"Marienstift" (Mary's Foundation) is a children's hospital in Jerusalem, established in 1872 through the generosity of Mary, Grand Duchess of Mecklenburg-Schwerin. The 300 children here sheltered and cared for every year enjoy the blessing of a genuine Christian home life.

—Of Ai Nong, a Laos convert who died recently, a missionary testifies: When he once learned a thing was wrong he studiously avoided it; when he learned that a thing was right he put forth every energy of his being in the doing of it; and he possessed a courage born of faith.

—The pariahs of Southern India endure outrageous oppression because 2,000 years of slavery have made them cowards, and because they half believe the dogma of their caste neighbors, that their suffering is just retribution for the sins of their previous lives.—*London Spectator*.

—After much hesitation, writes Bishop Hirth, of the Roman Catholic Mission in Uganda, I have concluded that it is necessary for us also to print the New Testament, which the Protestants are spreading everywhere. The chief reason is that we cannot prevent our people from reading it.



—In the Bantu family of languages, writes Mr. F. H. Kruger, the singular and plural are distinguished by prefixes. In Tabele the singular for "the" is *ou*, the plural *ma*. Therefore *ma Tabele* means men of the tribe of Tabele. If you say the *ma Tabele* you double the article.

—On Chicago Day over 700,000 people were at the great Fair, and the centre of attraction was two Indians. One had signed the deed for the territory on which the city stands, and the other was the son of the man who gave the place its name, Chicago.—*Hon. Seth Lou, LL. D.*

—The Presbyterian churches in Louisville, Ky., support an orphanage twelve miles from the city. It is the annual custom, says a writer in *The Evangelist*, to bring the orphans to the city to attend a Union Thanksgiving service, after which the members take the children home to dinner.

—The late L. W. Pilcher, D.D., President of Peking University, said of his first return visit to this country, that he came home to reinforce himself by Christian associations for the awful struggle of maintaining a Christian faith amidst the sin of myriads who surrounded and pressed upon him.

—A literary graduate, after carefully reading a copy of the Old Testament which he had borrowed of the late Dr. Nevius, gave his estimate of its teachings in a statement chosen from the Chinese classics: "A religion that keeps the heart, cares for the body, harmonizes the family, and gives peace to the empire."

—Said Keshub Chunder Sen: "Our hearts are touched, conquered, overcome by a higher power; and this power is Christ. Christ, not the British Government, rules India." Mr. Mozoomdar, his successor in the Brahma Somaj, declares that "Christianity has made no scratch on the surface of Hindu society."

—For its own sake the United States should pass a law forbidding Americans to engage in selling or sending spirits to Africa. Commerce requires such action, for rum is rotting out the rich heart of Africa, and the Congo natives are ceasing to be customers for the manufactures of America and Europe.—*The Interior*.

—In China tiger's bones are given to the weak and debilitated as a strengthening medicine; and those who cannot afford such an expensive luxury may yet obtain some of the strength and courage of that ferocious beast by swallowing a decoction of the hairs of his moustache, which are retailed at the low price of a hundred cash (8½ cents) a hair.—*A. W. Douthwaite, M. D., in Methodist Review of Missions*.

—Miss Annie R. Taylor, who made a remarkable journey over "the roof of the world," and has now organized a mission for Thibet, believes we have received no orders from our Lord that are impossible to be carried out, and that when He said "preach the Gospel to every creature," He knew all about Thibetan exclusiveness.

—The recent attempt to revive Hinduism, writes Rev. J. H. Wyckoff, is generally acknowledged by the educated classes to be a failure; and the efforts of the Hindu Tract Society are becoming less and less active. Nothing else could be expected of a movement that has its root in national pride and not in religious conviction.

—The year 1900 will probably find a million Methodists in India. The proportion of home funds now used in this work cannot be kept up. The entire missionary collection of the M. E. Church will not be enough for India in 1900. Resources must be tapped and developed in India. *Rev. C. B. Ward in Gospel in All Lands*.

—A Brahmin who had come to a hospital in Ceylon for treatment, at first refused to listen to the reading of the Bible, and declared that he was not a sinner. But when the first chapter of Romans was read and explained he confessed that in his heart he was sinful. He accepted a copy of the New Testament, and read it with interest.

—Rev. Naomi Tamura, believing a pure home to be the foundation of a civilized nation, invites to his Industrial Home bright young men too poor to obtain an education without help. They enjoy Christian influences, support themselves by their own industry, and prepare for training in the higher institutions of learning.—*Japan Evangelist*.

—Pleading for a Christian University in India, the Rev. Ernest A. Bell calls attention to the fact that the five Government universities are pledged to religious neutrality, have no care over the morals of their students, and have not the faculty of theology. That university lacks too much which can never confess the only wise God, and can never build men into Him in whom are hid all the treasures of wisdom and knowledge.

—After the second battle of Bull Run, when the wires were down and the people in a fever of anxiety for news, a letter addressed in Stonewall Jackson's hand-writing reached the post-office at Lexington, his home. Many were eager to know how the battle had gone, and the letter was hastily opened. It read as follows: "Dear Pastor, I remember this is the day for the collection for foreign missions. Enclosed find my check."

—When the life of a father in Korea is in danger, and other remedies have failed, writes Harriet G. Gale in *Missionary Link*, a broth is made for him of his daughter's hand. No dutiful daughter would think of refusing to lose her hand for this purpose, and one who has thus saved her father's life is almost worshipped by the family.

—Mr. Ishti in Okayama has undertaken the work of caring for discharged prisoners, who find society turned against them. By a striking providence he was enabled to save two of this class who were on the point of self-destruction; and he has now opened a straw-matting manufactory to give such men employment.—*Missionary Herald*.

—Mohammedan law is based on the theory that right and wrong depend on legal enactment, and Mohammedan thought follows the same direction. God may abrogate or change the laws, so that what was wrong may become right. Moral acts have no inherent moral character. God is not thought of as a moral being.—*George Washburn, D. D.*

—Whatever gives a new interest widens and enriches life. The Missionary Society has dispelled ignorance, enlightened the members concerning foreign countries, awakened thought in regard to the practical working of heathen errors, given enlarged ideas as regards the manners and customs of the nations of the world, and shown the beneficent effect of the influence of Christian enlightenment.—*Belle P. Drury in Sunday School Times*.

—When visited by cholera and other epidemics, says a writer in *Methodist Review of Missions*, the people of China are cut off by hundreds every day, and their only resource is to propitiate the evil spirits supposed to cause the disease. Every Spring they organize gaudy, idolatrous processions, hoping thereby to escape the annual visitation of the pestilence, the germs of which are breeding in the gutters of the streets through which they parade.

—The Berbers, inhabiting the four Barbary States, are not barbarians, but are the greatest and most interesting nation of North Africa. Though considered uncivilized they are far from savages. Their stalwart frames and sturdy independence fit them for anything. Lack of homogeneity, their weak point, has split them into independent states and tribes. Far more open to Gospel effort than the Arabs and mixed races at their side, only one or two missionaries have yet labored among them.—*J. F. Budgett Meakin in The Independent*.

—While the position of women, as determined by the Koran, is one of inferiority and subjection, there is no truth whatever in the current idea that, according to the Koran, they have no souls, no hope of immortality, and no rights.—*George Washburn, D. D.*, in *Contemporary Review*.

—There are in Turkey many Mohammedans who are total abstainers. Yet the Mohammedans of Turkey as a whole are no more total abstainers than any European people taken as a whole. The censors at the custom house have confiscated the *Union Signal* because it is not to the interest of the government to have the people taught not to drink liquor.—*Dacian in The Interior*.

—Mr. Ward continues: Providential indications have led Bishop Thoburn to take up valuable tracts of real estate in India, Burma and the Straits. Now let some noble man of wealth give a million dollars to invest in productive landed property, where native Christians may, under wise management, develop no small part of the money needed in the near future.

—There is no more pitiful story, writes S. J. Humphrey, D. D., than that of the Hindu mother who has lost her child, walking in the fields and peering wistfully into the eyes of dumb beasts, of loathsome reptiles, and of odious creeping things, in the dim hope that through the windows of their eyes she may catch some glimpse of the soul of her lost babe.

—One of the perils of the Church, deadening her spirituality and threatening her very life, is her wealth, which is largely held as *personal*, without just ideas of stewardship or accountability. The pouring abroad of this superfluous wealth would bless the givers no less than the receivers. The blessing is of infinite worth compared with the sacrifice necessary to secure it.—*H. N. Barnum, D. D.*, in *The Independent*.

—The first missionaries of the Cape General Mission reached Cape Town in September, 1889. The consolidated mining companies in Kimberley, feeling the destructive influence of liquor upon the natives employed, adopted the compound system. The entrance to every mine is inclosed by high walls, within which everything is provided for the welfare of the natives, who sign a contract making them willing prisoners within the compound for six, nine, or twelve months. Liquor is excluded, and a native may return to his tribe with a good sum saved. Within the compounds the Cape General Mission carries on night schools. Conversions have taken place, and natives returning to their kraals will be witnesses for Christ.—*New York Observer*.

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1893.

ATLANTIC.—Fairfield—Mt. Tabor, 1; Olivet, 1.	2 00
BALTIMORE.—Baltimore—Annapolis, 7 84; Baltimore Boundary Avenue sab-sch Miss'y Soc'y, 1 53; New Castle—Green Hill, 4; Port Deposit, 3 87; Wilmington Rodney Street, 10 83.	28 06
CALIFORNIA.—Benicia—San Rafael, 20. Stockton—Bethel, 5.	25 00
CATAWBA.—Catawba—Bethphage, 1; Poplar Tent, 1.	2 00
COLORADO.—Boulder—Cheyenne, 4 10; Saratoga, 4 50; Valmont, 24 cts. Pueblo—Colorado Springs, 6 90.	15 74
ILLINOIS.—Alton—Sparta, 11 39. Chicago—Austin, 8 66; Chicago 4th, 277 64; Highland Park, 20 25. Mattoon—Newton, 1 50; Shelbyville, 14; Vandalia, 6; West Okaw, 6 50. Peoria—Knoxville, 7 52. Rock River—Fulton, 9. Schuyler—Elvaaton, 14; Kirkwood, 4.	30 76
INDIANA.—Crawfordsville—Oxford, 3; Rockville Memorial, 1 16. Fort Wayne—Ligonier, 7. New Albany—Jeffersonville, 15 92; New Albany 2d, 7 10. White Water—College Corner, 3; Knightstown, 5 50.	42 62
INDIAN TERRITORY.—Choctaw—Beaver Dam, 1.	1 00
IOWA.—Des Moines—Chariton, 10 32. Sioux City—Lyon Co. German, 10. Waterloo—East Friesland, 12.	22 83
KANSAS.—Emporia—Mount Vernon, 8; Oxford, 5. Neosho—Geneva, 1 25; Glendale, 9. Yates Centre, 9 04. Osborne—Bow Creek, 1 25. Solomon—Mankato, 4 24; Sylvan Grove, 5 50.	31 48
MICHIGAN.—Grand Rapids—Grand Rapids Westminster, 10 75. Lake Superior—Newberry, 9 94; Mt. Ignace, 5; Monroe—Tecumseh, 25. Saginaw—Taymouth, 10.	63 69
MINNESOTA.—Winona—Fremont, 4 57; Rushford 1st, 8 84.	13 41
MISSOURI.—Osark—Ash Grove, 8; White Oak, 2. Palmyra—Newark, 1 55; New Providence (including sab-sch. 5), 8. Platte—Bethel, 8; Chillicothe, 4; Grant City, 5 86; Mound City, 15; Tarkio, 13. St. Louis—Kirkwood, 17 50.	78 41
NEBRASKA.—Hastings—Oak Creek German, 5. Kearney—Central City, 6. Nebraska City—Hebron, 17 12. Omaha—Omaha 1st German, 5.	33 12
NEW JERSEY.—Morris and Orange—East Orange Brick, 176 80; Madison, 9 28; Morristown 1st, 76 08. Newark—Newark Wickliffe, 7 84. New Brunswick—Bound Brook, 20; Lawrence, 16 60; Trenton Prospect Street, 37. Newton—Oxford 2d, 9 92.	353 02
NEW YORK.—Albany—Albany 2d, 36; Northampton, 2. Boston—Boston Scotch, 6; Londonderry, 2 80. Brooklyn—Brooklyn Classon Avenue, 53. Buffalo—Buffalo Covenant, 2. Columbia—Ashland, 3 06. Hudson—Good Will, 2 64; Stony Point, 13 36. Long Island—Greenport, 8; Moriches, 8 25; West Hampton, 14 92. Nassau—Brentwood, 18 58; Springfield, 5. New York—New York Madison Square (Estate James R. Hille), 100. Niagara—Holley, 7 32. North River—Pleasant Valley, 8. Otsego—Richfield Springs, 9 99. Rochester—Rochester Emmanuel, 66 cts. St. Lawrence—Oswegatchie 2d, 3 15. Steuben—Corning, 6 50; Hammondsport, 7. Syracuse—Canastota, 12; Skaneateles, 3 18. Troy—Green Island, 5; Troy 9th, 30. Utica—Rome, 16 37; Verona, 6. Westchester—New Haven 1st, 14.	896 16
OHIO.—Athens—Beverly, 3; New Matamoras, 5. Bellefontaine—Bellefontaine, 1 99; Nevada, 1 92. Chillicothe—White Oak, 7 38. Cincinnati—Cincinnati Clifton, 6 67. Cleveland—Cleveland Beckwith, 10; East Cleveland, 2 50. Lima—Conroy, 2; Harrison, 3; Middlepoint, 3. Mahoning—Clarkson, 2 60. Maumee—Delta, 5; Mount Salem, 1 67. St. Clairsville—Buffalo, 5 89; Washington, 3 20.	
Zanesville—New Lexington, 1 40; Roseville, 5 74; Uniontown, 2 70.	80 58
OREGON.—Willamette—Salem, 6.	6 00
PENNSYLVANIA.—Allegheny—Bakerstown, 6 72; Rochester, 1 49; Sharpsburgh, 15 21; Springdale, 6. Blairsville—Braddock, 18 75; Murrysville, 8; Union, 3 53. Butler—Martinsburgh, 5. Carlisle—Burnt Cabina, 1; Carlisle 2d, 2 25; Gettysburgh, 2 80; Lower Path Valley, 4; Millers-town, 7. Chester—Darby Borough, 20; Dillworthtown, 1; Ridley Park, 9 30. Clarion—Johnsonburg, 41 cts.; Mill Creek, 2 25; Mount Tabor, 5 17; Wilcox, 68 cts. Erie—Erie Park, 23 15; Fairfield, 3; Salem, 1. Huntingdon—Duncansville, 6. Kittanning—Smicksburgh, 1 50. Lockswanna—Nanticoke, 4; Scranton 2d, 100 48; Washburn Street, 23 50. Lehigh—Pottsville 2d, 2. Northumberland—Northumberland, 8; Williamsport 2d, 6 20. Philadelphia—Philadelphia Memorial, 68 07. Philadelphia North—Norristown Central, 15; Pottstown (including sab-sch. 2 50), 18 62. Pittsburgh—Chartiers, 4; Finleyville, 3 55; Mount Carmel, 2; Pittsburgh Bellefield, 30; East Liberty, 18 92; Mt. Washington, 3 98; Park Avenue, 22 50. Washington—Three Springs, 2; Unity, 2. Westminster—Marietta, 14.	501 21
SOUTH DAKOTA.—Aberdeen—Palmer 1st Holland, 6 40. Southern Dakota—Sioux Falls, 8.	14 40
WASHINGTON.—Walla Walla—Kendrick, 5.	5 00
WISCONSIN.—Chippewa—Hudson, 4 50. Madison—Beloit 1st, 8 28. Milwaukee—Oostburg, 2; Waukesha, 15 80. Winnebago—Oconto, 10.	39 38
Total from churches and Sabbath-schools....	\$2,154 20
OTHER CONTRIBUTIONS.	
F. and F., 2; Neri Ogden, Oakaloesa, Ia., 2; C. Penna., 4; Rev. H. T. Scholl, Big Flats, N. Y., 1; Geo. W. Sweazey, Rising Sun, Ind., 10; Rev. W. I. Tarbet and wife, 80 cts.; Rev. D. A. Wallace, Pontiac, Ill., 80 cts.; Rev. J. B. Woodward, Covington, Pa., 3.....	23 60
MISCELLANEOUS.	\$ 2,177 80
Interest on Investments, 262 50; Premiums of Insurance, 337 73; Sales of Book of Designs, No. 5, 2 30.....	602 53
LEGACIES.	
Boggs Estate, through Presbytery of Zanesville, 400.....	400 00
SPECIAL DONATIONS.	
ILLINOIS.—Chicago—Chicago Normal Park, 25.	
IOWA.—Iowa—Burlington 1st, 40 80.	
NEW JERSEY.—Elizabeth—Roselle 1st sab-sch, 80.	
NEW YORK.—Troy—Waterford 1st, 8 01.....	123 81
	3,304 14
Church collections and other contributions, April—December, 1893.....	\$ 29,715 87
Church collections and other contributions, April—December, 1892.....	\$ 32,995 67
LOAN FUND.	
Installment on loan.....	320 00
Interest on loan.....	152 25
	\$ 472 25

## MANSE FUND.

MINNESOTA.—Winona—Rushford 1st, 2 50;  
NEW YORK.—Syracuse—Canastota 1st, 4 18. 6 68

## MISCELLANEOUS.

Installments on loans.....\$10 70  
Interest.....1 85  
Premiums of Insurance.....27 75 340 80

## SPECIAL DONATIONS.

PENNSYLVANIA.—Philadelphia—Philadelphia

Tabor, 47 15..... 47 15

\$394 13

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,  
53 Fifth Avenue, New York.

## RECEIPTS FOR COLLEGES AND ACADEMIES, DECEMBER, 1893.

BALTIMORE.—Washington City—Washington City 1st, 7.  
COLORADO.—Boulder—Valmont, 18 cts. .18  
ILLINOIS.—Chicago—Chicago 41st Street, 73 65; Fuller-ton Avenue, 26 37; Peotone 1st, 60 cts. Freeport—Rockford 1st, 17 50; Willow Creek, 13 93. Schuyler—Kirkwood, 3; Wythe, 2. 137 05  
INDIANA.—Crawfordsville—Dayton, 4; Ladoga, 3; Rockville Memorial, 83 cts.; Spring Grove, 13 25. Fort Wayne—Lima, 3. Indianapolis—Carpenteraville, 1. New Albany—Jeffersonville 1st, 9 68; Seymour, 10. White Water—Clarksburgh, 3 70; Kingston, 11 30; Liberty, 5. 63 76  
KANSAS.—Topeka—Leavenworth 1st, 30. 30  
KENTUCKY.—Louisville—Louisville College Street, 24 10. 24 10  
MICHIGAN.—Flint—Croswell 1st, 3. 3  
MISSOURI.—St. Louis—St. Louis Carondelet, 9 50. 9 50  
NEBRASKA.—Kearney—Lexington, 4 20. Nebraska City—Palmyra, 5 30. 9 50  
NEW JERSEY.—Elizabeth—Elizabeth Marshall Street, 24. Morris and Orange—East Orange Brick, 183 60; Madison, 6 96; Orange Central, 300. Newark—Newark Calvary, 3 65; Park, 5 24; Wickliffe, 3 67. New Brunswick—Dutch Neck, 15; Kirkpatrick Memorial, 3. New-ton—Oxford 2d, 7 44. 401 66  
NEW MEXICO.—Rio Grande—Albuquerque 1st, 15 16. 15 16  
NEW YORK.—Albany—Princeton, 5; Sand Lake, 3. Boston—Newburyport 1st, 14 53. Brooklyn—Brooklyn Classon Avenue, 20. Buffalo—Buffalo Covenant, 3; North, 49 29. Columbia—Hunter, 3; Windham Centre, 17. Geneva—Gorham, 3 25; Romulus, 3. Hudson—Good Will, 1 98. Long Island—Greenport, 3; Moriches, 6 24; Port Jefferson, 5 39; West Hampton, 7 44. Nassau—Islip, 9; Jamaica 1st, 37 28. New York—New York 1st Union, 10. Niagara—Niagara Falls 1st, 10 07, sab-sch, 6. Rochester—Danville, 6 63; Rochester Emman-uel, 88 cts. Steuben—Campbell 1st, 10 50; Corning 1st, 4 87. Syracuse—Mexico 1st, 15. Troy—Waterford 1st, 8 01. Utica—Lyons Falls Forest, 6 85; Verona, 5 21. 275 43

OHIO.—Athens—Beverly, 1. Bellefontaine—Crestline, 1 66. Cincinnati—Cincinnati Poplar Street, 5 25. Cleve-land—Cleveland Beckwith, 7 50. Dayton—Dayton River-dale, 1. Marion—Mount Salem, 1 57. Steubenville—Corinth, 3; New Harrisburgh, 5. 31 08  
OREGON.—Portland—Smith Memorial, 1. 1 00  
PENNSYLVANIA.—Allegheny—Bakerstown, 9 86; Glen-field, 6 55. Blairsville—Latrobe, 24; Murrysburg, 8. But-ler—Butler, 9. Chester—Downington Central, 8 91; Lansdowne 1st, 25 43; Ridley Park, 7 08. Clarion—Johnsownburg, 31 cts; Wilcox, 50 cts. Erie—Franklin, 31 30. Huntingdon—Sinking Valley, 6. Lackawanna—Honesdale 1st sab-sch, 5 26; Scranton 2d, 156 83; Wash-burn St., 16 55. Lehigh—Pottsville 2d, 4 50. Northum-berland—Williamsport 2d, 1. Philadelphia—Philadel-phia Bethlehem, 28. Pittsburgh—Chartiers, 3; Mount Carmel, 3; Pittsburgh Belield, 30; East Liberty, 18 62; Park Ave., 15. Redstone—Pleasant Unity, 3 26. Shen-ango—Unity, 7. Washington—Frankfort, 7 69; Mounds-ville, 9; Three Springs, 3; Waynesburg, 4. 450 24  
TEXAS.—Austin—Austin 1st, 22. 22 00  
WISCONSIN.—Milwaukee—Oostburg, 5. 5 00

Total received from Churches and Sabbath-schools.....\$ 1,485 65

## PERSONAL.

Rev. W. F. Nicholas, Mt. Pleasant, Ia., 7; Neri Ogden, Okaloosa, Ia., 1 50; F. & F., 1; "C. Penna," 3; Rev. W. L. Tarbet and wife, 80 cts.; Rev. E. T. Schall, Big Flata, N. Y., 1; Rev. D. A. Wallace, Pontiac, Ills., 60 cts.; A. G. Pettibone, Chicago, 50..... 64 90

## INTEREST.

Roger Sherman Fund..... 105 00

Total for December, 1893.....\$ 1,655 55  
Previously reported..... 31,034 30

Total to January 1st, 1894.....\$32,689 75

C. M. CHARNLEY, Treasurer,  
P. O. Box 294, Chicago, Ills.

## RECEIPTS FOR EDUCATION, DECEMBER, 1893.

ATLANTIC.—Fairfield—Mt. Tabor, 1; Olivet, 1. 2 00  
BALTIMORE.—Baltimore—Baltimore Boundary Avenue sab-sch Missionary Society, 1 34; Highland, 5; Lonacon-ing, 11. New Castle—Green Hill, 4 25; Pitt's Creek, 9; Wilmington Olivet, 3 15. Washington City—Darnes-town, 4; Washington City 1st, 8 53. 46 26  
CALIFORNIA.—Los Angeles—Los Angeles Grand View, 3 50. San José—Santa Clara, 12. 15 50  
CATAWBA.—Southern Virginia—Grace Chapel, 2. 2 00  
COLORADO.—Boulder—Valmont, 15 cts. .15  
ILLINOIS.—Alton—Sparta, 6 88. Cairo—Shawneetown, 23 65. Chicago—Austin, 13; Chicago Central Park, 10; Hyde Park, 33 90; Lake Forest, 160 65; Oak Park, 30 25. Freeport—Foreston Grove, 35; Rockford Westminster, 4 49. Mattoon—Arcola, 5; Oakland, 1 25; Shelbyville, 15; Taylorville, 7. Peoria—Farmington, 19 50; Peoria 1st German, 2. Rock River—Arlington, 3; Fulton, 6; Nor-wood, 10 61. Schuyler—Chili, 1 13; Kirkwood, 2 50; Ma-comb, 14; Plymouth, 1 65. 409 96  
INDIANA.—Crawfordsville—Beulah, 2; Newtown, 13; Rockville Memorial, 69 cts. Logansport—Meadow Lake, 3 50; Remington, 4; Rensselaer (Y. P. S. C. E.), 37. New Albany—Jeffersonville, 8 88. White Water—Con-nersville German, 2. 60 07  
IOWA.—Cedar Rapids—Anamosa, 3; Monticello, 3. Corning—Afton, 4. Des Moines—Leon, 6 15; Newton, 8 39; Ridgedale, 4 80; Russell, 5 63. Fort Dodge—Car-roll, 8 40; Spirit Lake, 3. Iowa—Primrose, 1; Sharon, 1. Iowa City—Columbus Central, 3 50. Sioux City—Lyon

Co. German, 5; Vail, 11. Waterloo—Ackley, 32; Tama, 96 cts.; Toledo, 4 04. 104 76

KANSAS.—Emporia—Eldorado, 7; Peotone, 3; Wichita Lincoln Street, 2. Highland—Washington, 64 cts. Neosho—Geneva, 4. Solomon—Cheever, 3; Salina, 30. Topeka—Kansas City Grand View Park, 4. 53 64

KENTUCKY.—Ebeneser—Covington 1st additional, 41 66; Ludlow, 3 90. Louisville—Louisville College Street, 13 45. Transylvania—Lancaster, 6. 70 08

MICHIGAN.—Grand Rapids—Evert and sab-sch, 5; Grand Rapids 1st, 19. Lake Superior—Newberry, 2. 17 00

MINNESOTA.—Duluth—Lake Side, 8. Mankato—Winne-bago City, 5. Winona—Claremont, 4. 17 00

MISSOURI.—Kansas City—Kansas City 5th, 13 50. Palmyra—Moberly, 3 45; New Providence, 3. Platte—Gal-latin, 4; Mound City, 7. St. Louis—Nazareth German, 4; Zion German, 2. 34 95

NEBRASKA.—Kearney—Central City, 6; Lexington, 4 30; Salem German, 3. Nebraska City—Hebron, 8 01; Palmyra, 5; Table Rock, 4 63. 30 94

NEW JERSEY.—Elizabeth—Clinton, 7 10; Elizabeth 1st, 20 04; Elizabeth Marshall Street, 28 30. Monmouth—Long Branch, 7 23. Morris and Orange—East Orange Brick, 118; Madison, 5 80; Myersville German, 5. Newark—Newark 2d German, 5; Calvary, 90 cts.; Park, 4 43; Roseville, 60; Wickliffe, 7 34. New Brunswick—As-well 1st, 8; Kirkpatrick Memorial, 6. West Jersey—Haddonfield, 15 23. 348 34

**NEW MEXICO.**—*Santa Fe*—Las Vegas 1st, 8 92. 8 92  
**NEW YORK.**—*Albany*—Albany 2d, 43 88; Princetown, 10. *Binghamton*—Deposit, 10 81. *Boston*—Antrim, 11; Londonderry, 5 75. *Brooklyn*—Brooklyn 1st, 67 29; —Classon Avenue, 50; —Duryea, 16. *Buffalo*—Buffalo Covenant, 4. *Cayuga*—Aurora, 14 19. *Genesee*—Bergen, 12 58. *Geneva*—Seneca, 16 23. *Hudson*—Good Will, 1 65; Stony Point, 15 71. *Long Island*—Greenport, 2; Moriches, 5 20; Southampton, 42 53; West Hampton, 11 59. *Lyons*—Wolcott 1st, 5 50. *Nassau*—Springfield, 5. *New York*—New York 1st Union, 10; —West Farms, 5. *North River*—Rondout, 8 28. *Otsego*—Stamford, 81. *Rochester*—Rochester Emmanuel, 68 cts.; Victor, 7 78. *St. Lawrence*—Gouverneur, 3 65; Ox Bow, 2 46; Potsdam, 7. *Steuben*—Cornug, 4 06. *Syracuse*—Onondaga Valley, 6 50. *Troy*—Troy 9th, 45; Waterford, 8 01. *Utica*—Augusta, 2 63; Rome, 15 10; Verona, 4 21; Walcott Memorial, 20 62. *Westchester*—New Haven 1st, 10. 548 69  
**OHIO.**—*Athens*—Amesville, 4; Beech Grove, 2 50; Beverly, 2; New England, 1 50. *Bellefontaine*—Bellefontaine, 1 24; Upper Sandusky, 3 25; Urbana, 29. *Cincinnati*—Cincinnati 7th, 6 60; —Mount Auburn, 28; Glendale, 24 08; Monroe, 4; Montgomery, 9 20; New Richmond, 8. *Cleveland*—Cleveland Beckwith, 6 25; East Cleveland, 12 20. *Dayton*—Xenia, 15. *Marion*—Mount Gilead, 7 18; Richwood, 6; York, 3. *Maumee*—Fayette, 1 20; Mount Salem, 1 57. *Portsmouth*—Ironton, 4. *St. Clairsville*—Bannock, 4; Buffalo, 7 28; Martin's Ferry, 19 18. *Steubenville*—Steubenville 1st, 13 45. *Zanesville*—Uniontown,

**SOUTH DAKOTA.**—*Centerville*—Brookings, 9 87. *Southern Dakota*—Sioux Falls, 5. 10 82  
**TENNESSEE.**—*Kingston*—Bethel, 2. 2 00  
**WISCONSIN.**—*Madison*—Beloit 1st, 7 88; Kilbourne City, 2 44; Pulaski German (sub-sch, 1 85), 6 85. *Milwaukee*—Beaver Dam 1st, 5 65; Oostburg, 5. *Winnebago*—Florence, 8 23; Fort Howard, 5. 42 25

Receipts from Churches in December, 1893.....\$ 3,062 86  
 Receipts from Sabbath-schools in December, 1893..... 22 94

## GRATITUDE FUND.

2; 20..... 22 00

## LEGACIES.

Estate Rev. Ross Stevenson, Washington, Pa., (net), 475..... 475 00

## MISCELLANEOUS.

Tithe, 3; 5; Neri Ogden, Esq., Oakalocsa, Iowa, 1 25; Cash, 2; Rev. L. R. Fox, 25; Mrs. Mary S. Fox, 25; Rev. W. J. Hazlett, 10; "F. and F., " 1; Thank Offering, 5; C. Penn'a, 2; Rev. W. L. Tarbet and wife, 60 cts.; Rev. H. T. Scholl, N. Y., 1; Rev. S. A. Wallace, Ill., 50 cts..... 81 45

## INCOME ACCOUNT.

222 50; 61 50; 90; 18; 828 50..... 1,270 50

Total receipts in December, 1893..... 4,994 75  
 Total receipts from April 20, 1893..... 23,123 19

JACOB WILSON, Treasurer,  
 1334 Chestnut St., Phila.

## RECEIPTS FOR FOREIGN MISSIONS FOR DECEMBER, 1893.

**ATLANTIC.**—*Knox*—Augusta Haines sub-sch, 1 68. 1 68  
**BALTIMORE.**—*Baltimore*—Annapolis, 10. *New Castle*—Federalburgh, 1 50; Forest, 26 68; Frankford sub-sch\*, 2; Makemie Memorial sub-sch\*, 3 75; New Castle, 110. *Washington City*—Washington City 1st, 42 45. 196 28  
**CALIFORNIA.**—*Benicia*—Fulton, 5. *Los Angeles*—Colton, 16 50; Coronado Graham Memorial, 11 25; Fillmore and Los Pases, 10; Montecito, 15 37; Olive C. E., 9 50; San Bernardino, 47; Ventura, 44 45. *San José*—Boulder Creek 6. 165 07  
**CATAWBA.**—*Cape Fear*—Panthersford, 1 28. *Southern Virginia*—Grace Chapel, 2. 3 28  
**COLORADO.**—*Boulder*—Longmont Central, 21 65; Valmont, 28 cts. *Pueblo*—Colorado Springs 1st, 21 50. 44 14  
 122 2800 — *Altam*—Chester sub-sch\* 4 20 *Blount*—

*Dubuque*—Lansing G. Keokuk Westminster Iowa City—West Lib —Highland, 3 75; Ly Holland German A M KANSAS.—*Emporia*—sub-sch, 7 65, Jr. Y. P. Oak Street Y. P. S. sch, 5, Y. P. S. C. E., —Chanute Y. P. S. C. 2; Mound Valley, 5; 3 59; Lincoln, 11 00, —Leavenworth 1st, 21 2 12.

**KENTUCKY.**—*Transylvania*—Burkesville Y. L. F. M. S., 10. 10 00

**MICHIGAN.**—*Detroit*—Ann Arbor, 53 01; Detroit Jefferson Avenue, 105; —Westminster, two members, 100; Milford United sub-sch, 15. *Grand Rapids*—Evert sub-sch,\* 4; Grand Rapids Westminster, 18 42, Y. P. S. C. E., 12 50; Spring Lake, 20. *Kalamazoo*—Niles, 71 04 *Lake Superior*—Newberry, 10. *Lansing*—Battle Creek, 50. *Monroe*—Adrian, 28 75; Blissfield, 16; Clayton, 7 50; Dover, 3; Tecumseh Meeker Trust Fund, 25. *Petokey*—Cadillac, 44 23; Petokey, 29 20. 292 77

**MINNESOTA.**—*Mankato*—Delhi, 4 75, sub-sch, 2 45, Y. P. S. C. E., 10 15. *Minneapolis*—Minneapolis Stewart Memorial, 41 73; —Westminster sub-sch Birthday Box, 17 83. *Red River*—Western L. M. S., 6 06. *St. Paul*—Hastings Jr. Y. P. S. C. E., 5 25; St. Paul Central, 20 25. 108 57

**MISSOURI.**—*Kansas City*—Drexel\* sub-sch, 2; Holden Jr. Y. P. S. C. E., 2; Raymore sub-sch,\* 4 50. *Ozark*—Ebenezer sub-sch,\* 10; Mount Vernon sub-sch,\* 4; Ozark Prairie sub-sch,\* 2. *Platte*—Bethel, 2; King City sub-sch, 4; Parkville Lakeside sub-sch, 3 33. *St. Louis*—Bethel German, 18, sub-sch, 13; Jonesboro sub-sch,\* 2; St. Louis Clifton Heights sub-sch,\* 9 52; —Cote Brillante Y. P. S. C. E., 2 41; —Glasgow Avenue sub-sch, 25; —West Y. P. S. C. E., 17. 190 78

**NEW ORLEANS** Y. P. S. C. E., 20. 100 57  
**INDIAN TERRITORY.**—*Oklahoma*—Tecumseh, 5 25; Tecumseh Rev. and Mrs. Wm. Meyer, 5. 13 25  
**IOWA.**—*Corning*—Afton, 12. *Des Moines*—Des Moines Westminster, 3; Humeston Y. P. S. C. E., 9; Leon,\* 4

MONTANA.—*Helena*—Hamilton East, 2 80; Helena 1st, 35 95; Spring Hill, 2 80. 41 55  
 NEBRASKA.—*Hastings*—Oxford sab-sch, 5 55. *Kearney*—Buffalo Grove German L. M. S., 15; Lexington, 8 25. *Nebraska City*—Hebron, 13 90; Lincoln 2d Y. P. S. C. E., 12 50. *Niobrara*—Emerson, 7; Union Star, 5. *Omaha*—Marietta, 25; Omaha 1st German, 14; —Low Avenue Y. P. S. C. E., 75 cts.; Osceola Y. P. S. C. E., 5. 111 95  
 NEW JERSEY.—*Elizabeth*—Clinton, 95 05; Elizabeth 2d sab-sch, 234 40; —3d, 60, sab-sch, 24 35; Plainfield Crescent Avenue, 30; Pluckamin Y. P. S. C. E., 9. *Jersey City*—Garfield Y. P. S. C. E., 8; Jersey City 1st, 59 35; Missionary Association, 25; —2d, Y. P. S. C. E., 30 87; —Claremont, 5; —Westminster sab-sch, 11 74, Y. P. S. C. E., 32; Tenally 24 00, sab-sch, 23. *Monmouth*—Atlantic Highlands Y. P. S. C. E. Thanksgiving, 5; Farmingdale, 9 83; Freehold, 16 10. *Morris and Orange*—Chester sab-sch, \* 11 82; East Orange Arlington Avenue, 2; —Brick, 742 08; Madison, 64 10; Mendham 1st, 19 73; —Union Y. P. S. C. E., 6; Morristown 1st, 183 91; —South Street, 1,086 92. *Newark*—Lyon's Farms Y. P. S. C. E., 9; Montclair 1st, Y. P. S. C. E., 18 50; Newark 3d, 396 79; 5th Avenue sab-sch, 15; —Park, 60 60; —South Park, 6 17; —Wickliffe, 51 41; —Woodside, 17 46. *New Brunswick*—Alexandria, 10; Cedar Grove Union sab-sch, 15; New Brunswick 1st Y. P. S. C. E., 2 70; Trenton Prospect Street, 34; Presbytery gatherings from churches in New Brunswick Presbytery, 51 50. *Newton*—Asbury, 100; Branchville, 28; Oxford 2d, 44 18. *West Jersey*—Bridgeport 4th, 18; Haddonfield, 30; Hammonton, 24 50; Osborn Memorial, 20. 3,794 52  
 NEW YORK.—*Albany*—Albany 2d, 231 80; —Madison Avenue sab-sch, 72 48; —State Street, salary W. H. Hannum, 200; —West End, 60. *Binghamton*—Binghamton 1st Immanuel Y. P. S. C. E., 5. *Boston*—Houlton, 35. *Brooklyn*—Brooklyn 1st, 20; —Lafayette Avenue Mon. Con., 29 38, sab-sch. Missionary Association, 60; —salary R. F. Wilder, 350; —South 3d Street, 29 18. *Buffalo*—Alden, 12; —Central, 41 90; —Covenant, 7; Silver Creek, 60 cts. *Cayuga*—Sennett, 9 25. *Champlain*—Belmont, 24; Burke, 15. *Chemung*—Elmira 1st, 3; —Lake Street sab-sch, \* 10 65; Havana, 40. *Columbia*—Ashland, 8 63; Durham 1st, 4 83; Hunter sab-sch, \* 7 66; Mitchell Hollow, 3. *Geneva*—Bellona sab-sch, work in Persia, 3. Y. P. S. C. E., 15; Naples, 29 27, sab-sch, 5; Seneca Falls Y. P. S. C. E., 12 50. *Hudson*—Good Will, 10 89; Greenbush sab-sch, 6; Hamptonburgh, 24; Jeffersonville German, 8; Scotchtown, 50; Washingtonville 1st, 50. *Long Island*—Bridgehampton, 25 25; Cutchogue, 14 08; East Hampton Freetown sab-sch Mission Society, \* 2; Mattituck, 11; Moriches, 24 38; Port Jefferson, 6 01, sab-sch, 17 75, Y. P. S. C. E., 10; West Hampton, 51 80. *Lyons*—Marion, 33 25; Wolcott 1st, 8. *Nassau*—Hempstead Christ Church sab-sch Missionary Society, 25; Roslyn Jr. Y. P. S. C. E., 5; Springfield 25; A pastor, 5. *New York*—Montreal American Cross Mission sab-sch, 10; New York 1st, 1,080; —7th Jr. Y. P. S. C. E., 2 25; —4th Avenue, 43 87; —13th Street sab-sch Missionary Society, 75; —Alexander Chapel Y. P. S. C. E., 9; —Central Y. P. S. C. E., 107; —Chinese Mission sab-sch, 180; —Covenant, 393 85; —Grace Chapel sab-sch, \* 50; —Phillips, 117 13; —Romeyn Chapel Y. P. S. C. E., 10 50; —Scotch sab-sch support native teacher, 75 86. *Niagara*—Holley, 9 92; Lyndonville, 7 53. *North River*—Cold Spring sab-sch, \* 15; Newburgh 1st, 150; —Calvary, 14 49; Smithfield, \* Cash, \* 50; Wappinger's Creek, 10. *Osego*—Delhi 2d, 78 64; Springfield, 18; Stamford sab-sch, \* 24. *Rochester*—Brookport sab-sch, \* 4 92; Parma Centre, 7; Rochester 3d, 289 44; —Emanuel, 2 20; Sparta 1st sab-sch, \* 7 20; —2d, 24 15. *St. Lawrence*—Canton, 11; Chaumont, 15; Hope Chapel, 5; Watertown 1st Y. P. S. C. E., 100. *Steuben*—Corning, 33 66. *Syracuse*—Baldwinsville Girls' Mission Band, 12 50; —Davidson League, 12 50; Canastota W. M. S. Thanksgiving, 28 87; Otisco Congregational Church, 5 50; Skaneateles, 18 06. *Troy*—Brunswick, 8; Watford, 23 06. *Ulster*—Sauquoit, 17 73; Verona, 25 27. *Westchester*—Peekskill 1st sab-sch, 100; Thompsonville, 154 25; Yonkers 1st R. E. P., 75; Y. P. S. C. E. of Westchester Presbytery, 7 27. 5,130 78  
 OHIO.—*Athens*—Beverly, 10. *Bellevue*—Bellevue, 8 20; Nevada, 1 95; West Liberty sab-sch, \* 4 64. *Cincinnati*—Bethel sab-sch, 3 50. *Cleveland*—Cleveland Beckwith, 41 35; —Madison Ave., 10 30, sab-sch, 18 89; East Cleveland, 16 70. *Columbus*—Central College Y. P. S. C. E., 23 84; Columbus 2d, 140 78, sab-sch, 12 64; —5th Avenue, 15 51. *Dayton*—Bethel, 15; Somerville, 2 55; Springfield 2d, 166 47. *Huron*—Norwalk Y. P. S. C. E., 10. *Lima*—Blanchard sab-sch, \* 9; Enon Valley, 8 54; Mount Jefferson, 19; Van Buren, 7, sab-sch, \* 9 79. *Maioning*—Salem Y. P. S. C. E., 10; Warren sab-sch, 25. *Maumee*—Delta, 7. *Portsmouth*—Georgetown sab-sch, \* 1 75; Huntington sab-sch, 35 66. *St. Clairsville*—Bannock

sab-sch, 6 74; Cambridge sab-sch, \* 9 37; Crab Apple sab-sch, 56 80; Pleasant Valley sab-sch, \* 7 10; Washington, 12; Wheeling Valley, 4. *Steubenville*—Corinth Y. P. S. C. E. Cheung Mai School, 5; New Harrisburgh, \* 7 65; Wellsville West End sab-sch, \* 8 20. *Wooster*—Hopewell, 13 46; Shreve sab-sch, 4. *Zanesville*—Duncan's Falls, 4 63; Madison, 26 10; Newark Salem German sab-sch, 3; Zanesville 2d, 22 11. 829 00

OREGON.—*Willamette*—Brownsville, 7. 7 00  
 PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, 100; Concord, 4; Sewickly Mrs. S. W. Sempie, 23; Sharpshburgh Y. P. S. C. E., 35. *Blairsville*—Ligonier sab-sch, \* 4 88. *Butler*—Harrisville, 15 95; Martinsburgh, 6; New Hope, 8. *Carlisle*—Burnt Cabins, 3; Harrisburgh Pine Street Y. P. S. C. E., 5; Lower Path Valley, 18; Mercersburgh Y. P. S. C. E., 2 15. *Chester*—Ashmun, 50; Calvary, 83 57; Dilworthtown, 2; Media sab-sch, 15; Ridley Park, 35 65. *Clarion*—Johnsontown, 1 69; Mill Creek, 1 48; Mount Pleasant, 2; Wilcox, 2 72. *Erie*—Bradford sab-sch, \* 34 28; Erie Park sab-sch, 60; Harmonsburg, 6; Waterford sab-sch Miss. Soc'y, 20. *Huntingdon*—Bedford sab-sch, \* 12 30; Birmingham Warriors Mark sab-sch, \* 7 47; Clearfield Sup. P. E. Mimco and wife, 400; East Kishacoquillas, 35; Lower Tuscarora, 20; Williamsburgh sab-sch, 6 47. *Kittanning*—Bethel sab-sch, 3 77; Kittanning 1st, 250. *Lackawanna*—Carbondale sal. J. A. Fitch, 120 25; Elmhurst sab-sch, \* 3 90; Herrick, 12; Kingston sab-sch, \* 25 56; Scranton 2d Y. P. S. C. E., 250; —Washburn Street, 77, Y. P. S. C. E., 65; Stella Y. P. S. C. E., 10; Wilkes Barre 1st, 17 50; Rev. H. H. Welles, 50. *Lehigh*—Pottsville, 30; Shenandoah, 11. *Northumberland*—Jersey Shore, 63; Lycoming Centre Battle Run, 13; Mahoning sab-sch, \* 15 29; Muncy Y. P. S. C. E., \* 4 62; Williamsport 2d, 17 10. *Philadelphia*—Philadelphia Arch Street Y. P. S. C. E., 54 50; —Bethlehem, 30; —Cockeysink sab-sch, 6 90; —Hebron Memorial Y. P. S. C. E., 10; —Tabor 41 25 sab-sch, 41 25; —Walnut Street sab-sch, 68 55; —West Arch Street sab-sch, 70 73, sab-sch, \* 50; —West Green Street, 141 05; —Woodland sab-sch, \* 16 75. *Philadelphia North*—Doylestown, 20 80; Frankfort Y. P. S. C. E., 8 50; Germantown Redeemer, 150, sab-sch, 6 51; Manayunk, 50; Norristown Central, 110 88. *Pittsburgh*—Charlottesville, \* 5; Chartiers, 16 50; Edgewood Y. P. S. C. E., 5; Oakdale Y. P. S. C. E., 20; Pittsburgh 6th Y. P. S. C. E., 15; —Bellevue, 150; —East Liberty, 94 00; —Franklin Street Mission, \* 10 50; —Park Avenue, 90; —Point Breeze, 500. *Redstone*—Laurel Hill, 18 40. *Schenango*—Leesburgh, 15 88; Sharpshburgh, 2 91. *Washington*—Claysville Y. P. S. C. E., 24 50; Frankfort sab-sch, 25 56; Mill Creek 23; Three Springs, 10; Washington 2d sab-sch, \* 29 68. *Westminster*—Chestnut Level, 45 05; York Westminster Y. P. S. C. E., 15. 3,965 90  
 SOUTH DAKOTA.—*Aberdeen*—Britton, 10 25. *Southern Dakota*—Bridgewater, 30; Canistota, 5; Turner Co. 1st German, 10. 55 25  
 TENNESSEE.—*Birmingham*—Thomas 1st, 2. *Holston*—Hendersonville Memorial sab-sch, \* 4. *Union*—Knoxville Belle Avenue Y. P. S. C. E., 9; Maryville 2d sab-sch, 1 75. 16 73

TEXAS.—*North Texas*—Seymour, 3 50. 3 50  
 WASHINGTON.—*Walla Walla*—Kendrick, 3 00 3 00  
 WISCONSIN.—*Madison*—Janesville, 50; Plattville Ladies Society, 10. *Milwaukee*—Cedar Grove W. M. S., 10; Horton, 3 08; Racine 1st, 75; Somers Y. P. S. C. E., 10; Waukesha, 24 23, a student for China, 1. 153 21

## WOMEN'S BOARDS.

Women's Board of New York, 993; Women's Board of Philadelphia, 4,968 54; Women's Occidental Board, 173 80; Women's Board of the Northwest, 25,000,000. \$ 4,177 14

## LEGACIES.

Bequest of Enos M. Dudgeon, 2,000; Bequest of D. C. Dewey, 200; Bequest of Mrs. Laura C. Mace, 47 25; Bequest of Rev. Ross Stevenson, 475; Bequest of Mrs. Isabella C. Faries, for Girls' School Wei Hien, 1,040,000. 4,191 25

## MISCELLANEOUS.

Rev. and Mrs. J. W. Hill, 12 50; B. E. Richardson, 13 80; John J. Moffitt, 17 50; Miss Maria Clegg, 30 cts.; Mrs. A. C. Miller, for press work in Slam, 6; Thank Offering from Dorothy Dulles, 25; H. J. Beardmore, 25 cts.; Returned Missionary, 25; H. C. Ward, Thank Offering, 10; "H." Phila., 10; Reformed Church of Glen, N. Y., 13 68; P. C. Kuha, Pittsburgh, Penn., 75; E. F. Biddle, 6; Mrs. Helen C. Swift, Ypsilanti, Mich., support of John Jolly, 60; Mr. William Burns, 100; Mrs.

E. V. Schriver, 1; Mrs. Emeline Parker, 50; E. A. Hackett, 250; M. P. G., 2 50; "Missions," 1; A. Believer in Missions, Pittsburgh, for Bangkok Mission Station, 400; E. M. \*, 5; Rev. Henry Morrell, 5; Young Man in Newark, N. J., support of Jadin Baksh, 5; E. R. Forsyth, Greensburgh Ind., salary J. M. Irwin, 100; Missionary Society of Western Theological Seminary, salary A. Ewing, 100; Y. M. and Y. W. C. A. of Parsons College, salary W. G. McClure, 87 50; Christmas, 6; "E. O. R.," Allegheny, 50; H. Keigwin, Orlando, Fla., 10; Rev. T. R. Quayle, 6 50; Rev. P. G. and Mrs. C. C. Cook, 10; Mrs. J. B. Lord, sup. W. L. Swallen, 12 50; Isabella S. Skinner, N. Y., 50; G. H. Carver, for Girls' School, Osaka, 5; Rev. R. Craighead, D. D., 75; A. Friend, in the name of P. M. Ozanne\*, 25; A. F. Wilson, Grimes, Iowa, 10; "For Korea," 1,000; Edwin A. Ely, N. Y., 10; C. G. Williamson, Phila., 5; Mr. G. L. Gong, support Dang Hong, 48; Mrs. M. H. Clark, 3; J. M. Ganss, St. Louis, Mo., 15; Mrs. W. D. McNair, Dansville, N. Y., 2 50; Students of McCormick Theological Seminary, salary T. G. Brashear, 70; A Christmas Offering\*, 15; F. and F., 10; Miss Elizabeth Vickers, Christmas Offering, 5; A Lady in Roseland, Ill., for Syria, 5; William J. Schleffelin, for Missionaries in Korea, 100; L. H. \*, 5; Rev. and Mrs.

John Kelly, Chandlersville, O., 2; Mrs. G. D. Harrington, 15; Mrs. J. A. Smith, for the temple at Nain Tsun, 50; John S. Lyle, N. Y., 2,500; M. Stewart, Titusville, Pa., 500; Rev. E. P. Willard, Cayuga, N. Y., 7 50; George P. Reese, Spring Mills, Pa., 5; Congregational Church of Delavan, Wis., 40; "C. Penna.," 25; Rev. W. L. Tarbet and wife, 2 50; Mrs. C. A. Taylor, Ogden, Ill., 10; Neri Ogden, Okaloosa, Iowa, 5; James Leishman, N. Y., 1; Cash, 10; Retired Missionary, 1 50; Rev. H. T. Scholl, Big Flata, N. Y., 3; Rev. D. A. Wallace, Pontiac, Ill., 3 50; George W. Holmes, M. D., 25; In Memoriam from a friend, 1,000; Members of Korea Mission, 141 50; Presbyterian Churches, Ill., 9.....

7,299 22

Total received during December, 1893.....\$ 34,740 51

Total received from May 1, 1892 to December 31, 1893.....241,164 79

Total received from May 1, 1892 to December 31, 1893.....339,496 25

Decrease.....\$ 95,831 46

WILLIAM DULLES, JR., Treasurer,  
53 Fifth Avenue, New York City.

\*For special Laos Fund.

## RECEIPTS FOR FREEDMEN, DECEMBER, 1893.

ATLANTIC. *Fairfield*—Bethlehem 1st, 1; Carmel, 1; Cheraw, 50 cts.; Good Will, 2; Howell Salem, 1 95; Lancaster 2d, 50 cts.; New Olivet, 67 cts. *Knox*—Christ, 2 75.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue sab-sch Missionary Society, 1 33; — Broadway, 5; Bethel, 5; Emmittsburgh (sab-sch, 20 38), 45 66; Franklinville, 3; Highland, 2 50. *New Castle*—Dover, 16; Lower Brandywine, 3 73; New Castle 118 15; Pitts Creek, 8; Port Deposit, 8 76; Port Penn, 1 77. *Washington City*—Falls Church, 6 94; Washington City 1st, 7.....

CALIFORNIA.—*Los Angeles*—Montecito, 5. *Sacramento*—Sacramento Westminster, 5 50. *Stockton*—Bethel Woodbridge, 5.....

CATAWBA.—*Cape Fear*—Mt. Pleasant and White Hall, 4 05; St. Paul, 2 50. *Catawba*—Bethlehem, 25 cts.; Poplar Tent, 1; Wadesboro, 1 50. *Southern Virginia*—Ebenezer, 2; Russell Grove, 4.....

COLORADO.—*Boulder*—Brush, 2 10; Valmont, 15 cts. *Denver*—Denver Capitol Avenue, 8 05; *Gunnison*—Grand Junction 1st, 5. *Fuente*—Alamosa (sab-sch, 1 49), 4 35; Colorado Springs 1st, 5 52; Pueblo Mission (5th), 15.....

ILLINOIS.—*Alton*—Jerseyville, 7; Steelville, 1. *Bloomington*—Bement, 18 85; Clinton, 10; Cookeville, 13 40; El Paso, 5 50. *Carroll*—Anna, 7; Fairfield, 2 20; Murphysboro 1st, 5; Tazewell, 7 12. *Chicago*—Chicago Endeavor, 3 09; — Normal Park, Y. P. S. C. E., 5; Evanston 1st, 20 51; Hyde Park, 84 94; Maywood, 8; New Hope, 20; Oak Park, 17 50; Peotone 1st, 49 10; River Forest, 3 75. *Fresport*—Fresport 2d, 7 50; Galena 1st, 100; Middle Creek, 16 25; Rockford 1st, 35 50; — Westminster, 6 63; Warren sab-sch 10. *Ottawa*—Aurora, 6. *Peoria*—Delavan, 8 05; Elmira, 18 95; Prospect, 12 50. *Rock River*—Alexia, 13; Centre, 4 27; Edgington, 10; Gordon Plain, 10 23; Geneseo, 6 40; Morrison, 114 12; Newton, 7 93. *Schuyler*—Camp Creek, 6; Kirkwood, 3 50; Perry, 5.....

INDIANA.—*Crawfordsville*—Bethany, 6; Darlington, 7; Ladoga, 4; Lafayette 1st, 10 51; Lebanon, 5 47; Rockville Memorial, 69 cts.; Waveland, 10 40. *Fort Wayne*—Ligonier, 10. *Indianapolis*—Bethany, 3; Edinburgh, 3 75; Franklin 1st, 20; Hopewell, 14 30; Indianapolis 12th, 4. *New Albany*—New Albany 2d, 20. *Vincennes*—Washington, 7 50. *White Water*—Greensburgh, 35 35; Providence sab-sch, 1 40; Union, 5.....

INDIAN TERRITORY.—*Choctaw*—Wheelock, 85 90. 85 90. *Iowa*—*Cedar Rapids*—Anamosa—2; Monticello, 2. *Corning*—Afton, 2; Sidney, 5. *Des Moines*—Des Moines Highland Park, 10; Grimes, 3; Leon, 5. *Dubuque*—Hopkinton, 7 62; Jesup, 3 24; Lansing 1st, 5 30. *Fort Dodge*—Dana, 1 62; Glidden, 4 45; Grand Junction, 5 97. *Iowa*—Martinsburg, 17 19; Mediapolis, 14 25; Ottumwa 1st, 4 47. *Iowa City*—Iowa City, 40; Union, 3 40. *Stout*—City—Lyon Co. German, 6 50. *Waterloo*—East Friesland German, 13 64; Holland German, 18; Janesville 1st, 8.....

KANSAS.—*Emporia*—Derby, 2; New Salem, 3; Walnut Valley, 2 00. *Highland*—Clifton, 9. *Neosho*—Columbus

sab-sch, 2 47; Geneva, 2; Princeton, 5; Richmond, 4. *Osborne*—Bow Creek, 1; Osborne, 2 50. *Solomon*—Abilene, 6 10; Clyde, 3; Minneapolis, 44 20; Salina, 9. *Topeka*—Baldwin, 3 55; Black Jack, 4 50; Kansas City Grand View Park, 4 25; — Western Highlands, 7 75; Manhattan 1st, 18; Topeka Westminster, 4 27. 138 62. *Kentucky*—*Ebenezer*—Flemingsburgh, 10 90. *Louisville*—Louisville College Street, 27 07. *Pennsylvania*—Concord, 5.....

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue, 60. *Flint*—Flint, 31 33. *Lake Superior*—Menominee 1st, 19 03; St. Ignace, 2. *Monroe*—Raisin, 2; Reading, 18 75. *Petokey*—Petokey, 15 23. *Saginaw*—Bay City 1st, 12 71; Midland, 10; Mount Pleasant, 4.....

MINNESOTA.—*Minneapolis*—Oak Grove, 2. 2. *Missouri*—*Kansas City*—Butler 1st, 11; Holden, 7 10; Sharon, 3 59. *Ozark*—Neosho, 7; Springfield Calvary, 14 57. *Platte*—Gallatin, 1; King City, 4; Parkville, 9 05; Tarkio, 8 20. *St. Louis*—Nareth German, 3; Zion German, 3.....

MONTANA.—*Butte*—Deer Lodge, 9 45. 9 45. *NEBRASKA*—*Kearney*—Buffalo Grove German, 3. *Nebraska City*—Blue Springs, 5; Hopewell, 2 50. *Omaha*—Creston, 3; Omaha 1st German, 3; — Westminster, 21 76.....

NEW JERSEY.—*Elizabeth*—Cranford, 15 88 (sab-sch, 11 12), 27; Pluckamton sab-sch, 8. *Jersey City*—Passaic, 30 90. *Monmouth*—Beverly, 31 85; Lakewood, 44 59; Mount Holly, 23; Oceanic, 14. *Morris* and *Orange*—Chatham, 25 90; East Orange Brick, 123; Madison, 81 80. *Newark*—Montclair Grace, 18; Newark 1st, 44 76; — 2d, 35 81; — Calvary, 10 55; — Park, 4 95; — Roseville, 113 32; — South Park, 55 64; — Wickliffe, 11 03; Parish sab-sch, 12. *New Brunswick*—Amwell 1st, 7; — 2d, 6; Kirkpatrick Memorial, 3; New Brunswick 1st, 67 12; Trenton 4th, 25 05. *Newton*—Oxford 1st, 8; — 2d, 6 62. *West Jersey*—Bridgeton 2d, 24 75; Cedarville 1st, 2 60; Woodbury, 18 69.....

NEW YORK.—*Albany*—Albany 2d, 25 20; Charlton, 15 60; Jefferson, 14 50; Mchenectady East Avenue, 7; Waverly, 23. *Binghamton*—Bainbridge, 13 72; — Rosa Memorial, 5; Deposit, 8 13; Nichols, 6 50; Nineveh, 17 89. *Boston*—Houlton, 10; Roxbury, 11 89; Windham, 7 89. *Brooklyn*—Brooklyn Classon Avenue, 80. *Buffalo*—Buffalo Covenant, 3; Jamestown 1st, 85 10. *Cayuga*—Auburn 2d, 14 10; Ithaca, 245 14; Port Byron, 8. *Chemung*—Burdett, 1 80; Havana, 16. *Columbia*—Ancram Lead Mines, 3 20. *Genesee*—Leroy 1st, 53. *Geneva*—Bellona, 3; Canoga, 1 50; Geneva 1st, 16 23; Gorham, 8 15. *Hudson*—Chester sab-sch, 2; Good Will, 1 65; Goshen, 19 50. *Long Island*—Greenport, 3; Middletown, 7 84; Moriches, 5 20; West Hampton, 17 24. *Lyons*—Junius, 1; Marion, 3 20; Newark Park, 41 (sab-sch, 37 82). 78 82; Wolcott 1st, 4 84. *Nassau*—Jamaica, 35 64; Smithtown, 9 43; Springfield, 5. *New York*—New York 4th Avenue, 100; — Grace Chapel 4th Avenue, 25; — Mizpah sab-sch, 30; — Rutgers Riverside, 123 67; — West Farms, 4. *Niagara*—Lockport 1st, 34 82. *North River*—Newburgh 1st, 20 17; Rondout, 8 23. *Otsego*—Gilbertsville, 15; Unadilla, 4 04.

Rochester—Brockport, 23 33; Dansville, 8 67; Fowler-ville, 3; Parma Centre, 2; Rochester Emmanuel, 88 cts.; — Memorial sab-sch, 45; — Westminster, 18. *St. Lawrence*—Carthage, 7 58; Gouverneur, 24 04. *Steuben*—Corning, 4 08; Hammondsport, 6; Hornellville 1st, 13 91; Jasper 1st, 3 18. *Syracuse*—East Syracuse, 3; Onondaga Valley, 8; Otisco, 3. *Troy*—Glens Falls, 55 78; Lansingburgh Olivet, 10 95; Troy 2d 51 53, (sab-sch, 14 73), 65 35; — Second Street, 206 10; — Woodlawn, 24 84; Waterford 1st, 8 01. *Utica*—Turin 1st sab-sch, 1 33; Verona, 5 21. *Westchester*—Bridgeport 1st, 40; Huguenot Memorial Pelham Manor, 39; Peekskill 2d, 8 51; South East Centre, 8 27. 1,890 09

OHIO.—*Athens*—Beverly, 1; Bristol, 7. *Bellefontaine*—Belle Centre (Y. P. S. C. E., 1 73), 10; Bellefontaine 1st, 1 24; Bucyrus, 11; De Graff, 5 77; Forest, 6; North Washington, 1; Patterson, 1 35; Spring Hill, 6 21; Urbana 1st, 16 05; West Liberty, 11 31; Zanesfield, 6 25. *Cincinnati*—Bethel sab-sch, 1 77; Bond Hill, 8; Cincinnati 7th, 61 73; — Central, 33 85; — Clifton, 7 84; — Fairmount German, 3; Hartwell, 8; Lebanon 1st, 10; Monroe, 3; New Richmond, 3; Springfield, 6; Venice, 6. *Cleveland*—Cleveland Beckwith, 6 25. *Columbus*—Central College, 3 73; Lancaster, 10. *Dayton*—Bath, 2; Dayton Park, 6; Greenville 1st, 30; Hamilton Westminster, 30; New Carlisle, 7; Osborn 2; Oxford, 18 50; Seven Mile, 3 16; South Charleston, 15 03. *Huron*—Norwalk, 18 23. *Lima*—Blanchard, 14; Delphos, 3; Findlay 2d, 3 50; McComb, 3; Rockford, 6; Sidney, 12 79; Wapakoneta, 4. *Mahoning*—Brookfield, 1; Jackson, 10 50; Kinsman 1st, 28; Massillon, 15 80; North Jackson, 4; Poland, 17 46; Vienna, 3 40; Youngtown W. H. M. S., 17 50. *Marion*—Chester, 4 10; Mount Gilead, 6; Trenton, 5. *Maumee*—Napoleon, 6; West Bethesda, 10. *Portsmouth*—Red Oak, 10. *St. Clairsville*—Buffalo, 18 47; Farmington, 71 cts.; New Athens, 13; Pleasant Valley, 1; Rock Hill, 5 70; Scotch Ridge, 1 83; Short Creek, 6. *Steubenville*—East Liverpool 2d, 68 cts.; Island Creek, 4 25; New Cumberland, 1 30; New Hagers-town, 3; Pleasant Hill, 3 30; Steubenville 2d, 10 52. *Wooster*—Apple Creek, 17; Ashland, 9; Belleville, 1 50; Doylestown, 4; Homesville, 4 25; Loudonville, 8 60; Shreve, 3 75. *Zanesville*—Clark, 13; Duncan's Falls, 1 33; Fultonham, 1 58; New Lexington, 70 cts.; Roseville, 7 66; Zanesville 1st, 42 51. 746 13

OREGON.—*Southern Oregon*—Medford, 4 50. *Willamette*—Crawfordsville, 1 50; Salem, 13. 19 00

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 10 89; — McClure Ave, 123 64; Aspinwall, 1 15; Bakerstown, 8 75; Bellevue, 11 30; Glenfield, 5 23; Pine Creek 2d, 6. *Blairville*—Bradock yd, 8; Conemaugh, 3; Greensburg 1st, 76 45; — Westminster, 34 15; Harrison City, 4 45; Irwin, 5 90; Ligonier, 4 75; Manor, 3; Unity, 14. *Butler*—Allegheny, 5; Buffalo, 2; Harlansburgh, 5; New Salem, 6; Plain Grove, 6. *Carlisle*—Burnt Cabins, 2; Harrisburgh Olivet, 3 25; Lebanon 4th Street, 26 01; Lower Marsh Creek, 10 25; Lower Path Valley, 13; Shippensburg, 19 35; Silver Spring, 5. *Chester*—Great Valley, 5; Marple, 6 10; Nottingham, 1 10. *Clarion*—Bethesda, 4; Du Bois, 22 33; Johnsonburg, 26 cts.; Wilcox, 41 cts. *Erie*—Belle Valley, 3; Cochranton, 3 50; Erie Central, 28; — Chestnut Street, 13 50; Georgetown, 1; Girard, 7 33; Miles Grove Branch, 2 06; 10 33; Milldegeville, 2; Mount Pleasant, 2 06; Oil City 1st, 28 30; Salem, 3; Springfield, 1 20. *Huntingdon*—Altoona 1st, 29 30; Bedford, 6 55; Clearfield, 33 14; Orbslona, 3 20; Shireleysburgh, 3; Spruce Creek, 44; Tyrone 1st, 29 15; Williamsburgh, 22. *Kittanning*—Indiana, 30; Marion, 6; Rural Valley, 3; Smicksburgh, 1 50; Worthington, 6. *Lackawanna*—Athena, 6 81; Honesdale sab-sch, 6 03; Kingston, 9; Rushville, 4; Scranton Summer Avenue, 1; Stevensville, 4; Susquehanna, 11; Troy, 21 33. *Luzerne*—Bethlehem 1st, 6 11; Pottsville 2d, 4 50; Reading 1st, 45 84; South Bethlehem 1st, 20. *Northumberland*—Danville, 80 25, (sab-sch, 8 40), 88 66; Derry, 2 60; Great Island, 20; Millburg, 6; New Columbia, 3 50; Northumberland, 8; Washington, 19; Washingtonville, 4; Watsonstown 8; Williamsport 1st, 8 06. *Parkersburg*—French Creek, 5; Terra Alta, 16. *Philadelphia*—Philadelphia North Broad Street, 88; — Princeton, 266 14; — South, 10; — Trinity, 10; — Woodland, 1,064 76. *Philadelphia North*—Ashbourne, 9; Bridesburg, 10; Bristol 8 11; Carversville, 1 06; Chestnut Hill Trinity, 41 09; Doylestown, 39 23; Germantown Market Square, 44 17; Norristown 1st, 14; Port Kennedy, 1 50. *Pittsburgh*—Cannonsburg 1st, 18; — Central, 7 75, (Y. P. S. C. E., 1), 8 75; Centre, 18 87; Chartiers, 2 50; Crafton, 21 75; Duquesne, 10; Forest Grove, 27. (sab-sch, 11), (Ladies' Society, 16 25), (Christian Endeavor, 12), 66 26; Ingram, 14; Miller's Run, 4 35; Mingo, 4; Montours, 3; Mount Carmel, 2; Mount Pisgah, 12; Pittsburgh 1st, 473 43, (sab-sch, 28), 515 41; — 2d, 266 42; — 4th, 38 55; — Bellefield, 30; — East Liberty, 47 30; — Lawrenceville, 26 08; — McCandless Avenue, 4; — Park Avenue, 30; — Point Breeze sab-sch J. G. Stevenson's Class, 75; Sher-

danville, 1 25; Wilkinsburgh, 106 78. *Redstone*—Dunbar, 18 50, (sab-sch, 5 50), 23; McKeesport 1st, 92; Mount Pleasant Reunion, 9 10; Rehoboth, 10; Scottdale, 15 61, (sab-sch, 3 89), 18. *Schenango*—Clarksville, 23; Hopewell, 16; Sharon 1st, 11 17; Sharpsville, 3 47. *Washington*—Cove, 3; Cross Creek, 51; East Buffalo, 15 45; Hookstown, 5 35; Three Springs, 2; Upper Buffalo, 25 27; West Union, 5 50. *Wellbore*—Beecher Island, 3; Elkland and Osceola, 2. *Westminster*—Lancaster 1st, 6 75; Leacock, 8 66, (sab-sch, 1 99), 10 53; Wrightsville, 8. 4,572 32

SOUTH DAKOTA.—*Central Dakota*—Brookings, 5 25; Poplar Creek, 3 20. *Southern Dakota*—Bridgewater, 3; Parkeston, 4. 15 45

TENNESSEE.—*Holston*—Jonesboro, 7 50. *Union*—Erlin, 5; Hopewell, 1; New Providence, 8. 21 50

TEXAS.—*Austin*—Fort Davis, 5. 5 00

UTAH.—*Montana*—Granite, 3 25; Phillipsburg, 4 25. *Utah*—Salt Lake City 2d, 3 35; Spanish Fork, 1 75. 11 00

WASHINGTON.—*Spokane*—Spokane Centenary W. M. Soc., 6 25, Y. P. S. C. E., 6 25. 12 50

WISCONSIN.—*Chippewa*—Hudson 1st, 8. *Madison*—Kilbourne City, 4 75; Muscadota German, 11; Plattville German, 7; Prairie du Sac sab-sch, 2. *Milwaukee*—Wauke-sha 1st, 11 75. *Winnebago*—Marshfield, 6. 59 51

Total from Churches.....\$ 9,918 14

## MISCELLANEOUS.

Woman's Executive Committee, N. Y., 2,755-78; S. D. Dean Legacy, Ostrander, Ohio, 253 97; S. J. Barnett, Delta, Pa., 6; Wm. Dulles, Jr., New York, N. Y., 17 34; "K." "Pa.", 300; Rev. R. Taylor, D. D., Beverly, N. J., 25; Rev. J. S. Lord, Lainsburgh, Mich. 1; "G. W. M." Dayton, Pa., 5; James M. Smith, Boston, Mass., 100; Caddo House Rent, 3; Miss Emeline Anna Cowan, Pitts-burgh, Pa., 26; Mrs. A. P. Fulton, East Downingtown, Pa., 35; The Misses Ferguson, Onondaga, N. Y., 10; Rev. J. B. Woodward, Covington, Pa., 3; Mead Legacy, McComb, O., 195 58; Rev. Mead C. Williams, D. D., St. Louis, Mo., 10; Mrs. H. E. and E. C. Decker, Turin, N. Y., 7; Neri Ogden, Oaka-loosa, Iowa, 1 35; Rev. P. G. and Mrs. C. C. Cook, Buffalo, N. Y., 5; W. H. M. Socy, Lake Forest, 1 10; Rev. Ross Stevenson, D. D. Legacy, 285; Miss E. M. E. Albany, N. Y., 10; Cash, Brooklyn, Iowa, 5; Emily Din-smore, Fernwood, O., 50 cts.; W. B. Jacobs, Chicago, Ill., 25; A. W., Ohio, 3; F. and F., 3; Rev. H. H. Welles and family, Lacka-wanna, Pa., 25; Exile, Pleasantville, Pa., 2; Rev. A. G. Davis, Raleigh, N. C., 1 25; Rev. and Mrs. Wm. Meyer, Tecumseh, Ok. Ter., 5; Jonathan Tucker, Cherry Valley, N. Y., 1; Rev. and Mrs. John Kelly, Chandlersville, O., 1; P., Chicago, Ill., 100; John E. Kraft & Co., Sault Ste Marie, Mich., 5; W. M. Find-ley, M. D., Altoona, Pa., 20; C. Penna, 8; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; Rev. H. T. Scholl, Big Flats, N. Y., 1; Rev. D. A. Wallace, Pontiac, Ill., 50 cts. 4,153 38

## DIRECTS FOR APRIL, NOVEMBER, AND DECEMBER, 1893.

## SCOTIA SEMINARY.

Mrs. Maigt Mission, Cedar Rapids, Iowa, 20; Mrs. A. T. Hutchinson's Class, Oxford Street sab-sch, Phila., 50; Y. P. Socy, Westminster Church, Detroit, 15; Mrs. M. H. Turner, Deerfield, N. J., 20; Mrs. M. W. Lyon, N. Y., 20; The Misses Willard, Auburn, N. Y., 160; H. M. S. Catawba Pres., 2 51; Mr. and Mrs. Jas. Hobart, Worcester, Vt., 200; Alex. Gray, M. D., Oxford, O., 50; Mission Band, Neganner, Mich., 15; Mrs. C. H., 2. ....

## COTTON PLANT.

Y. P. S. C. E., White Lake, Mich., 15; A. G. Caskey, Fort Street Church, Detroit, 50; S. G. Caskey, Detroit, 50. ....

## MARY HOLMES SEMINARY.

Jas. H. Morgan, Phillipsburg, Pa., 50; Miss Jessie Scott, 5; Mrs. A. E. Williams, 15; Miss M. A. Butts, 5; H. C. Warfel, Philippi-



burg, Pa., 26; De Lamater Iron Co., 36 50; Mr. and Mrs. E. F. Johnston, 96 50.....	
	\$ 904 51
Total receipts for December, 1893 .....	\$ 14,975 03
Previously reported.....	\$106,831 63
Total receipts to date.....	\$130,806 66

Receipts during corresponding period of last year.....	\$ 79,964 68
Increase.....	\$ 40,841 97

JOHN J. BRACOM, Treasurer,  
516 Market Street, Pittsburgh, Pa.

# RECEIPTS FOR HOME MISSIONS, DECEMBER, 1893.

ATLANTIC.—*East Florida*—Hawthorne, 33; Weirsdale, 25. *Fairfield*—Good Will, 2. *South Florida*—Anburndale, 31; Crystal River, 12 30; Paola, 2 45. 95 75  
BALTIMORE.—Baltimore—Boundary Avenue  
sab-sch Missionary Society, 5 80; Brown Memorial,  
170 30; Deer Creek Harmony, 66 25; Taneytown, 35 63.  
*New Castle*—Buckingham, 6; Dover additional, 1; Federalsburg, 1 50; Green Hill (sab-sch), 15; 25 75; Lower  
Brandywine, 9 57; Newark, 18; Pitt's Creek (sab-sch), 10;  
35; Fort Deposit, 7 76; Wilmington Central, 98 84. *Wash-*  
*ington City*—Washington City 1st, 45 23; — 4th, 44.  
564 70

CALIFORNIA.—*Benicia*—Blue Lake, 3 30; Santa Rosa,  
33; Shiloh, 5. *Los Angeles*—Coronado Graham Memorial,  
11 25; El Monte, 3 50; Los Angeles Boyle Heights sab-sch,  
4 50; Orange, 15 15; Pomona 1st, 46 53; San Bernardino,  
47. *Oakland*—Valona (sab-sch), 3 40; 6 40. *San Francisco*—San Francisco Westminster, 64 15. *San José*—  
Los Gatos Alma Congregation, 5 23; Templeton, 3.  
352 09

COLORADO.—*Boulder*—Collins, 1 50; Fort Collins sab-sch,  
4; Fort Morgan, 3; Longmont Central Y. P. S. C. E.,  
10; Valmont, 90 cts. *Denver*—Denver Central, 129 55;  
Littleton, 10 85. *Pueblo*—Monte Vista Y. P. S. C. E.,  
2 90. 160 70

ILLINOIS.—*Alton*—Alton 1st (sab-sch), 2 33; 112 50. *Castro*  
—Fairfield, 5 50; Flora, 12 43; Galena, 7; Golconda, 5;  
Tamaroa, 12. *Chicago*—Austin, 15 90; Cabery, 13 61;  
Chicago 2d, 1000; — 2d, 470 68; — 4th sab-sch, 75; — Central  
Park Y. P. S. C. E., 5; — Covenant sab-sch, 68 71; —  
Gross Park Endeavor sab-sch, 9 50; — Lakeview 1st,  
39 25; — West Division Mission, 3 80; Highland Park,  
51 75; Hinsdale, 8 24; Hyde Park, 138 80; Oak Park in  
part, 78 94; Peotone 1st, 86 25; Wilmington Y. P. S. C. E.,  
7 65. *Freeport*—Galena 1st, 31 75; Middle Creek (sab-sch),  
16 70; 77 70; Polo Independent, 9 34; Rockford 1st,  
45 20. *Matteson*—Arcola, 5; Charleston, 59 23; Oakland,  
6 50. *Ottawa*—Aurora additional, 8 50. *Peoria*—Eureka,  
28 80; Galesburg, 21 06; Knoxville, 50 15. *Rock River*—  
Ashton, 18; Franklin Grove, 10; Millersburg, 2 85; Morris-  
son sab-sch, 3 33; Newton, 14 34; Peniel, 18; Princeton,  
53 65; Viola, 4 80. *Schuyler*—Appanoose, 7; Augusta sab-sch,  
10; Camp Creek (sab-sch), 10; 31; Carthage 1st, 15 35;  
Kirkwood, 8; Mount Sterling 1st, 53 80; Rushville (sab-sch),  
34 78, 78 03. *Springfield*—Bates, 7 75; Jacksonville  
Westminster, 81; Lincoln 1st, 15 30; Springfield 3d, 17;  
Winchester, 500; Rev. W. L. Tarbet and wife, 4 40.  
3,479 15

INDIANA.—*Crawfordsville*—Alamo, 7 93; Attica, 14 80;  
Benton, 56; Bethany, 153 96; Bethel, 17; Bethlehem, 5 50;  
Bouiah, 13; Clinton, 7 87; Colfax, 5 41; Covington, 10;  
Crawfordsville 1st, 60; — Centre, 78 92; Dana, 12 50; Dar-  
lington, 12; Dayton, 49 76; Delphi, 117 77; Dover, 4 50;  
Elizaville, 9 60; Eugene, 15; Fowler, 43; Frankfort, 104;  
Hazelrigg, 6 25; Hopewell, 7 06; Judson, 19 23; Kirklint,  
13 90; Ladoga, 23; Lafayette 1st, 69 70; — 2d, 114 95;  
Lebanon, 65; Lexington, 44; Marshallfield, 12; Montezuma,  
7 53; Newtown, 36; Oxford, 23; Pleasant Hill, 7; Prairie  
Centre, 12 50; Rock Creek, 6; Rockfield, 3 60; Rockville,  
28 50; Romney, 26 76; Rossville, 18; Russellville, 8 20;  
Spring Grove, 27 76; State Line, 10 50; Sugar Creek,  
13 45; Terhune, 5; Thornstown, 67 34; Toronto, 1 50;  
Union, 23; Veversburg, 6 75; Waveland, 38 53; West  
Lebanon, 7 50; West Point, 4 53; Williamsport, 13 40;  
McL. 161. *Fort Wayne*—Albion, 13; Auburn, 16 01;  
Bluffton, 61; Columbia City, 15 25; Decatur, 28; Elhanan,  
3; Elkart, 70; Fort Wayne 1st, 223 86; — 3d, 81 64; Goheen,  
130; Highland, 17; Hopewell, 13 50; Huntington, 43 58;  
Kendallville, 25; Kingsland, 9 67; La Grange, 44 48; Ligon-  
ier, 30 49; Lima, 20; Ossian, 47 33; Pierceton, 27 50;  
Salem Centre, 6 75; Troy, 31 20; Warsaw, 40. *Indian-*  
*apolis*—Acton, 34 50; Bainbridge, 7 Bethany, 38 41;  
Bloomington, 37 75; Brownsburg, 1; Carpentersville,  
17; Clermont, 4; Columbus, 48 15; Edinburg, 11; Eliza-  
bethtown, 7 75; Franklin, 159 53; Georgetown, 8 25;  
Greencastle, 64 65; Greenfield, 23; Greenwood, 29 30;  
Hopewell, 79 23; Indianapolis 1st, 251 17; — 2d, 370 81;  
— 4th, 45 30; — 5th, 44 31; — 7th, 235 20; — 9th, 8; — 12th,  
23 50; — 14th Washington Street, 45 90; — Memorial,  
6 25; — Olive Street, 15; — Tabernacle, 181; Nashville,  
4 38; New Pinesh, 13 60; Putnamville, 4 25; Roachdale, 10;  
Southport, 23 02; White Lick, 17; Zionsville, 10 25.  
Logansport—Bedford, 7 50; Bethel, 10 50; Bethlehem,  
7 55; Bourbon, 5; Brookston, 13 88; Centre, 17 50; Chal-  
mera, 5 40; Concord, 4 05; Goodland, 27; Hammond,  
19 50; Hebron, 14 14; Idaville, 3 25; Kentland, 12 25; Lake  
Prairie, 13 50; La Porte, 150; Logansport 1st, 110; —  
Broadway, 30 10; Lucerne, 4 25; Leesdow Lake, 10; Mich-  
igan City, 79 02; Mishawaka, 47; Monon, 8 84; Monticello,  
91 50; Piquah, 4 50; Plymouth, 5 80; Remington, 10 70;  
Kenselaeer, 23 87; Rochester, 16; Rolling Prairie, 24 30;  
South Bend 1st, 210 00; — 2d, 8 75; Tassong, 39 68;  
Union, 11; Valparaiso, 68 81; Walkerton, 10; Winamac,  
6. *Muncie*—Alexandria, 4 30; Anderson, 100 37; Centre  
Grove, 10; Elwood, 28 30; Hartford City, 39; Hopewell,  
10; Jonesboro, 6; Kokomo, 4 45; La Gro, 19 23; Liberty, 20;  
Marion, 77 84; Muncie, 145 98; New Cumberland, 21 50;  
New Hope, 23; Noblesville, 24 74; Peru, 107 17; Portland,  
30; Shiloh, 15 80; Tipton, 55; Union City, 15 25; Wabash,  
218 03; Winchester, 20; Xenia, 7 70. *New Albany*—Bed-  
ford, 23 36; Bethel, 33 10; Charlestown, 24 79; Corydon,  
15 25; Elizabeth, 2 75; Hanover, 62 40; Jefferson, 12 50;  
Jeffersonville, 123 71; Lacombe, 5 50; Leavenworth, 7 50;  
Lexington, 23 25; Livonia, 30 25; Madison 1st, 76 66;  
— 2d, 11 25; Mauckport, 5 75; Milltown, 4 50; Mitchell,  
10 30; Mount Lebanon, 8; Mount Vernon, 11 25; New  
Albany 1st, 88; — 2d, 69 15; — 3d, 135 90; New Philadelphia,  
5; Oak Grove, 5 73; Orleans, 14 50; Otisco, 11 50; Owen  
Creek, 3; Paoli, 18 50; Pleasant Township, 8; Rehoboth,  
17; Salem, 15; Scipio, 1; Seymour, 44 33; Sharon, 5 50;  
Sharon Hill, 13 60; Smyrna, 17; Utica, 7; Valley City,  
6; Vernon, 13 75; Vevay, 19 75; Walnut Ridge, 1 15.  
Vincennes—Bethany, 4; Brazil, 25; Bruceville, 4;  
Clairborne, 8; Evansville Walnut Street, 114 18;  
Graysville, 5 40; Indiana, 10; Koelem, 1 90; Mount  
Meriah, 13 98; Olive Hill, 9 06; Poland, 20 23;  
Princeton, 33; Royal Oak, 13; Salem, 8 45; Smyrna,  
6 40; Spencer, 19 55; Sullivan, 14 90; Terre Haute Central,  
148 73; — Moffat Street, 46; Upper Indiana, 9 80;  
Vincennes, 88 06; Washington, 26; Worthington, 17 50.  
White Water—Aurora, 23; Boggstown, 10; Cambridge  
City, 17 25; Clarkaburg, 12 56; — Memorial, 7 60; Cold  
Spring, 13; Concord, 12; Connorsville 1st, 103; — Ger-  
man, 23 78; Dillsboro, 10 50; Dunlapville, 19 50; Ebene-  
zer, 17; Greensburg, 140; Hagerstown, 8; Harmony,  
10; Kingston, 37 06; Knightstown, 40; Lawrenceburg,  
14 60; Lewisville, 26; Liberty, 36; Mount Carmel, 25;  
New Castle, 25 50; Palmetto, 19 25; Providence, 9 25;  
Richmond, 173 50; Rising Sun, 33; Rushville, 77 25; Sar-  
dinia, 6 25; Shelbyville, 519 60; — German, 14 25; Sparta,  
13 75; Toner's Chapel, 10; Union, 25 25; Versailles, 7 50;  
Zoar, 7.  
10,306 45

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 155 86; — 2d  
(sab-sch, 50), 150; — 3d Y. P. S. C. E., 5; — Central Park,  
16 31; Clinton 1st, 136 16; Garrison, 6 75; Linn Grove, 10;  
Pleasant Hill, 2 10; Shellaburg, 3; Vinton, 130; Wyoming  
Robert Inglis, 5. *Corning*—Afton, 16; Clarinda (sab-sch),  
10, 84; Morning Star, 13 50; Villisca, 12 75. *Council*  
*Bluffs*—Avoca, 5 19; Council Bluffs 1st, 103 40; Griswold  
1st, 13 61; Shelby Y. P. S. C. E., 1 25; Walnut, 5 25.  
*Des Moines*—Colfax 1st, 17; LeRoy, 3; Newton, 33 04;  
Russell, 13 78; Winterset (sab-sch, 17 12), 139 33. *Du-*  
*buque*—Independence German L. M. S., 10; Lansing  
German, 5; Pine Creek, 12; Sherrill's Mound Ger-  
man, 7; A. and C. Craig, 1. *Fort Dodge*—Glidden,  
5 96; Rockwell City 1st, 41 25; Rolfe 2d, 26 55.  
Iowa—Bonaparte, 5; Burlington 1st, 70; Kossuth 1st,  
14 26; Middletown, 5; Morning Sun Y. P. S. C. E., 8 25;  
Mount Pleasant German (sab-sch, 3), 20; Mount Zion, 2.  
Iowa City—Atalissa, 4; Brooklyn, 10 59; Ladora, 2; Ma-  
rengo, 6; Summit (Infant Class, 1 42), 13 47; West  
Liberty 1st Y. P. S. C. E., 10. *Sioux City*—Alta, 10;  
Callopa, 27; Denison 1st, 26 50; Ida Grove, 40; Mt. Pleas-  
ant, 14; Plymouth Co. and Station, 14; Providence, 6 20;  
Sac City 1st, 27 43. *Waterloo*—Achley Y. P. S. C. E., 5;  
Cedar Falls 1st, 15; Clarksville, 15; East Friesland German  
sab-sch, 6 58; Holland German, 64; Morrison, 4; Williams,  
9 25.  
1,641 50

KANSAS.—*Emporia*—Burlingame, 13 67; Mulvane, 12;  
Peabody sab-sch, 3; Peotone, 5; Waverly 1st, 11 56;  
Welcome, 10 50; Wichita Oak Street, 15. *Highland*—  
Axtel sab-sch, 5; Horton (Y. P. S. C. E., 7) (Jr. C.

E. 3), 2. *Larned*—Burton, 6; Canton, 4; Ellinwood, 5; Emerson, 4; Galva, 3 50; Lyons, 10; Mackville, 4; St. John, 5. *Noecho*—Geneva, 1; Glendale, 2; Pleasanton, 5; Rev. Jas. S. Wilkes, 4 96. *Osborne*—Calvert, 3 55; Logan, 4; Norton, 5. *Solomon*—Barnard, 10; Mankato, 7 12; Minneapolis, 67 09; Poheta, 5 35; Providence, 4 23. *Topeka*—Kansas City 1st, 97; Perry, 1 41; Sharon, 5 65; Spring Hill 1st, 8 55.

KENTUCKY.—*Ebenzer*—Covington 1st, 318 75. *Louisville*—Louisville College Street, 67.

MICHIGAN.—*Detroit*—Detroit Covenant sab-sch, 16 71; —Westminster, "Two Members," 100. Milan, 5; Springfield, 6; Mt. Pleasant, 20; White Lake, 6 25; Ypsilanti 1st, 11 58. *Flint*—Cairo 1st, 55. *Lake Superior*—Lafayette, 6; St. Ignace (sab-sch, 3), 12. *Lansing*—Battle Creek 1st, 50; Hastings, 10 20; Lansing 1st, 35 77; Marshall, 10 75. *Moscow*—Adrian 1st, 47 50; Tecumseh, 87. *Petoskey*—Lake City, 5; Petoskey 1st, 69 33. *Saginaw*—Bay City 1st, 60; Calkinsville, 3; Emerson, 19; Fair Grove, 5; Mount Pleasant, 5.

MINNESOTA.—*Duluth*—Duluth 2d, 7; —Hazelwood Park, 4 35; Elly sab-sch, 3 41; New Duluth House of Hope, 1 75; Two Harbors (Y. P. S. C. E., 5), 17. *Mankato*—Lake Crystal, 1 75; St. Peter's Union, 10 50; Tracy, 17; Watowan, 1 75. *Minneapolis*—Buffalo, 18 22; Minneapolis Franklin Avenue, 5 55; —House of Faith, 12 50; Rockford, 9 78. *Red River*—Bath, 3 55; Maize, 8 75; Maplewood, 4 25; Western L. M. S., 6 07. *St. Cloud*—Litchfield, 18 50; St. Cloud 1st, 50. *St. Paul*—Hastings Jr. Y. P. S. C. E., 6 25; St. Paul Central, 34 40. *Winona*—Rushford, 7 23.

MISSOURI.—*Kansas City*—Appleton City sab-sch, 2 02; Brownling, 2; Creighton, 2 35; Deepwater, 3 61; High Point, 3; Holden Jr. Y. P. S. C. E., 2; Kansas City 5th, 80; Lone Oak, 5; Sedalia Central (sab-sch, 8 35), 35; Sunny Side, 5; Warsaw, 3 25. *Osark*—Eureka Springs, 10; Neosho sab-sch, 2. *Palmyra*—Canton, 5; Grantsville, 3; Newark, 1 75; New Providence (sab-sch, 5), 8 35; Unionville, 30. *Platte*—Avalon, 6; Chillicothe, 4 70; Parkville, 30 27; Weston, 5 25. *St. Louis*—Jonesboro, 10; Kirkwood sab-sch, 44 20; Ladonia Station, 1 25; Nazareth German (sab-sch, 4), (L. M. S., 18), 22; Ridge Station, 3; St. Louis Carondelet, 15; —Clifton Heights, 6 35; —Cote Brillant Y. P. S. C. E., 8 90; —Lafayette Park, 2; —Lee Avenue sab-sch, 7 08; —West (Y. P. S. C. E., 17), 27 30; Zion German (sab-sch, 1 50), 3.

MONTANA.—*Butte*—Butte 2d, 3 50; Corvallis, 6; Hamilton, 5; Missoula, 18. *Helena*—Hamilton East, 4; Spring Hill, 4.

NEBRASKA.—*Hastings*—Holdrege, 20; Oak Creek German, 5; Oxford, 8. *Kearney*—Buffalo Grove German L. M. S., 15; Central City, 30; Fullerton, 5 03; Genoa, 5 52. *Nebraska City*—Diller, 6 08; Hebron 1st, 6 33; Hopewell, 3; Table Rock, 17. *Niobrara*—Union Star, 2 57; Wayne (sab-sch, 5 37), 31 37. *Omaha*—Omaha Blackbird Hills, 3 90; —Knox, 14 05; —Westminster, 57 36; Omaha Agency Bethlehem, 1 22.

NEW JERSEY.—*Elizabeth*—Plainfield Crescent Avenue, 533 42; Springfield, 35. *Jersey City*—Jersey City 1st Missionary Association, 25; —Claremont, 3; Tenafly sab-sch, 23. *Monmouth*—Cream Ridge additional, 9; Manasquan 1st, 21; Oceanic, 45; Plumsted, 8 20. *Morris and Orange*—Boonton 1st, 198 51; Chatham, 183; East Orange 1st, 307 76; —Brick, 507 60; Madison, 35 94; Mt. Olive 15 40; New Vernon 1st, 45 22. *Newark*—Montclair 1st (Y. P. S. C. E., 13 50), (Aid, 40), 52 50; —Trinity, 110; Newark 5th Ave., 36; —2d Gr., 5; —Park additional, 50; —Roseville sab-sch, 50; —South Park (sab-sch, Sr. Department, 30 24), 306 08; —Wickliffe, 44 07. *New Brunswick*—Alexandria 1st, 8; Ewing, 17 25; Flemington, 224 13; Frenchtown, 35 16; Princeton 1st, 190 70; Stockton, 14; Trenton 1st additional, 30; —4th, 116 53. *Newton*—Oxford, 2d, 44 59. *West Jersey*—Camden 2d, 43; Salem 1st, 64 11; Woodbury, 44 77.

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 25 05. *Santa Fe*—Las Vegas 1st, 55 50.

NEW YORK.—*Albany*—Albany 2d, 154 30; Esperance, 39 60; Northampton (Y. P. S. C. E., 2), 5; Northville, 2. *Binghamton*—Bainbridge, 40; Binghamton Immanuel Y. P. S. C. E., 5. *Boston*—Barre, 20; Houlton, 20; Manchester German, 6; New Bedford 6 23; Providence 1st, 18; Quincy, 15; Taunton, 5. *Brooklyn*—Brooklyn Bethany Jr. Y. P. S. C. E., 10; —Cumberland Street, 12; —Duryea, 117; Lafayette Avenue Benevolent Society, 10; —Throop Avenue (Y. P. S. C. E., 25), 165. *Buffalo*—Silver Creek, 1. *Cayuga*—Aurora, 40 56; Fair Haven, 5; Genoa 1st Y. P. S. C. E., 1; Ithaca 1st Bal., 36; Sennett, 9 25. *Champlain*—Belmont, 22; Burke, 25; Moores, 16 67; Plattsburgh 1st (sab-sch, 35), 146 56. *Chemung*—Elmira 1st, 100; Moreland, 4; Watkins, 65 17; Rev. F. S. Howe, 5. *Columbia*—Durham 1st, 2 27; Mitchell Hollow Station, 3. *Geneva*—Ballona, 23; Canoga, 1 25; Geneva North sab-sch, 20; Naples Y. P. S. C. E., 5; Ovid, 67 06; Seneca

Falls 1st, 71 74. *Hudson*—Chester (sab-sch, 2), 47; Good Will, 9 90; Greenbush sab-sch, 6; Scotchtown, 40; Stony Point, 17 79; Washingtonville 1st, 50. *Long Island*—Bridgehampton (Y. P. S. C. E., 5), 29; Cutchogue, 15 94; Moriches, 33 25; West Hampton, 40 70. *Nassau*—Freeport, 15; Hempstead Christ Church sab-sch Missionary Society, 25; Huntington 2d, 28 23; Jamaica, 75; Ocean Side, 8; Ravenswood (Y. P. S. C. E., 3 52), 8; Springfield, 25. *New York*—New York 4th Avenue, 48 50; —5th Avenue (Romany Chapel Y. P. S. C. E., 10 50), 10 50; —13th Street sab-sch Missionary Society, 75; —14th Street, 129 50; —Bohemian, 20; —Brick Additional, 310; —Central (Y. P. S. C. E., 53 50), 53 50; —Emmanuel Chapel, 20 05; —Harlem sab-sch, 10 48; —Ludlow St. sab-sch Missionary Society, 15; —West End (Y. P. S. C. E., 5 42), 253 42. *Niagara*—Lyndonville, 10. *North River*—Millerton, 6 28; Wappinger's Creek, 23 53; Westminster Y. P. S. C. E., 3 32. *Otsego*—Cherry Valley, 64 97; Guilford Centre (sab-sch, 3), 19 30; Oneonta (sab-sch, 20), 90; Unadilla, 25 08; Worcester, 4 16. *Rochester*—Dansville, 10; Fowlerville (sab-sch, 83 cts), (Y. P. S. C. E., 2 25), 8 13; Gates, 10 20; Moscow, 4; Rochester Emmanuel, 2 30; Victor 1st, 25; Wheatland, 14. *St. Lawrence*—Canton 69; Carthage 1st, 9 26; Chaumont, 15; Gouverneur additional, 5; Ox Bow, 27; Watertown 1st sab-sch, 21 09. *Steuben*—Corning, 31 23; Hornellville 1st, 8 25; Painted Post, 25. *Syracuse*—Baldwinsville 1st, 37; Canastota W. M. S., 23 27; Mexico (sab-sch Primary Class, 5 54), 83 23; Otisco and Pastor, 10 35; Kaneatesles, 10 39; "E. W. T. 5. Troy—Lansburgh Olivet, 8 55; Mechanicsville Y. P. S. C. E., 5; Melrose Y. P. S. C. E., 13; Salem sab-sch, 6 38; Troy 2d (sab-sch, 29), 157 03; —9th, 150; —Liberty Street, 5; —Memorial Y. P. S. C. E., 5; —Second Street, 871 33; —Woodside additional, 14 60; Warrensburg, 23 56; Waterford, 16 03. *Utica*—Little Falls, 50; Rome, 13 10; Sauquoit, 17 87; Turin sab-sch, 1 25; Verona, 25 71. *Westchester*—Gilead 13; Huguenot Memorial, 318; Katonah sab-sch, 42 07; Peekskill 1st (sab-sch, 100), 222 47; Yonkers 1st R. E. P., 75; —Westminster Y. P. Societies, 7 26; Yorktown, 26.

NORTH DAKOTA.—*Bismarck*—Mandan, 5 25. *Fargo*—Blanchard, 5; Hillsboro (sab-sch, 2), 8; Kelso Three Boys, 1.

OHIO.—*Athens*—Beverly, 3; Logan, 40. *Bellefontaine*—Bellefontaine 1st, 7 45; Bucyrus, 2. *Chillicothe*—Concord, 5; Salem (sab-sch, 11 75), (Y. P. S. C. E., 5), 111; Washington, 11 14. *Cincinnati*—Bethel sab-sch, 1 96; Bond Hill, 8; Cincinnati 7th, 167 75; —Avalon, 73; —Clifton, 11 66; —Poplar Street, 20; Loveland, 24 25; Pleasant Ridge, 25 50; Silvertown, 4; Springfield, 12. *Cleveland*—Cleveland Beckwith, 38 75; —East Cleveland 1st, 28 29. *Columbus*—Central College, 7 50; Columbus Broad Street, a member, 15; —Westminster (sab-sch, 8), 27 57. *Dayton*—Eaton, 12; Hamilton Westminster, 30. *Huron*—Chicago, 10; Norwalk 1st, 40. *Lima*—Ada, 60; Enon Valley, 16 46; Mount Jefferson, 11; Turtle Creek (sab-sch, 1), 6; Van Buren, 10. *Mahoning*—Ellsworth (sab-sch, 15), 125; Massillon 2d, 45 86; Warren sab-sch, 25. *Marion*—Trenton, 10. *Maumee*—Defiance 1st, 24 55; Delta, 8; Rev. G. Miller "tithe," 5. *Portsmouth*—Ironton, 19; Russellville, 5 57. *St. Clairsville*—Buffalo, 37 20; Crab Apple, 22 52; Martin's Ferry 1st, 37 53; Olive, 4. *Steubenville*—Buchanan Chapel, 13; Deersville, 5; East Liverpool 1st, 153 62; Island Creek, 24; Madison (sab-sch, 5 75), 15 20; New Cumberland Y. P. S. C. E., 1; Steubenville 1st, 40 95; Two Ridges Y. P. S. C. E., 10; Wellsville West End sab-sch, 13 12. *Wooster*—Clear Fork, 3; Perrysville, 1 65; Savannah, 36 69; Shreve sab-sch, 3. *Zanesville*—Coshocton, 39 51; Dresden, 3; Duncan's Falls, 4 25; Martinsburgh, 5; Mt. Pleasant, 3; Newark Salem German, 1 25; Utica, 19 35.

OREGON.—*Willamette*—Pleasant Grove, 3 60.

PENNSYLVANIA.—*Allegheny*—Allegheny McCure Avenue (sab-sch, 16), 377 77; Aspinwall 1st, 1 32; Bakertown, 10; Beaver 35; Bellevue, 15 45; Evans City, 3; Glenfield 5 67; Glenshaw, 20; Hilland, 20; Natrona Y. P. S. C. E., 5; Plains, 4; Rochester, 10; Sharpshooter, 51. *Blairsville*—Greensburg, 90 48; —Westminster, 46 27; Irwin sab-sch, 8 60; Latrobe (sab-sch, 15 55), (Y. P. S. C. E., 4 20), 134; Murrysville, 9; Plum Creek, 47 16; Union, 4 47. *Butler*—Martinsburgh (sab-sch, 5), 11. *Carlisle*—Big Spring, 71 21; Gettysburgh, 95 25; Harrisburgh Olivet, 3 15; Monaghan, 26 50. *Chester*—Ashmun 25; Bryn Mawr sab-sch, 53 86; Charlestown sab-sch, 5 60; Chester 1st sab-sch, 14; Dillworthtown, 3; Lansdowne 1st, 28 23; Media sab-sch, 13; Oxford 1st, 137 55; Wayne, 213 13; West Chester 1st, 45 90. *Clarion*—Beech Woods Pine Grove Mission, 4; Bethesda, 5; Brockwayville, 10 50; Clarion, 25 16; Johnsonburgh, 1 59; Mill Creek, 1 48; Shiloh, 1 60; Wilcox, 2 56. *Erle*—Bradford (sab-sch, 25 30), 89 83; Cambridge sab-sch, 5; Concord, 8 30; Cool Spring, 7; Fairfield, 12; Franklin, 23 18; Garland, 10; Greenville sab-sch, 6 68; Meadville 1st, 50; Mill Village, 2 30; Mount Pleasant,

6 65; Pittsfield, 9 10; Pleasantville, 43; Tideoute, 36; Titusville 1st 293 08. *Huntingdon*—Durcanville, 11 50; Loganville Valley (sab-sch, 7 25), 22; Mifflintown Westminster, 51 20; Mount Union (sab-sch, 9 23), 40 73; Newton Hamilton Y. P. S. C. E., 4; Petersburg (sab-sch, 5), 12 98; Sinking Creek, 8; Williamsburgh 43 04. *Kittanning*—Freeport, 44 05; Kittanning 1st, a member, 250. *Lackawanna*—Brooklyn, 30; Great Bend, 7; Honesdale Y. P. S. C. E., 10; Kingston sab-sch, 20; Langcliffe, 30; Moosic, 14; Nanticoke, 4; Nicholson (sab-sch, 2), 7; Scranton 2d, 287 41; Wilkes Barre 1st (sab-sch, 106 17), 206 76; —Westminster (Knights of Malta, 5), 21; Rev. H. H. Wells, D.D., 25. *Lehigh*—Easton 1st Special, 50; Weatherly sab-sch C. Day, 10. *Northumberland*—Derry, 3 25; Great Island, 75; Hartleton, 4; Lycoming Centre, 3; New Columbia, 7; Washingtonville, 6; Williamsport 2d, 133 06; —Bethany (Y. P. S. C. E., 2), 12. *Parkersburg*—Elizabeth, 1 43; Hughes River, 7 23. *Philadelphia*—Philadelphia 4th, 36 03; —Calvary, 1,055, 26; —Cohocksink (Second Street Mission, 3 16), (sab-sch, 6 05), 11 21; —Gaston, 37; —Hebron Memorial, 8 50; —McDowell Memorial, 24 65; —Olivet, 137 78; —Oxford, 120 72; —Tioga, 66; —Walnut Street sab-sch, 73 37; —West Arch Street, 53 87; —Wylie Memorial additional, 6 25; —Zion, 11 40. *Philadelphia North*—Calvary, 10; Manayunk 1st, 50; Mount Airy, 31; Neshaminy of Westminster, 10; —Warwick, 25; Newtown, 96 41; Norristown Central, 65 25. *Pittsburgh*—Bethany, 31; Charieters, 15 50; Crafton, 20 51; Forest Grove (sab-sch, 4), 24; Hebron, 34 45; McKee's Rocks, 9; Mansfield 1st, 30 51; Mount Carmel, 6; Oakdale, 67 20; Pittsburgh 1st, 1445; —4th (sab-sch, 9 50), 64 55; —6th, 163 12; —Bellevue, 150; —East Liberty, 63 07; —McCluskey Avenue, 10; —Mt. Washington, 3 22; —Park Avenue, 60; —Point Breeze, 700; Raccoon (sab-sch, 31 84), 77 62; West Elizabeth, 5 50. *Redstone*—Connellsville, 123 70; Laurel Hill, 61 40; McKeesport 1st, 129; Old Frame, 3; Rahoboth additional, 70 cts.; Round Hill, 20. *Shenango*—Clarksburg sab-sch, 14 51; Little Beaver sab-sch, 11; New Brighton 1st (sab-sch, 23), 93 71; New Castle 1st, 28 92; Westfield, 152. *Washington*—Claysville Y. P. S. C. E., 24 50; Forks of Wheeling, 110; Hookstown, 29; Mount Olivet, 4 25; Wheeling 1st, a friend, 25; —2d, 8. *Westminster*—Leacock Williamstown sab-sch, 6 25; Middle October, 10. 9,872 75

**SOUTH CAROLINA**—Aberdeen—Britton (sab-sch Children Day, 31 08), 41 23; Mallett, 3 78; Rondell, 2 50; South Gal, 1 50. *Black Hills*—Bethel, 6 50; Elk Creek, 3; Laverne, 4 50. *Central Dakota*—Bancroft, 2 67; Manchester, 2 31; Woonsocket, 7. *Southern Dakota*—Dell Rapids (sab-sch, 5), 10; Harmony, 6 37; Scotland, 15; Sioux Falls (sab-sch, 3 52), 13 81; Turner Co. 1st German, 25. 145 44

**TENNESSEE**—Holston—College Hill, 15; Mount Bethel, 2; Needville Station, 1; Timber Ridge, 3. *Kingston*—Chattanooga Park Place, 5; Huntsville, 3; Klamet, 2; Rockwood, 3; Spring City, 4 65; Wartburg, 3; Welsh Union, 1. *Union*—Hopewell, 3; Knoxville Belle Avenue (sab-sch, 1 50), 6 50. 50 15

**TEXAS**—Austin—Eagle Pass, 5; San Antonio Madison Square, 60. *North Texas*—Leonard, 20 25; Seymour, 6. *Trinity*—Terrell, 50. 141 25

**UTAH**—Boise—Bellevue, 8. *Utah*—Box Elder, 4 85; Corinne, 2 85. 15 70

**WASHINGTON**—Alaska—Juneau 1st, 5. *Olympia*—Tacoma Calvary (sab-sch 1 50), 13; Rev. M. G. Mann, 2 50. *Puget Sound*—Everett 1st, 13. *Spokane*—Coeur d'Alene, 5 53; Rathdrum, 12. *Walla Walla*—Johnson, 2; Kendrick, 5. 57 05

**WISCONSIN**—Chippewa—Ashland 1st, 23 98. *La Crosse*—Neillsville, 8 23; North Bend, 16. *Madison*—Janesville, 100; Lodi 1st, 31 10; Muscoda, 6. *Milwaukee*—Milwaukee Calvary, 25 20. *Winnebago*—Buffalo, 20 05; Crandon, 6 23; Florence (sab-sch, 9 53), 17 99; Fort Howard, 6 75; Packwaukee, 10 30; Stevens Point, 37 38; Westfield, 6; Winneconne, 2 50. 318 90

Woman's Executive Committee of Home Missions.....\$ 24 863 02

Total received from Churches.....\$ 76,017 20

## LEGACIES.

Legacy of Rev. Ross Stevenson, late of Washington Co., Pa., 475; legacy of Alanson Shaley, dec'd, late of Detroit, Mich., 2000..... 2,475 00

## MISCELLANEOUS.

J. D. Lynde, Haddonfield, N. J., 50; Rev. Meade C. Williams, D.D., St. Louis, Mo., 25; Louis E. Fox, 500; Mary S. Fox, 500; Rev. J. P. White and wife, 10; Mrs. Medow, 25 cts.; "H., Philadelphia, 16; B. F. Felt, Galena, Ill., 100; Normal and Collegiate Institute,

Asheville, N. C., 14; Edwin A. Ely, N. Y., 10; A Friend, La Porte, Ind., 10; "Unknown Friend," 25; John M. Robe, Ind. Ter., 20; "M. P. G.," 2 50; Mrs. Emeline Barker, Homer, Mich., 50; Rev. Henry Morell, Neuchatel, Kans., 5; Mrs. C. B. Moore, 5; Brooklyn Tompkins Ave. Congregational Y. P. S. C. E., 5; Rev. and Mrs. J. B. Woodward, 10; Jr. Y. P. S. C. E. of Burr Oak, Kans., 1 25; M. Manwaring, N. Y. City, 2; "Cin. Friend," 20; Thanksgiving Gift from School at Hot Springs, N. C., 10; A Thank Offering from St. Louis, 60; "Christmas," 6; Rev. H. Keigwin, Orlando, Fla., 10; Mrs. A. Willett, W. Granville, N. Y., 20; Rev. R. Craighead, D.D., Meadville, Pa., 100; Miss Tenbrock, Phila., 5; A Friend, 25 cts.; A Friend, 1; A Friend, 25 cts.; A Friend, 5 10; An Invalid's Christmas Offering, 10; A. F. Wilson, Grimes, Iowa, 10; Ex-High Private U. S. A., 1 25; Rev. E. D. Morris, D.D., Cincinnati, O., 10; "Edwin," 15; "C. Penna," 14; Mrs. C. A. Taylor, Ogden, Ill., 10; Neri Ogden, Okaloosa, La., 8 50; Jas. Leishman, N. Y., 1; "Cash," 10; Rev. H. T. Scholl, Big Flats, N. Y., 2; Rev. D. A. Wallace, Pontiac, Ill., 3 10; Wm. C. Martin Printing House, 75; Rev. Samuel Ward, Emporia, Kans., 2; James Leishman, N. Y., 2; "Ithaca," 225; Wm. Burns, Lansingburg, N. Y., 125; F. and F., 5; Rev. D. E. Fluka Christmas Offering, 25; "Jennie's School," N. Y., 5; Rev. John Kelly and wife, 2; John S. Lyle, N. Y., 2 50; "H. M.," Newark, N. J., add'l, 100; Rev. E. P. Willard, Cayuga, N. Y., 7 50; Miss Rebecca Rowland, Taos, N. M., 5; Robert Walker, Clinton, Ill., 10; Miss J. E. Hoge, Brooklyn, N. Y., 5; Dr. Wm. M. Findley, Altoona, Pa., 20; Sale of Leaflets, 6; For the Work of Home Missions, 12; Rev. and Mrs. J. W. Hill, Rochester, N. Y., 19 50; Rev. P. G. and Mrs. C. E. Cook, Buffalo, N. Y., 10; Mrs. W. D. McNair, Danville, N. Y., 2 50; "K. Pa.," 100; Interest on Permanent Fund (Special, 225), 812 50; Interest on John C. Green Fund, 225; Interest on Carson W. Adams Fund, 161 25; Interest on Lyon Trust, 230..... 6,422 50

Total received for Home Missions, December 1893.....\$ 84,915 00

Total received for Home Missions from April 1, 1893..... 357,923 34

Amount received during same period past year 514,964 50

DECREASE OF RECEIPTS FOR NINE MONTHS..... 187,041 16

O. D. EATON, Treasurer,

Box L., Station D.

53 Fifth Avenue, New York.

## RECEIPTS FOR NEW YORK SYNODICAL AID FUND,

DECEMBER, 1893.

*Brooklyn*—Brooklyn Prospect Heights, 20; —Duryea, 15. *Buffalo*—Buffalo Covenant, 4. *Cayuga*—Aurora, 14 19; Fairhaven, 8. *Columbia*—Durham, 3 27. *Genesee*—Bergen 1st Cong'l, 3 09. *Hudson*—Good Will, 33 cts.; Washingtonville 1st, 20. *New York*—N. Y. Brick, 223. *Niagara*—Youngstown, 2 60; Holley 1st, 9 44. *North River*—Cold Spring, 20. *Oswego*—Westford, 3. *Rochester*—Rochester Emmanuel, 66 cts. *St. Lawrence*—Chaumont, 10. *Steuben*—Hammondsport, 5; Corning 1st, 81 cts. *Troy*—Troy 2d, 54 57; Troy Liberty Street, 5; Waterford 1st, 8 01. *Utica*—Holland Patent, 16. *Westchester*—Stamford 1st, 33 14; Huguenot Memorial, 9; Mahopac Falls, 8 25; Rye, 50. Total from churches..... 555 66

## MISCELLANEOUS

Mrs. Anna Sanderson, Potsdam, N. Y..... 5 00

Total received for New York Synodical Aid Fund, December, 1893..... 560 66

Total received for New York Synodical Aid Fund from April 1, 1893..... 4,715 78

O. D. EATON, Treasurer,

Box L., Station D.

53 Fifth Avenue, New York.

## RECEIPTS FOR SUSTENTATION, DECEMBER, 1893.

COLORADO.—Boulder—Valmont, 3 cts. Pueblo—Monte Vista, 8 25.  
ILLINOIS.—Chicago—Lake View 1st, 36 76. Freeport—Winnebago, 8. Springfield—Rev. W. L. Tarbet and wife, 40 cts.  
KANSAS.—Neosho—Yates Centre, 19 10.  
MICHIGAN.—Monroe—Tecumseh, 11. 11 00  
MISSOURI.—Kansas City—Kansas City 1st, 26. 26 00  
NEBRASKA.—Kearney—Central City, 5 Nebraska City

—Hebron 1st, 7 55. 12 55  
OREGON.—Willamette—Salem 1st, 7; Pleasant Grove, 1. 8 00

Total received for Sustentation, December, 1893..... 113 09  
Total received for Sustentation from April 1, 1893..... 10,683 80

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

## RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1893.

ATLANTIC.—Fairfield—Mt. Olivet, 1; Mt. Tabor, 1. 2  
BALTIMORE.—Baltimore—Annapolis, 7 84; Baltimore Boundary Avenue sab-sch Miss. Soc'y, 1 63; Highland, 2. New Castle—Green Hill, 5 50; St. George's, 4 28; Wilmington Olivet, 5; Washington City—Lewinsville, 5; Vienna, 1; Washington City 1st, 8 85; — 4th add'l, 1; Metropolitan, 50. 97 09  
CALIFORNIA.—Los Angeles—Alhambra, 10; Carpenteria, 16 25; Los Angeles 1st, 56; Pasadena Calvary, 5. Stockton—Bethel, 4. 91 25  
CATAWBA.—Catawba—Poplar Tent, 1. 1  
COLORADO.—Boulder—Cheyenne, 5; Valmont, 27 cts. 5 27

ILLINOIS.—Alton—Chester, 7; Jerseyville, 3; Sparta, 7 55; Bloomington—Bloomington 1st, 25 85; Hoopeston, 6 50; Normal, 5 40; Cairo—Flora, 8 50. Chicago—Austin, 6 50; Chicago 6th, 69 87; — 8th, 107 11; — Central Park, 16; — Jefferson Park, 37 50; Oak Park, 11. Freeport—Galena South, 64 95. Mattoon—Pleasant Prairie, 7 30; Shelbyville, 15; Vandalia, 8. Peoria—Eureka, 12; Knoxville, 7 67; Rock River—Fulton, 10. Schuyler—Ppanoose, 5; Chili, 1 46; Kirkwood, 4 50; Plymouth, 2 95. 449 79  
INDIANA.—Crawfordsville—Dayton, 15; Rockville Memorial, 1 34. Fort Wayne—Warsaw, 9. Logansport—Goodland, 8 45. New Albany—Jeffersonville, 25 70. White Water—Connersville German, 3. 49 39  
INDIAN TERRITORY.—Oklahoma—Purcell, 10. 10 00  
IOWA.—Cedar Rapids—Linn Grove, 5; Wyoming, 5. Corning—Clarinda, 21 85. Des Moines—Ridgedale, 7. Dubuque—Lansing German, 2. Iowa—Morning Sun, 18 35. Sioux City—Lyon Co. German, 15. Waterloo—Waterloo (sab-sch, 5 04), (Y. P. S. C. E., 91 cts), 23 21. 98 51

KANSAS.—Emporia—Marion, 20; Peotone, 2. Highland—Washington, 1 69. Neosho—Geneva, 2. Topeka—Wakarusa, 3. 28 69  
KENTUCKY.—Ebeneser—Covington 1st, 69; Lexington 2d, 180; Ludlow, 8 90. Louisville—Louisville College Street, 14 08. Transylvania—Lancaster, 10 40. 297 38  
MICHIGAN.—Detroit—Detroit 1st, 97 48. Flint—Gaines, 2. Monroe—Adrian, 27 80. Saginaw—Saginaw Immanuel, 7. 134 28

MINNESOTA.—Mankato—Winnebago City, 6. 6 00  
MISSOURI.—Kansas City—Kansas City 6th, 25. Palmyra—New Providence, 4 35. Platte—Mound City, 18. St. Louis—Kirkwood, 33 70; St. Louis 2d, 280; — Carondelet, 9 25; — Clifton Heights, 3; — Memorial Tabernacle, 5; — West, 40 45; White Water, 1 50. 428 15  
NEBRASKA.—Kearney—Buffalo Grove German, 5; Central City, 5; Salem German, 3. Nebraska City—Table Rock, 6 24. Omaha—Omaha 1st German, 5. 24 24  
NEW JERSEY.—Monmouth—Lakewood, 97 19. Morris and Orange—East Orange Brick (33 26 from sab-sch. for Minister's House at Perth Amboy), 24 66; Madison, 10 44; Morristown 1st, 76 45; Orange 1st, 300; South Orange—Trinity additional, 5. Newark—Bloomfield 1st, 129 55; Newark 5th Avenue, 26; — Park, 8 06; — Wickliffe, 18 37. New Brunswick—Flemington, 84 78; Princeton 1st, 93 51. Newton—Branchville, 21; Oxford 2d, 11 16. West Jersey—Haddonfield, 15. 1,146 20  
NEW MEXICO.—Rio Grande—Albuquerque 1st, 21. 21 00  
NEW YORK.—Albany—Albany 2d, 110 20; Esperance, 25. Binghamton—Bainbridge, 5. Brooklyn—Brooklyn Classon Avenue, 60 33; — Duryea, 21; — Trinity, 3. Buffalo—Buffalo Covenant, 4; — North, 60 16. Cayuga—Auburn 2d, 11 77; Aurora, 14 19. Columbia—Ashland, 3 08. Geneva—Bergen, 23 38; Warsaw, 13. Hudson—Good Will, 2 97; Stony Point, 15 15; White Lake—Bethel, 6 50. Long Island—Amagansett, 6 36; Greenport, 8; Moriches, 9 57; West Hampton, 30 24. Lyons—Newark sab-sch, 46 63; Wolcott 1st, 5 45. Nysau—Springfield, 4. New York—New York 4th, 236 56; — Madison Avenue, 95 45; — West Farms, 5. Niagara—Holley, 13 16. North River—Canterbury, 12 21; Cornwall on Hudson, 7 81. Otsego—Unadilla, 7 28. Rochester—Rochester 3d, 87 73; — Emmanuel, 88 cts.;

Sparta 1st, 32. St. Lawrence—Potsdam, 16. Steuben—Addison, 15 71; Corning, 7 51; Hammondport, 8. Syracuse—Cazenovia, 34 07; Skaneateles, 10 37. Troy—Glens Falls, 118 25; Lansingburgh 1st, 55 54; Troy 9th, 40; Waterford 1st, 8 01. Utica—Clinton, 15; Rome, 23 71; Verona, 6 89. Westchester—Peekskill 2d, 11 11; Yonkers, 1st, 73 60. 1,874 36

OHIO.—Athens—Athens, 12 06; Beverly, 3; Pomeroy, 2. Bellefontaine—Bellefontaine, 8 24; Gallon, 8 50; Urbana, 24 58. Chillicothe—Bloomington, 6. Cincinnati—Bethel sab-sch, 1 77; Hartwell, 5; Monroe, 2; Montgomery, 14 50; New Richmond, 4; Silverton, 5. Cleveland—Cleveland 2d, 10; — Beckwith, 11 25; East Cleveland, 11 92. Huron—Malmore, 1 30. Mahoning—Clarkson, 4 30. Massena—Bowling Green, 13 55. Portsmouth—Eckmansville, 6 30; Ironton, 13. St. Clairsville—Buffalo, 18; Nottingham, 12 60. Steubenville—Corinth, 8; Island Creek, 5. Wooster—Congress, 2 86; Creston, 5 63; Wayne, 4 75; West Salem, 3; Wooster 1st (sab-sch, 5 95), 43 20. Zanesville—Duncan's Falls, 60 cts.; Newark Salem German, 2 71; New Lexington, 1 40; Roseville, 5 99; Uniontown, 9 35. 273 66  
OREGON.—Southern Oregon—Medford, 5. Willamette—Salem, 8. 13 00

PENNSYLVANIA.—Allegheny—Bakertown, 6 85; Cross Roads, 4; Emaworth, 13 37; Evans City, 3; Rochester, 2 96; Sharpsburgh (Mrs. C. E. Turner, 10), 21 06; Springdale, 5. Blairsville—Greensburg 1st, 55 35; Kerr, 3; Murrysville, 8; Union, 8 60. Butler—Centerville, 5; Martinsburgh, 5; North Liberty, 2 16. Carlisle—Big Spring, 25 53; Harrisburgh Pine Street, 441 70; Mercersburgh, 4. Chester—Bethany, 3; Dilworthtown, 1; Great Valley, 10; Lansdowne 1st, 35 33; Oxford 1st, 59 86; Penningtonville, 10; West Chester 1st, 45 17. Clarion—Brookville, 15 06; Edenburgh, 13; Johnsonburg, 46 cts.; Shiloh, 2; Wilcox, 74 cts. Erie—Erie Park, 30; Greenville sab-sch, 7 15; Sugar Creek, 3; Titusville 1st, 42 25. Huntingdon—Hollidaysburgh (sab-sch, 4 38), 30 58; Tyrone, 69 30; Williamsburgh, 24 68. Kittanning—Apollo, 18; Bolling Spring, 2; Smicksburg, 3. Lackawanna—Athens, 33; Honesdale sab-sch, 6; Monroeton, 6; Scranton 2d, 114 13; — Washburn Street, 31 67; Susquehanna 9. Lehigh—Bethlehem 1st, 13 10; Pottsville 2d, 9. Northumberland—Buffalo, 5; Williamsport 2d, 8. Philadelphia—Philadelphia Calvary additional, 50; — Evangel, 13. Philadelphia North—Ne-shaminy of Warwick, 31 04; Norristown Central, 12 78; Pottstown 1st (sab-sch, 3 43), 19 34. Pottsburgh—Bethany, 12 55; Bethel, 30; Charliers, 4 50; Crafton, 5 41; Forest Grove (Ladies Association), 4 50; Mount Carmel, 3; Oakmont 1st, 10; Pittsburg—Bellefield, 54; — East Liberty, 31 63; — Mt. Washington, 4 80; — Park Avenue, 23 50. Redstone—Pleasant Unity, 8. Shenango—Little Beaver, 2 36; Mount Pleasant, 10; New Castle 1st, 23 83; Sharpsville, 4. Washington—Three Springs, 2. Westminster—Chestnut Level additional, 10; Marietta, 17. 1,567 44

SOUTH DAKOTA.—Central Dakota—Brookings, 9 09. Dakota—Poplar Creek, 3 37. 9 46

TENNESSEE.—Union—Caledonia, 2; New Salem, 1; Spring Place, 2. 5

TEXAS.—Trinity—Albany, 11 75; Dallas 2d, 4 45. 16 20

WASHINGTON.—Olympia—Olympia, 2. WISCONSIN.—Madison—Baraboo, 14 63; Beloit 1st, 8 56; Prairie du Sac sab-sch, 1 50. Winneke—Cambridge and Oakland Ladies' Miss. Soc'y, 5; Oostburg, 5; Waukeesa, 14 63. Winnebago—Florence, 8 80. 58 11

From the churches and Sabbath-schools..... \$ 6,314 47

## FROM INDIVIDUALS.

"Thank offering," Washington, Pa., 10; Rev. C. C. Carr, Horseheads, N. Y., 5; Mrs. M. A. Cargen, Cambridge, Wis., 5; Mrs. Jennie Keefer, Phila., 5; "For some of God's needy ones," Phila., 20; "Katie's, Allen's and their mother's gift," 6; R. M. Olyphant, N. Y., 50;

W. B. Wray, Brockwayville, Pa., 5; Rev. J. B. Woodward, Covington, Pa., 11th, 3; Joseph C. Platt, Lansingburgh, N. Y., 50; Neri Ogden, Oskaloosa, Iowa, 2 50; Rev. and Mrs. P. G. Cook, Buffalo, N. Y., 5; Mrs. E. J. Burghardt, Washington, D. C., 5; "F. and F.," N. J., 3; Mrs. Anna S. Scofield, Strasburg, Pa., 10; Miss Sara McPherson, Gettysburg, Pa., 50; Mrs. G. D. Harrington, Bennington, Vt., 15; Mrs. J. H. Gill, Lockland, O., 5; Rev. John Kelly, Chandlersville, O., 2; "Cash," 25; Rev. J. L. Matthews, West Plains, Mo., 2; Mrs. J. H. Fleming, Chambersburg, Pa., 10; "Cash Pa.," 2 65; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Peggah, Ill., 40 cts.; Rev. H. T. Scholl, Big Flata, N. Y., 1; Rev. D. A. Wallace, Pontiac, Ill., 90 cts.; Anonymous, Phila., 5; Mrs. R.

S. Marsh, West Carlisle, Mich., 5; "K., Pa.," 200; "Newton, N. J.," 30.....\$ 544 48  
Interest from the Permanent Fund..... 4,498 04  
For the Current Fund.....\$ 11,356 96

## PERMANENT FUND.

(Interest only used.)

Legacy of James H. Kellogg, Rochester, N. Y.....\$ 1,000 00

Total for December, 1893.....\$12,356 96

Total for the current fund since April 1, 1893..\$ 95,297 07  
" " " same period last year.....\$105,576 87

W. W. HEBERTON, Treasurer.

## RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1893.

BALTIMORE.—Washington City—Washington City 1st, 5 60.  
CALIFORNIA.—Benicia—Port Kenyon sab-sch, 4 10. San José—Santa Cruz, 4. Stockton—Bethel, 4. 12 10  
CATAWBA.—Catawba—Matthew's Chapel sab-sch, 3. Yaddick—Winston, 5. 8 00  
COLORADO.—Boulder—Valmont, 9 cts. .09  
ILLINOIS.—Bloomington—Gliman Y. P. S. C. E., 5. Cairo—Carbondale, 7 73; Cartersville sab-sch, 2 10; Cent rail sab-sch, 10; Metropolis, 3 11; Odin, 10. Chicago—Brookline Y. P. S. C. E., 5; Chicago 3d Y. P. S. C. E., 10; — 7th, 8; Oak Park, 37. Matteson—Shelbyville sab-sch, 5 04. Ottawa—Au Sable Grove, 7 30. Peoria—Knoxville, 4 40. Schuyler—Kirkwood, 1 50; Macomb C. E. S., 10. Springfield—Pleasant Plains, 4. 125 29  
INDIANA.—Crawfordsville—Ladoga, 3; Lafayette 1st, 5 40; Rockville, 41 cts. Indianapolis—Carpentersville, 1. New Albany—Jeffersonville, 11 58; Lexington sab-sch, 1. 23 39  
INDIAN TERRITORY.—Choctaw—Atoka sab-sch, 5. Oklahoma—McKinley sab-sch, 2. 7 00  
IOWA.—Cedar Rapids—Clarence, 4. Corning—Hamburg sab-sch, 1 37; Sidney (sab-sch), 5, 10. Council Bluffs—Griswold, 4 61. Des Moines—Grimes 3 65; Russell sab-sch, 2 97. Dubuque—Lansing 1st, 5 80. Iowa City—West Branch, 6 11. Sioux City—Ida Grove, 7. Waterloo—Janesville, 6 20. 51 71  
KANSAS.—Emporia—Emporia 3d sab-sch, 3; Mulvane sab-sch, 11 82. Larned—Lyons sab-sch, 10 29. Neosho—Independence sab-sch, 10 95. Solomon—Scandia, 2 25. 38 31  
KENTUCKY.—Louisville—Louisville College Street, 16 76; South Carrollton sab-sch, 1 07. 17 83  
MICHIGAN.—Detroit—Detroit Jefferson Avenue, 30; Milan sab-sch, 3 50; Mount Clemens sab-sch, 1 10. Grand Rapids—Grand Haven Y. P. S. C. E., 6. Kalamazoo—Richland sab-sch, 6 19. Lake Superior—Ford River sab-sch, 1 18. Monroe—Tecumseh, 21. 67 97  
MINNESOTA.—Duluth—Duluth 1st, 21 39. St. Cloud—St. Cloud sab-sch, 10 11. Winona—Woodbury sab-sch, 1 78. 33 28  
MISSOURI.—Kansas City—Malta Bend sab-sch, 5 00. Palmyra—New Providence sab-sch, 7 30. Platte—Mound City (sab-sch, 6 50), 10 00. St. Louis—St. Louis 1st, 32 25; — Clifton Heights, 2 85. 57 38  
NEBRASKA.—Kearney—Buffalo Grove German, 3 00; Central City, 3 00; Shelton sab-sch, 1 50. 7 50  
NEW JERSEY.—Elizabeth—Elizabeth 1st, 38 40; Plainfield 1st, 32 20. Monmouth—Belmar, 6. Morris and Orange—East Orange Brick, 78 80; Madison, 3 48. Newark—Newark Calvary, 90 cts.; — Park, 2 73; — Roseville sab-sch, 50; — Wickliffe, 7 24. New Brunswick—Princeton 1st, 16 99; Trenton 4th, 32 35. Newton—Oxford 2d, 2 72. West Jersey—Cedarville Osborn Memorial Y. P. S. C. E., 7 50; Glassboro sab-sch, 1; Woodbury, 17 15. 369 08  
NEW MEXICO.—Rio Grande—Albuquerque 1st, 20. 20  
NEW YORK.—Albany—Albany 2d, 33. Boston—Antrim, 11; Windham sab-sch, 6. Brooklyn—Brooklyn Clarkson Avenue, 20; — Lafayette Avenue sab-sch, 80. Buffalo—Buffalo Covenant, 3; Sherman sab-sch, 4 10. Cayuga—Auburn Central, 11 15; Aurora, 10 14; Scipio sab-sch, 2 67. Hudson—Good Will, 69 cts.; Middletown 2d sab-sch, 20 13. Long Island—Greenport, 2; Mattituck, 21 29; Moriches, 3 13; Southampton, 29 57. Nassau—Springfield, 5. New York—New York 13th street, 100; — West Farms sab-sch, 20. North River—Marlborough, 24 30. Otsego—Richfield Springs, 25 89. Rochester—Clarkson sab-sch, 1 47; Rochester Emmanuel, 88 cts. St. Lawrence—Oswegatchie 2d, 3 68. Steuben—Corning, 3 44; Hammondsport, 3. Syracuse—Syracuse 4th

sab-sch, 50 00. Troy—Cohoes, 22 14; Salem, 6 78; Troy 9th, 50; Waterford, 4 01. Utica—Little Falls sab-sch, 23 59; Turin, 1 06; Verona, 3 51. 578 21  
NORTH DAKOTA.—Fargo—Fargo sab-sch, 19 19.  
OHIO.—Athens—Beverly sab-sch, 1. Bellefontaine—Bellefontaine, 74 cts. Cincinnati—Mason and Pisgah sab-sch, 3 75. Cleveland—Cleveland Beckwith, 3 75; East Cleveland, 10 56. Dayton—New Paris sab-sch, 3. Lima—Van Wert sab-sch, 17 36; Wapakoneta sab-sch, 4. Mahoning—Clarkson, 3 60. Steubenville—East Springfield, 5 70. Zanesville—Granville sab-sch, 21 23. 72 59  
PENNSYLVANIA.—Allegheny—Bakertown, 7 71; Sharpesburg, 16 63. Blairsville—Murrysville, 8. Butler—Buffalo, 2; Harlansburgh, 5; Martinsburgh, 4; Scrub Grass, 6; West Sunbury, 8 50. Chester—Ashmun sab-sch, 10; Chester 3d sab-sch, 54 10; Lansdowne 1st, 25 76; Oxford 1st Union sab-sch, 10. Clarion—Johnstown, 15 cts.; Wilcox, 25 cts. Huntingdon—McVeytown C. E. S., 5; Shellaburgh sab-sch, 2; Tyrone, 31 20. Kittanning—Elder's Ridge, 9 05. Lackawanna—Honesdale C. E. S., 5; Scranton 2d, 80 36; — Washburn Street, 13 40. Lehigh—Catasauqua Bridge Street sab-sch, 22 07; Pottsville 2d, 4 50. Northumberland—Jersey Shore sab-sch, 15 91; Mount Carmel sab-sch, 44 28; Williamsport 2d, 4 30. Philadelphia—Philadelphia North Broad Street, 41 60; — Walnut Street sab-sch, 48 02. Philadelphia North—Chestnut Hill sab-sch, 52; Germantown 1st sab-sch, 96 66; Neshaminy of Warminster C. E. S., 10; Norristown Central, 9 88. Pittsburgh—Chartiers, 1 50; Edgewood sab-sch, 40; Pittsburgh Bellefield, 18; — East Liberty, 9 46; — Park Avenue, 7 50. Shenango—New Castle 2d, 6; Sharpesville, 3 70. 783 39  
SOUTH DAKOTA.—Aberdeen—Britton sab-sch, 31 09. Central Dakota—Brookings sab-sch, 8. 39 09  
WISCONSIN.—Chippewa—Baldwin sab-sch, 4 23. La Crosse—Galesville church and sab-sch, 9 23. Milwaukee—Oostburg, 4. 17 45

Total from Churches, December, 1893.....\$ 1,356 59  
Total from Sabbath-schools, December, 1893..... 864 86

Total from Churches and Sabbath-schools, December, 1893.....\$ 2,221 45

## MISCELLANEOUS.

Gillespie Enloe, Fla., 10; E. M. Ellis, Montana, 2 40; D. N. Good, Iowa, 1 91; E. H. Grant, South Dakota, 3 50; W. H. Long, N. C., 2 03; George Perry, S. D., 4; W. A. Yancey, Virginia, 3; South Omaha Bohemian sab-sch, Neb., 2 30; M. A. Stone, Ill., 1; J. F. Record, Minn., 2 69; C. K. Powell, Neb., 4 06; Johnson Union sab-sch, Minn., 1 26; H. B. Wilson, Ga., 1 59; J. G. Harris, Va., 2; Wall Lake sab-sch, Iowa, 2 31; Frankfort Centre sab-sch, Iowa, 1 25; C. H. Colebaugh, Hamburg, Iowa, 5; John Redpath, Mich., 3; Richard Mayers, South Carolina, 9 61; Hopewell sab-sch, Indiana, 2 40; Berwyn sab-sch, Neb., 2 63; Interest on bank balances, 438 50; Hay's Corner, N. Y., 3 50; James McCormick, Harrisburg, Pa., 100; "A Friend," 1; "A Friend," 5; "A Friend," 100; Mrs. H. Blankenmeyer and Class, 5; O. M. Brownson, Ewart, Mich., 1; Interest from Trustees, 1 484; N. Ogden, Oskaloosa, Iowa, 80 cts.; J. W. Hollenback, Wilkesbarre, Pa., 100; Samuel W. Brown, Maanayunk, Phila., 500; "F. & F.," 1; J. H. Winters, Dayton, Ohio, 50; Oxford sab-sch, N. C., 2; Susan D. Brown, Princeton, N. J., 20; Peck sab-sch,

Mich. 5: W. Scott, Kearney, Neb., 2; Hanover College Senior Class, Hanover, Indiana, 3 07; James Begg, Rochester, Wash., 4; T. W. Synnott, Glaseboro, N. J., 600; Coffeyville, sab-sch, Kans., 26 cts.; "C. Penna.," 1; Rev. W. L. Tarbet and wife, Springfield, Ill., 60 cts.; Rev. H. L. Scholl, Big Flats, N. Y., 1; Rev. D. A. Wallace, Pontiac, Ill., 30 cts.; Summit sab-sch, Mo., 2.....\$ 3,247 19

Total amount of receipts, December, 1893.....\$ 5,468 64  
Amount previously acknowledged..... 76,128 71

Amount received since April 1, 1893.....\$81,597 35

C. T. McMULLIN, Treasurer,  
1334 Chestnut St., Phila., Pa.

# CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM OCTOBER 1, 1893, TO JANUARY 1, 1894.

*Elizabeth*—Basking Ridge, 66; Metuchen, 47 80; Pluckemin, 25; Springfield, 27. 165 80  
*Jersey City*—Jersey City 1st, 61 90; Jersey City Westminster, 19 22; Paterson 1st, 94 06; West Milford, 20. 195 18

*Monmouth*—Asbury Park Westminster, 25. 25 00  
*Morris and Orange*—Boonton, 41 10; East Orange Brick, 115; Mendham 1st, 50; Schooley's Mountain, 20. 226 10

*Newark*—Bloomfield Westminster, 100; Montclair 1st, 44; Newark 1st, 280; — Calvary, 13 15; — South Park, 149 05. 579 20

*New Brunswick*—Bound Brook, 35; Princeton 1st, 18 84; Trenton 1st, 26 69. 80 53  
*Newton*—Danville, 3 70; Hardyston, North, at Hamburg, 15. 18 70

*West Jersey*—Atlantic City 1st, 18; Bridgeton West, 50; Hammonton, 71 cts.; Jericho, 2 80; Salem, 50; Woodbury, 26 63; Woodstown, 10. 158 14

Received in three months.....\$1,448 65

ELMER EWING GREEN, Treasurer,  
P. O. Box 133, Trenton, N. J.

# STATEMENT OF RECEIPTS TO SYNODICAL SUSTENTATION FUND OF THE SYNOD OF PENNSYLVANIA FROM OCTOBER 1, 1893, TO DECEMBER 31, 1893.

*Allegheny*—Allegheny 2d, 6 31; Avalon, 8; Emsworth, 20 58; Glenshaw, 11 75; Sewickly, 30 75; Tarentum, 17 29; Glenshaw sab-sch, 1 43.

*Blairsville*—Beulah sab-sch, 9; Conemaugh, 4; Irwin, 11 41; Kerr, 5 10; Livermore, 2 60; McGinnis, 5; Poke Run, 60.

*Butler*—Harlansburg, 5; Portersville, 7.

*Carlisle*—Buffalo 24; Carlisle 2d, 2 25; Dauphin 1st, 2; Dickinson, 5; Landisburg, 29; Landisburg Centre, 32; Lebanon 4th Street, 55 56; Moneghan, 7.

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701  
156  
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APRIL, 1894.

No. 88.

# THE CHURCH AT HOME AND ABROAD

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APRIL, 1894.

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# THE CHURCH AT HOME AND ABROAD

To its friends and their friends  
in all parts of the United  
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over many other lands,  
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# THE CHURCH AT HOME AND ABROAD.

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APRIL, 1894.

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## THE BOARD OF CHURCH ERECTION.

### ITS HISTORY.

The present Board of the Church Erection Fund is the successor of the two similar Boards, that before the reunion were in charge of like interests in the Old School and New School division of our Church. These were respectively, the Board of Church Extension, and the Board of Church Erection.

The first of these had its inception in the General Assembly of 1843, in the introduction and passage of the following resolution:

“Whereas, the most obvious duty of every church is to make ample provision for the religious instruction and spiritual edification of the people placed by Providence in the immediate proximity therewith; and, whereas, it is the duty of the General Assembly to suggest in pastoral fidelity the best method of doing the work assigned to the Church by her adorable

Head; and, whereas, our country is filling up with unparalleled rapidity, so that there is good ground of apprehension that extension of the Presbyterian Church is far more slow than is consistent with the solemn responsibilities under which we, as a Church, act; therefore,

*Resolved*, that a committee of nine members be appointed to take into consideration the great subject, and report to this Assembly, such facts and suggestions as may in their judgment be of importance in guiding the action of all our people to such results as may gladden the hearts of all good men in our communion.”

The committee was appointed, with the Rev. Dr. Eliphalet Nott, President of Union College, as Chairman. If the usual parliamentary law prevailed, it is probable that Dr. Nott was also the mover of the resolution.

Upon the report of this committee to the Assembly of 1844, a committee upon Church

Extension was appointed in connection with the Board of Missions and the work of aiding feeble churches in the erection of houses of worship was inaugurated.

In 1855 the work was transferred to a committee upon Church Extension directly responsible to the Assembly itself, and in 1860 this committee was constituted, "The Board of Church Extension.

In the meantime, the same important subject had occupied the attention of successive Assemblies of the New School General Assembly.

From 1850 to 1854 the plan was under discussion, and in the latter year the committee reported that good progress had been made in raising a fund of \$100,000 and recommended the organization of a Board of Trustees of the Church Erection Fund.

In 1870, at the first meeting of the Assembly of the re-united Church, the proper action was taken to consolidate the Board of Church Extension and of Church Erection.

In view of the fact that the latter Board was a corporation chartered under the laws of the State of New York, while the former was constrained by no such legal conditions, it was determined "That the operations of the united

Church be carried on under the charter of 'The Trustees of the Church Erection Fund of the Presbyterian Church in the United States of America,' and that its location be continued in the City of New York."

By reference to the corresponding work of other branches of the Christian Church in this country it would appear that to the Presbyterian Church belongs the honor of being the first to inaugurate such organized effort to provide houses of worship for feeble congregations.

#### THE WORK ACCOMPLISHED.

During the half-century in which under different names the work has been in progress, this agency has aided in building more than

5,000 CHURCH EDIFICES,

and for this purpose has paid out more than  
\$8,000,000

and by such help has secured to the Presbyterian Church, property valued at about  
\$10,500,000.

The first year 42 churches were aided in twelve different states: last year 246 were aided in 36 states and territories.

#### THE MANSE WORK.

first suggested by Christian women, has been in progress during the last eight years.

— "New" Derry Church —  
— Erected 1884 —  
=====

#### DEPARTMENTS OF ITS WORK.

The work of the Board is divided among the following departments:

1. **THE GENERAL FUND.**—This fund consists of the annual contributions of the churches together with the amounts received from legacies, from repayments by the churches of former grants, from the sale of unused buildings, and such individual gifts as may be received. From it grants are made upon formal applications endorsed by the presbytery having oversight of the church needing aid. Under the explicit rules of the Assembly no grant can exceed one-third of the value of the church and lot for which aid is given, and in no ordinary case may the grant exceed \$1,000. As a matter of fact such grants average about \$500. Whenever practicable the grant is made as a loan to be returned without interest in installments running through a series of years, which installments may be accounted also as contributions from the church to the treasury of the Board.

Before a grant can be paid, the church

must execute a mortgage to the Board for the amount received and certify that with the sum granted, the building will be entirely completed and paid for and the congregation left without debt.

2. **THE MANSE FUND.**—This fund was inaugurated in 1885, by the gift of \$25,000 from the late Mrs. Stuart. It is a permanent fund and is increased only by special gifts designated for the purpose. It has received from time to time additions and has lately been increased by a portion of the legacy from the Stuart estate so that the whole amount available somewhat exceeds \$50,000. Its disbursements in all ordinary cases are in the form of loans to be repaid in annual installments usually running through three years. This department of the work has been peculiarly beneficent in its results, and by the wise plan of loaning the money, the comparatively small fund is used again and again, returning and again going out upon its helpful mission every successive three years. Thus with a fund at command of only about

## FIRST BUILDING AIDED BY THE BOARD.

\$30,000, loans during the last eight years have been made to 800 churches and have aggregated \$112,000.

8. THE LOAN FUND.—This fund was inaugurated by the Assembly, 1891, which directed the Board to perfect a plan for the administration of the new work thus proposed. The object of this department was not to interfere with the present system of absolute grants or of loans without interest from the General Fund contributed annually by the churches, but to supplement this by providing a fund from which loans might be made upon a business basis to congregations that needed only the accommodation of time to be able to complete their own buildings without aid from the purely benevolent funds of the Church at large.

To such applicants loans may be made to be repaid within a longer or a shorter period with a low rate of interest. The advantage to the church is in permitting payment in annual installments and the reduction from the excessive rates of interest ordinarily charged in our younger States.

## A COLONIAL CHURCH.

The cut on page 273 represents St. Peter's Church, in the neighborhood of "Romancoke" and "White House," Virginia, the estate which came into the possession of Washington by his marriage with Mrs. Martha Custis. The tradition of the neighborhood is that the marriage ceremony occurred at this church. The following description of the building is taken from *Harper's Magazine*, March 1888, from which also the picture is copied:

St. Peter's Church was erected in 1708, at a cost of 145,000-weight of tobacco—currency of the locality; its steeple was put up twelve years afterward. Both on account of its record and its simple, pleasing old English architecture, it is the most attractive colonial church still standing in Virginia. It is built in the form of a parallelogram, with tower and surmounting steeple connecting at one end with the body of the edifice, all the proportions finely harmonizing. The walls of red brick are three feet thick, the windows are small, with rounded tops; the tower is quite large, with four rising projections capped with spheres, and is surmounted by a low steeple, holding on its extremity the cross-keys of St. Peter as a weather vane.

## OLD DERRY CHURCH.

Upon page 274 is an illustration of the impressive simplicity of the buildings in which our forefathers worshipped. The church of Derry, Pa., is one of the oldest Presbyterian organizations in the country, and the building there represented was erected in 1790. It is in very marked contrast to the new church which succeeds it, and which appears upon page 275, which was erected in 1884.

## CHURCH AT BRISTOL, PA.

The illustration on this page represents the first building aided by the Board—one of the three churches to which grants were made at the first meeting of the original Church Extension Committee, October 7, 1844.



It is a substantial brick edifice, now nearly fifty years old, but still commodious, comfortable and homelike. The edifice was enlarged and improved 20 years ago. It is interesting to the Board and we think it will be to our readers to know that the Board, after having been privileged to aid more than 5,000 churches, can still point to the building to which its first contributions were sent, and see it in constant use as the home of an active, fruitful church. In that sacred building have been gathered, first and last, more than 600 members, of whom nearly 200 remain to-day.

#### THE PRESENT SITUATION.

Last May in Washington the General Assembly speaking in behalf of the Church said that \$150,000 at least ought to be expended this year in supplementing the efforts of our young congregations to supply themselves with church homes. Now what is the situation Feb. 1st? The Board began this year with a score of waiting applications amounting to a demand of more than \$18,000, and to meet them it had no sources.

During the first nine months of the year the Board has received more than 200 applications for grants and loans, amounting in the aggregate to nearly \$155,000, of which \$134,000 is for church edifices and \$21,000 for manse.

The financial stringency has not only driven to the Board churches that in ordinary times would have been able to provide for themselves, but it has also diminished the receipts of the Board to meet these calls. It is therefore, February 1st, \$80,000 behind the demands made upon its General Fund, and to avoid responsibility that it cannot meet it will be obliged to decline making further grants from its General Funds during the present fiscal year.

#### LOG CABIN CHURCH.

The above cut is a representation of the log cabin church at Juneau, Alaska, which attracted a good deal of attention from the members of the Portland Assembly in 1892

#### LOG CABIN CHURCH, JUNEAU.

who made the trip to Alaska. So unique and picturesque is this building that it was thought appropriate to exhibit a model of it at the Columbian Fair in Chicago when it appeared in the United States Government Exhibit for Alaska.

#### A STIMULATING RESPONSE.

FROM BLUE RAPIDS, KANSAS.

Enclosed I hand you drafts for eighty eight dollars and forty-five cents, amount of final payment due the Board of Church Erection by the Presbyterian Church of Blue Rapids for aid in building their manse.

In completing our correspondence with you in this matter, I cannot refrain from expressing my own gratitude, and that of our congregation to the Board for their ample and necessary aid in securing a very pleasant and comfortable house for myself and my successors in the pastorate of this church. I only wish, that your worthy president of the Board and his kind associates could see both the church and the manse, for which we are so essentially indebted to their generous assistance in the erection of both.

The location of our buildings is delightful, in a small and beautiful village of our noble State. And I rejoice to know that our Board is doing a similar good work for the cause of Christ within its borders. And this repayment of your loan, for which in the name of my people I heartily thank them, is accompanied by the pleasant thought that its amount passes through your hands to repeat the same kindness to other poor and needy congregations.

2


 A small, faint architectural sketch of a building, possibly a church, with a tower and a porch.

THOMAS CHASE NEW YORK CITY

In the new building of the Presbyterian church at Carmel, N. Y., represented in the above cut, we have a good illustration of the modern country church building—tasteful, convenient, homelike and inexpensive.

It is of frame covered on the exterior with stained shingles and freely treated in a style that has some suggestions of Gothic. The tower rises on the northwest corner, and through it is the principal entrance, with a carriage porch and steps leading from two directions. The tower vestibule opens into the auditorium and the Sabbath-school room.

The auditorium is 88 feet by 40½ feet. The pulpit platform is in a recess under a high moulded plaster arch, and there is a traceried window at the back high up over the panelled wainscotting. The roof is open to the ridge and is carried by Georgia hard pine trusses framed up with curved brace and octogould tie-beams. The ceiling is of narrow North Carolina pine finished without stain. The organ is to stand in a space at one side of the platform opening into the auditorium with plaster arch. The seats for the choir are on a low platform near the organ, and there is a small entrance just behind them. The windows are to be glazed with leaded glass in shades of amber.

The Sabbath-school room, which is 20 feet by 27½ feet, opens into the auditorium with

large sliding doors with the upper panels filled with leaded glass.

A side entrance to the building opens into a hall which has a staircase to the cellar and doors to the Sabbath-school room and minister's study. The study is 12 feet by 14 feet, and has a door direct to the platform. In the cellar, besides the heating apparatus, there is space under the Sabbath school room, for rooms to be fitted up later as a kitchen and dining room.

The whole building is wainscotted four feet high. The pews and platform furniture, made from special designs, are of oak. The lighting is by lamps in specially designed wrought-iron fixtures.

The building is heated by one large hot air furnace, and has a simple but effective system of gravity ventilation.

The architects are Messrs. Stephenson & Greene, of New York City, and Messrs. A. W. Hadden & Son, of Mahopac Falls, N. Y., are the builders.

The cost of the building, including furnishing, was \$9,870.

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Lord of the worlds above,  
How pleasant and how fair  
The dwellings of thy love,  
Thine earthly temples are!

## NORTH-EASTERN MINNESOTA AS A HOME MISSION GROUND.

ROBERT H. FULTON, D.D.

I went by steamer last summer from Chicago to Duluth, preached three Sundays in the First Presbyterian Church of that city, spent the week-days at Deer Wood, a snug hamlet a hundred miles out on the Northern Pacific Road, was greatly interested in the people and in all that I heard and saw, and would like to talk to the readers of the *CHURCH AT HOME AND ABROAD* about that region as a field for home missionary enterprise.

Duluth as viewed from shipboard is as picturesque a town as one might wish to see. Back of the narrow water bench starts a grim bluff of trap rock, slowly receding, and from six to eight hundred feet high. But the people, nothing daunted, have hewn out broad streets parallel with the lake, and lined them with business houses and homes comely for looks as they are strong of foundation. A stranger cannot but admire the prodigal enterprise on every side manifest. The man or the men who chose this site for a city, must have been of the sort Tupper had in mind when he sang:

"No hindering dull material  
Shall conquer or control  
My energies ethereal,  
My gladiator soul."

It was tonic to look at what had already been accomplished.

## A NATURAL QUESTION.

The question started why did they undertake to build a city where the initial difficulties were so great? Hercules (brawn) never labored unless Eurystheus (brain) set the task; Kwasind, the Indian strong man only went down into the rivers and pulled out snags at the suggestion of thoughtful Hiawatha; and I argued that wide awake Americans would never have spent time, strength, money, and burnt tons of giant powder, just to humble that lofty front of nature and build for themselves homes amid those munitions of rocks. But the motive was not sufficiently apparent, so I asked an eminent citizen whom it was my privilege to meet, how they came to build Duluth on a spot where every long street had to be a terrace and every cellar a stone quarry?

## A CHARACTERISTIC ANSWER.

With that Western confidence so impressive to a novice he said:

It was predetermined that a great city should be built here, and all this rock was heaped together against the time when a generation should arrive with insight to discern and energy to carry out the plan. Look at Superior to our front, black with steamers and white with sails, connecting with Huron, Michigan, St. Clair and Erie. That means the grandest waterway on the Continent and the cheapest of freights to and from Milwaukee, Chicago, Detroit, Cleveland and Buffalo during navigation season, for everything they want from us and everything we want from them. Then view the country we command, and you will discover that Duluth is mistress of the forest, has the first call on the grain fields, receives the output of illimitable iron mines of surpassing richness, and distributes Pennsylvania hard coal at a price low enough for the cities and towns we communicate with, to purchase and keep themselves warm.

Everybody I met shared this opinion. They all had an exalted air, walked large, so to speak, as in the presence of the half million population the ear of hope already heard knocking at their doors.

## A WELL-BUILT CITY.

The hotels and street cars in Duluth are as good as the best. They have the finest High School building, with one exception, in the land. Of this the people are immensely proud, and every jeweller has the model of it graven in the bowl of his souvenir spoons. The First Presbyterian Church, First M. E. Church, and First Congregational Church, each has an edifice that would compare well with those of any Eastern city for comfort, convenience and tasteful architecture.

Tower and Ely, to the north, are gateways to rich ore beds, a thousand gem lakes, and forests of unfelled beauty where moose, deer, wolf, lynx and bear are yet free to pick up a living after the instinctive fashion they all follow outside of menageries. I clutched my rod case ecstatically when I heard how the big bass bite up in those lakes, but when the

map of Deer Wood was spread before my eyes, with Reno, Serpent, Portage, Black, and a dozen other fat lakes within easy reach, and the cosiest of cosy inns for a stopping place with society select as Wordsworth's "fit audience though few," to Deer Wood we resolved to go and made no mistake in so determining.

The soil along the Northern Pacific Road after you escape that mass of ledge rock which runs back from Duluth some miles into the country, begins to show black and mellow, like aerated swamp muck. It is very fertile; and with their hot Summer suns and sufficient moisture the farmers have little trouble to grow a barn full of stuff for winter use, and something over for the merchant. The land about Deer Wood is as fine as I have seen anywhere. It is an ideal place for gardening. Berries the most luscious, squashes, tomatoes, onions, potatoes, peas, beans, beets and sugar corn multiply and replenish as if the seed had just come vital from Noah's ark, and the warm breath of God's blessing still nourished the ground.

As for flowers, the cultivated varieties were abundant and exquisitely beautiful, but I liked best the wild blooms that lined the roadways, dotted the pasture lots, and luxuriated in the woods, clothed in that simple grace which caught the Saviour's eye when He said "Consider the lilies," one Gospel day on a mountain slope overlooking Genesaret.

But what has this to do with home missionary work? Much, every way. Cannot you see that I am laying a good foundation against the time to come? As yet this country is comparatively empty, but has the power to attract a teeming population, can furnish work to keep them busy, food to feed them, and air tingling with ozone for grateful lungs and vivacious brains.

The people already there, not to speak of invalids who have gone with the forlorn hope of being made over, are hardy culls from the Eastern States, Canada, and the north of Europe. In the towns the American takes the lead, and in the rural districts he is wont to be the capitalist and middle man. Scandinavians are the principal homesteaders. I

asked many questions about the Scandinavians, and the answer was mostly a qualified "yes" and "no." For plodding, small thrift, and contentment they were awarded the palm; but to offset these were said to be unprogressive, clanish, disposed to set up a little Scandinavia wherever they make their homes. This applied specially to the grown folks. The children, many of them, were admitted to be capable of great things.

#### PIONEER PLUCK.

I became interested in a sturdy old farmer who had his home on the banks of Serpent lake, and was the fond possessor of a blooming wife and a brood of rosy-cheeked children. The first time I saw him he was gallantly assisting his wife with the week's wash. Yet that mild mannered man could upon occasion be bold as a lion. In the days of his courtship (he had been an old bachelor) he was coming home late one autumn night through the woods when he heard a great stir in a big tree not far off. It was bright moon light, and, as he had his Winchester rifle along for company, he thought he would go and see what the fuss was about. But lo! when he got to the place, he found five black bears up that tree having a jolly nutting party. Many a man would have run, but our hero stood firm as Fitz-James. He promptly opened fire, killed three of the bears then and there, wounded a fourth which he captured next day and stepped into fame as the bravest Nimrod in all that neighborhood.

The Church that can gather parents and children of such fiber into her communion would seem to have a first lien on the future. Can the Presbyterian Church gather them? This is a question we should like very much to hear answered in the affirmative.

The churches of our order in and about Duluth, so far as I could learn, are well placed, well manned and full of enthusiasm. The First Church in particular has an opportunity seldom offered to any people.

There is an interesting and influential contingent of Scotch Presbyterians in Duluth. One of these, Elder John Wilson, a genial gentleman, well up in theology and of fine popular gifts, has received license as an evangelist

and goes about strengthening the weak stations, just as the Apostle Paul used to do, from pure love of the cause.

The business lull hampers enterprise out there now, as it does elsewhere, but the following from a recent missionary report to the Presbytery shows that they have no thought of letting go:

As members of the Committee we were brought up on hard times, and do not regard them as the sorest evil that can befall a people.

From Duluth we went down to St. Paul and Minneapolis and spent a week with friends driving through those beautiful cities. But everybody is familiar with the lay of the land there. North-eastern Minnesota is

fresher territory. All are not aware of the possibilities of that region. Yet the time is ripe for a dense population to gather there, for Duluth to attain her fond ambition of becoming a metropolis. Now or never must we seize the strategic points. Men of the pioneer stamp are already in the field, but they need money and reinforcements. We should not rest with gathering those who are Presbyterians by inheritance. Let us try something more aggressive. Why not reach out vigorously after the foreigners and their hopeful offspring? Is it not possible to graft them into our good olive tree, that they and we may rejoice together in the fatness thereof?

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#### AMONG THE BUCKEYES.

With the kind co-operation of considerate editorial correspondents and obliging printers and other assistants, and with the constant availableness of the mail and the telegraph, I am able to take a brief sojourn in Ohio without losing my hold upon these pages.

I am writing now in Room No. 8 of Lane Seminary, which for a few days may, if the readers please, be regarded as the editorial headquarters of the CHURCH AT HOME AND ABROAD. This room is on the first floor of the new building for which the Seminary is indebted, in large part, to the munificence of the late Preserved Smith. Its windows look out upon the beautiful campus diminished from its former expanse by the space occupied by this building, two professors' dwellings, and several houses, the cost of which is a part of the Seminary's endowment, and the rent of which is some part of the Seminary's income.

The most interesting tree on the campus is a vigorous elm which we planted in November 1869, in honor of the fortieth anniversary of the opening of Lane Seminary and

also in commemoration of the reunion of our Presbyterian Church which had just then been happily consummated. This tree, then a sapling, was said to be as "straight as the Confession of Faith." It has lost nothing of its erectness in this quarter of a century, and the circumference of its trunk, which then was not greater than that of my arm, exceeds the length of a string which girdles my waist outside of my thick overcoat.

"Long may it wave," and stand and grow, and continue to be truly emblematic of a living, united, growing Church.

Under the arrangement whereby the proper work of this institution is continued during this trying year, it is my privilege to be one of a considerable number of men, each of whom undertakes to aid the students by a few days of instruction in the form of lectures or otherwise. My own attempt is to give them, as Dr. Morris requested, five familiar addresses on as many days of this week, on *the work of our Church*. The whole number of students is twenty, and no speaker need desire a more intelligently and earnestly attentive audience than they constitute.

## THE UNIVERSITY OF WOOSTER, WOOSTER, O.

Several of them are graduates of Park College, and from no institution does this or any other theological seminary receive students with better intellectual and spiritual preparation. One tells me that he is taking this year here having had the last year in another seminary, not because of any lack of satisfaction with the other institution, but led by providential orderings to this, with which he is well satisfied, and in which he is doing well.

More than one of these students has made known to me his desire to become a foreign missionary, and I see pleasant reason to believe that most of them are committing their way unto the Lord with supreme desire to learn, in his own time and way, where he would have them go and what he would have them do.

In a letter from an intelligent member of the Board of Trustees he says:

"I am sure that every member of the Board feels, as I do, that the Seminary has prospered beyond its expectations, and that the situation is very favorable for old Lane's recovering the ground which has been lost." He continues: "I am a believer in non-resident lecturers if they are men of large experience in the pastorate and men who have been in close touch with men and the work of the Church. Their addresses are sure to be practical, suggestive and helpful to students, and are almost certain to give them a truer and juster view of the equipment which they must have for their work in the Christian ministry."

The writer of that letter is the honored President of a college, and his opinion thus soberly expressed is concurred in, as I learn, by other men of good judgment who are acquainted with the situation.

No one expects or would advise that the

seminary should long remain with only one professor and one resident instructor, depending for all other instruction upon non-resident lecturers. But the remarkable success of this experiment, in so difficult conditions, confirms a number of as judicious men as I know in the opinion that a much smaller number of professors than some have thought desirable, with the assistance of three or four experienced men coming fresh from the churches and familiar with their needs, their work and their life, will furnish the best possible training of candidates for the ministry. "The idea has come to stay," says one competent observer, "whatever modification or development may be found necessary to its complete fulfillment." In these views I heartily concur, and believe that the recent difficulties of Lane Seminary and the calm steadiness with which, "*in media via tutissima*," she is advancing through them is giving the Church the best assurance of her

healthy vigor and the best promise of her healthy fruitfulness.

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Leaving Walnut Hills at 6.30 A. M., February 17, enjoying that peerless ride over Eden Park, in an electric railway car, and that startling descent down the steep "incline" to the "old reliable Little Miami" depot, now representing the great "Pennsylvania," I was ready to start northward at 7 A. M. At 7 P. M. I was in the hospitable home of Rev. Dr. O. A. Hills at Wooster. On Sabbath morning, I had the pleasure of listening to Dr. Hills (exchanging pulpits with Pastor-Professor Work, one of Lane's alumni and trustees), and thus addressing the congregation of Westminster Church, of which the faculty and students of the University are a large part, in the University chapel. In the evening the greater part of that congregation united with Dr. Hills' people, to fill the auditorium of their First Presbyterian Church.

Rarely have I more thoroughly enjoyed preaching to any audience. Never have I addressed a more attentive one.

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WOOSTER UNIVERSITY, founded a quarter-century since, under Presbyterian auspices, has continued prosperously under generous, not sectarian, Presbyterian control ever since. On a site sufficiently elevated to be airy and wholesome, yet not difficult of approach, its stately edifice—see cut on page 282—com-

the sentiments and the rhythmic verse of that Latin poet, but into more vivid apprehension and just appreciation of Tennyson and Coleridge and of the mental and spiritual forces which vivify all real poetry. A more quickening recitation I have rarely witnessed.

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The safe and good opportunity to educate their children, without extravagant expense, and in a wholesome social and spiritual atmosphere, has made Wooster a favorite resort

#### THE LIVINGSTONE HOME FOR MISSIONARIES' CHILDREN, WOOSTER, O.

mands a wide and beautiful view. Its grounds are ample. Its gymnasium is well appointed and used, under a competent teacher of gymnastics. Its laboratories are convenient and well-furnished for the study of natural sciences. A recitation in Horace which I attended showed that classical study is not relegated to the realm of old fogym. That lesson in Horace led the young men and women of the class, under the intelligent and sympathetic guidance of their teacher, not merely to a knowledge of

for temporary residence of missionaries on their furlough, and permanently of some whom advanced age has retired from service. Quite naturally and happily this has led to the establishment of Homes for Missionaries' children, by the beneficence of a number of considerate women and men, under the ultimate control of the Presbyterian Board of Foreign Missions. Westminster Home—see cut on page 283—the former dwelling of President A. A. E. Taylor, D. D., considerably enlarged and altered into convenient



adaptation to its present use, is the home for missionaries' daughters and for their little sons, while Livingston Home—see cut on page 284—is for the larger boys and young men. This was the home of the late honored and loved Professor Stoddard.

A great advantage in this location of these

homes, is the generous welcome of the trustees of the university to all their inmates to enjoy all the privileges and benefits of the university in all its courses of instruction. This exemplary generosity ought to be gratefully appreciated by our entire Church and by all friends of missions.

#### GRATEFUL NESTORIANS.

On a Sabbath in November, 1884, being the guest of Dr. Shedd, of Oroomiah, I gladly accepted his invitation to attend the public services of that day, in Geog Tapa, a village near Oroomiah in which the work of the mission has been greatly blessed for half a century. I remember no Sabbath of my life more pleasantly filled with suitable Sabbath services. At noon we were invited to dine at the house of Malek Yonan, a prominent man of the village, and an intelligent minister of the Reformed Nestorian Church. He had invited the friendly priest of the old Nestorian Church and several of his Protestant neighbors to dine with us, and the conversation was largely directed to an effort to illustrate to me the great and marvelous changes which had been wrought in their community by God's blessing on the labors of my countrymen, whose mission was then in its fiftieth year. The gratitude of those honest men to those who had thus given them the Gospel was exceedingly impressive. Looking upon me as a representative of the American Church from which their missionaries had come, they evidently desired me to be as fully qualified as possible to bring home their grateful testimony.

Malek Yonan now has a son in the Presbyterian Theological Seminary at Louisville, Ky., to whom he has recently sent a letter to me, which that son has translated and forwarded to me.

#### FROM MALEK YONAN'S LETTER.

Nine years ago you were in my house and under my roof. I cannot forget your visit to our Mission church. Your visit left us many blessings of God.

While you were in my house I would not think that you would meet or hear [my son] Isaac in America. It is the Bible that teaches "Cast thy bread upon the waters, for thou shalt find it after many years."

For not less than fifty years I have [been] a helper in the Gospel work. But I have been stricken with old age. My eyes are very weak so that I cannot preach and work as before, but my expectation is that two of my sons, both in America—one as a preacher and the other as physician—will do the very work for the Lord and immortal souls of my country.

I cannot repay the debt I owe to the missionaries. Those that are rested from their labor, and these that are laboring now.

My prayers and supplications are that God may bless the country of America that has been the means of preaching the Gospel in all the world. God bless you in all your Christian work. May we meet again in our Father's home in heaven, when we will separate no more.

#### ISAAC M. YONAN'S LETTER.

REV. H. A. NELSON, D. D.

*Dear Sir:*—This morning I got my mail from home in Persia, containing the enclosed note from my father to you. He asked me to translate it to you. I have translated it literally, word by word, hope you will understand it well.

The affairs in Persia are getting better; the Mohammedans are a little quiet from their persecutions.

I do hope the glorious day of religious freedom in my country is near. I hasten that the time may come soon when I can go back and do the very work that I am anxious to do.

I am very ashamed of some of our Nestorian young men in this country, that have no sympathy with missions. I refer to Dr. R. Karib, who wrote in all secular papers of New York against missionaries. Believe me, I beg you, sir, that such young men are not converted thoroughly, and have no love for Christ and his work in their hearts. Do not think that all the Nestorians are like them. These are poor representatives of the Nestorians. God will punish them all who speak against those holy men that with all self-sacrifice are preaching among the Nestorians.

I do pray for them, and for all my country, and would ask you too to pray for our missionaries and all connected with their work.

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OVER SEA AND LAND, already noticed, comes to us as promised, a missionary magazine for the youth of our Church. It has all the attractiveness of its predecessor, *Children's Work for Children*, with the addition of information concerning the missionary work which is being carried on among the Mexicans, Mormons, Indians and Freedmen in our own land. As a *Home and Foreign* missionary magazine it gives its young readers a broad outlook over the whole wide world and invites them to become "workers together with God" in winning our country and the whole world for Christ.

In Sabbath-schools, in homes, in mission bands and Junior Endeavor Societies this little magazine will be a constant and necessary help. Single copies 35 cents per year; in clubs of five or more to one address, 25 cents each. Address, Over Sea and Land, 1334 Chestnut St., Philadelphia.

MR. BLACK GONE.—Coming home from Ohio, after a fortnight's absence, all seems unchanged in our PUBLICATION HOUSE, with one great and solemn exception: Mr. Black has disappeared from it forever, after a longer connection with the church business which it represents than has been held by any other person. Boy and man, he held that connection fifty-two years.

Seven years of intercourse with him gave me a high personal regard for him. He was honest, reliable, true. None deny him those sterling qualities, however some may deny that he was graceful or gracious. No doubt there was more of the soldier than of the courtier in him. But when you want a great treasure guarded, a mastiff is better than a greyhound.

I here record the conviction that no one really knows Mr. Black, who has not come into personal communing with him concerning the sacred things of personal Christian experience.

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AMERICAN PRESBYTERIANISM.—By my absence in Ohio I missed the first three of a remarkable course of six lectures on the history of Presbyterianism in America by Rev. John S. MacIntosh, D. D., delivered in the Assembly room of our Publication House on the invitation of Presbyterian women. Those which I have heard show careful and thorough and broad research, and they are vivid with the true spirit of *American* Presbyterianism as distinct from all that is insular, provincial or sectional on the one hand, and all that is loose and lawless on the other. I wish that the women of many another city would give themselves and their men an opportunity to hear them.

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The excellent article of Rev. Alexander Robertson, of Venice, is necessarily postponed, for want of room. Our readers may expect it in the May number.

## FOREIGN MISSIONS.

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Dr. James Johnston, the author of "Reality Versus Romance in Central Africa," (Revell Company), has delivered interesting and instructive lectures in Brooklyn and New York, illustrated by stereopticon views of great beauty and vividness. They were taken by his own camera, and developed on the spot. If any of our readers should have an opportunity to hear these lectures of Dr. Johnston's, in any part of our country, they would be sure of a rare treat.

Dr. Ellinwood writes:—"The football literature of 1893 published by the secular press, and read by millions of people, would probably exceed in volume all that has been published by the Presbyterian Church in regard to its foreign missions since their commencement sixty years ago. Yet the Presbyterian Church practically decided when it suspended *The Foreign Missionary* some years ago that it could not afford a monthly magazine for foreign missions, and even a consolidated monthly issue, embracing all the work of the Church in our own and other lands, can secure only a very moderate support.

A book of great value and timeliness, upon East Africa, has been written by Captain F. D. Lugard. It is entitled, "The Rise of our East African Empire," and is published by William Blackwood & Sons, London. It is a work of two volumes, the first of which deals largely with Nyassa-land, otherwise known as Livingstonia, while the second treats of Uganda and the recent history of events in that part of Africa, in which Captain Lugard himself has been such a prominent actor. Captain Lugard testifies to the heroism of the native Christians who bravely met their martyrdom at the hands of the cruel and bloodthirsty Mwanga. He says: "On one occasion as many as 82 were burned on one pyre, but, in spite of martyrdom by torture and burning, the religion grew, and converts

came to be baptized, though they knew that the profession of the Christian faith might cost them their lives on the morrow."

The effort is being made in connection with the Divinity School of Yale University, under the personal supervision of Professor George E. Day, D.D., to establish a complete historical library of modern missions. It is estimated that this library when complete would contain about 5,000 volumes. Of this number 3,175 are already on the shelves, and two successive catalogues have been issued. Dr. Day deserves the thanks of all interested in mission work, and there is every prospect that the foreign mission library of the Divinity School of Yale University will soon be the most complete and valuable collection in the special department of foreign missions to be found in the world.

The Newberry Library, of Chicago, has also undertaken to carry out this same idea, and a good beginning has been made.

Dr. Ellinwood writes as follows about some inconsistencies which, perhaps unconsciously, appear in the attitude of Christians towards foreign missions. He says: "The most inconsistent Christian in the world is he who stoutly defends a strong Calvinistic creed with all that it implies concerning the heathen, and has much to say in criticism of those who cherish a 'larger hope,' and yet 'don't believe much' in foreign missions. Next in inconsistency are those who claim that the life of a foreign missionary is far too easy and luxurious, and yet would nevertheless about as soon bury their sons and daughters as to sacrifice them to so distant and lonely and forlorn a life. One more inconsistent Christian is the tourist, who spends perhaps an amount equal to the salary of a missionary for several years, in Oriental curios and bric-a-brac, and then comes home to find fault with 'missionary extravagance.'"

A Reference New Testament in Mandarin has recently been printed in China. No Mandarin Testament with references has ever been published before. The version which was used was that of Dr. Griffith John, and the references were arranged by Rev. C. G. Sparham, of Hankow, and are about 20,000 in number.

Pending the completed Bible in Korea, a plan has been adopted of publishing in the form of a tract a selection of verses from the Bible, embodying the fundamental facts and doctrines of Christianity. It will be a summary of the life of Christ and his essential teachings, in the very words of the Bible. An English missionary in Korea writes concerning this publication: "It will not only give the key-note of our teaching, which is 'Jesus Christ and him crucified', but in better words than we can ever hope to find will provide Koreans with our credentials, and furnish a short answer to the questions they will always be asking: 'By what authority do you preach these things'? 'Who gave you this authority?' I feel that if all this can be done in the words of Holy Scripture we shall be beginning our work on very secure ground. There will be no danger of our trumpet giving an uncertain sound." The tract is to be published immediately.

Church organization in connection with the Batanga station in our West Africa Mission is just at present a prominent feature of missionary progress. It is only a little while since a church was established at Ubenje, in addition to those at Bata and Evune. Now another has just been organized at Myuma, and still another is in prospect at Lobe. The Ubenje church was started with the transferrence of thirty members from other churches, and the reception of twenty-two upon confession of faith. Rev. W. C. Gault, writes an interesting account of the new church organization at Myuma, a town on the sea-coast, about twelve miles north of Evune, and about thirty miles south of Batanga. It was accomplished by receiving thirty-two members from the Evune church, and subsequently thirty-four others were transferred

from the same church, and seventeen new members were admitted upon confession of faith, so that the new church has upon its roll seventy-seven members at the outset, and there are some seventy-five or eighty members of a catechumen class in that district who will be candidates for admission at an early date. Mr. Gault reports an addition of twelve to the Evune church, received during his visit to that region. Mr. Godduhn also writes of the baptism of twenty adults at Kribi, near Batanga.

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The existence of denominational distinctions in mission fields throughout the world is not of course an ideal situation. Would that Christianity, as such, could present one front, and that all our mission work might be done in the name of Christ and His Gospel, with as little reference as possible to the existence of denominational divisions. Far too much, however, is made by the critics of Christian missions of the differences and jealousies which are supposed to exist between the various denominations in their mission work. There is no place in the world where denominational differences are so studiously and generously ignored as in our foreign mission fields. This is especially true of China, and we fully agree with the following paragraph taken from the editorial columns of *The Chinese Recorder* for September:

We venture to affirm that there is no country in the world where denominational differences are made so little of, and have so little effect, as on missionary ground. As a rule, there is no more friction between the different denominations in China than there is between the different members of the same denomination. Any one who was present at the Missionary Conference in 1890, or who has visited the missionaries in their fields of work, would be assured of this fact. There is no crowding, no treading upon one another's toes, no concentrating of a dozen missionaries upon one heathen—as we have seen it somewhere stated. If our brethren at home who simply theorize upon these matters, would only come and see, or listen to those who know, they would be surprised at the interdenominational harmony which nearly everywhere exists, and certainly to a far greater extent than exists at home.

## AN ILLUSTRATION.

A pleasant incident illustrating and confirming the above is found in the December number of *The Chronicle* in its correspondence from China. Some missionary of the London Missionary Society writes of baptisms at Hong Kong as follows:

We are thankful to record several baptisms this month. The first was a blind girl who was for a long time a patient in the Alice Memorial Hospital, was taught there by Miss Field, and there became a Christian. Miss Field afterwards placed her in a school for blind girls under the direction of the American Presbyterian Mission in Canton, where she is learning to read and write Chinese by means of the Braille system, and hopes to fit herself ultimately for the work of a Bible woman. The extent of her Bible knowledge is quite surprising.

## A RESCUED WOMAN.

Another case is that of a young woman who was a patient in the Canton Hospital. She had been decoyed from home and sold into an evil life, but in the hospital at Canton (and afterwards in Hong Kong) she learned of Jesus and accepted Him as her Saviour. She was helped by the American missionaries to escape from her wicked mistress to Hong Kong, and commended to the care of Mrs. Stevens. She was at once placed under the protection of the Government, who gave her back to the care of Mrs. Stevens, who is responsible to them for the woman. A Wong received the truth into a very willing heart, and her bright, honest face testifies to her joy, and to the fact that the evil into which she was sold never in any way took possession of her. Two other women and two girls, the fruits of Miss Field's teaching, were baptized the same day, and others are to be baptized shortly. Another baptized was an old woman of sixty-five, who has been taught by my Bible-woman, A-Tam-Pak-Mo. A younger woman, whom A-Tam-Pak-Mo has also brought in, was detained too late by the storm, but is to be received next Sabbath. The previous Sabbath eight infants were brought by their parents, and publicly dedicated to God. Yet another member was received by transfer from the American Presbyterian Church in Canton.

The extent and value of current missionary literature is hardly appreciated by the Christian public. Books of great interest

are constantly appearing, bearing directly or indirectly upon the world-wide advances of Christ's kingdom. The literature upon missions is increasing in volume and attractiveness. Many of the magazines published by foreign missionary societies are admirably conducted, and are brightened by attractive illustrations. The religious newspapers have, almost without exception, a special department on missions, which receives the careful attention of some one upon the editorial staff, and much pains are taken, and in some cases considerable expense, to secure fresh and timely contributions from both home and foreign sources. The foreign missionary periodicals of Great Britain are as yet superior in many respects to those issued in America, although there are one or two upon this side of the Atlantic which are unsurpassed in the world. Would that our missionary literature were more highly appreciated throughout our Presbyterian Church. There is much to interest and attract in our Presbyterian foreign missions. If they could only obtain a hearing, we are sure that many hearts in the Church that now feel no special interest in the subject would be both delighted and aroused by the world-wide chronicles of our great work. The subscription price of *THE CHURCH AT HOME AND ABROAD* is certainly low when we consider the size of the magazine and the breadth and variety of its contents. Our Saviour once said to his disciples: "Could ye not watch with me *one hour*?" If he should pass judgment in this matter of Presbyterian missionary literature, are we sure he would not be inclined to say to many in our Church: "Could ye not pay for the tidings of the work of my Church at home and abroad at least *one dollar*?"

## MISSIONARY CALENDAR.

## DEPARTURES.

February 27.—From San Francisco, to join West Japan Mission, Miss Martha E. Kelley, Miss Emma L. Settlemeyer; returning, Miss Sarah Gardner.

February 28.—From New York, returning to Lodianna Mission, Miss Mary E. Pratt.

# AN EXPRESSION OF THANKS TO AN ENLIGHTENED AND FRIENDLY SOVEREIGN.

The following letter is almost unique of its kind, and has an unusual interest as a tribute of Christian gratitude for royal favors. It is an act of courtesy which is due to the ruler of a kingdom where our missions have been welcome, and where they have been conducted with remarkable success. The friendly policy adopted by His Majesty, the King of Siam has brought a blessing to his realm in the opportunity which has been afforded for the instruction and enlightenment of his people, and the alleviation of suffering through the labors of our medical missionaries. A king who rightly values every agency, of whatever kind, which works to the advantage of his subjects and to the highest welfare of his realm is a blessing to any country, and we are sure the Christian people of America will unite with our Board of Missions in this expression of cordial thanks and best wishes to the King of Siam, and express the hope that he may long live to reign in peace and prosperity. The following is the text of the letter, which has been forwarded through the Department of State at Washington.

NEW YORK, January 15, 1894.

To His Majesty,

SOMDETH PHRA PARAMINDR MAHA CHUL-  
ALONKORN PHRA CHULA CHOM KLOW,  
KING OF SIAM.

The officers and members of the Presbyterian Board of Christian Missions, whose missionaries have for many years enjoyed the kind and generous protection of your Majesty, desire to communicate to you through their own Department of State at Washington their hearty congratulations upon your having been spared in life and health to celebrate the twenty-fifth anniversary of your reign. The fact of our having been so long represented by our missionaries in Siam and in its northern dependency, Laos, has led us to take a deep interest in the history of your realm, and particularly of the dynasty of which you are the present exalted representative. It is a matter of great satisfaction to us to recall the many evidences of your enlightened reign, as seen not only in the friendly spirit of your foreign policy, but in many lines of improvement tending toward the welfare and happiness of your subjects. And we are especially desir-

ous to tender to your Majesty our sincere thanks for the generous favor and substantial helpfulness which you have been pleased to exercise toward our mission schools. We have noted with much pleasure the fact that although wrongs may sometimes have been suffered at the hands of unscrupulous foreign residents, you have nevertheless recognized the loyalty, the disinterestedness and the earnest effort of our missionaries. You have shown your confidence in them especially in the matter of higher education, placing some of their number in positions of trust and responsibility; and also in the management of hospitals and general medical work. We render thanks also for the broad and generous spirit with which your Government has enabled our missionaries to secure the necessary property in land and buildings for the prosecution of their work. We remember with special interest also the direct assurances that have been given from time to time by your Majesty's representatives, of the generous spirit cherished toward our missionaries and their work, and particularly those given by your special Commissioners who visited this country during the administration of the late President Arthur.

Will you permit us to assure your Majesty that, as in the past, so also in the present and in the future, it will be the aim of our missionaries to show their appreciation of the generous policy which your Government has pursued toward them, and to prove worthy of your Majesty's confidence in the prosecution of a work which is wholly disinterested and which seeks only the lasting good of your subjects.

In all diplomatic questions which relate to your Majesty's realm it is our sincere desire and hope that Siam with all its outlying territories may be preserved intact, and that the whole country may continue to enjoy that peace and that exemption from distracting changes and commotions, which are so important to its growing prosperity. We take great pleasure in assuring your Majesty of our earnest hope and our sincere prayer to Almighty God, the Maker and Father of us all, that your own life and health may long be preserved, and that your dominion may abide in peace.

Witness the seal of the Board of Foreign Missions of the Presbyterian Church in the United States of America, attested by its President and Recording Secretary at New York, this tenth day of February Anno Domini one thousand eight hundred and ninety-four.

(Signed) JOHN D. WELLS, *President.*  
BENJ. LABAREE, *Recording Secretary.*

SOME HOPEFUL ASPECTS OF MISSION  
WORK IN JAPAN.

REV. GEORGE WILLIAM KNOX, D.D.

## II. THE ETHICAL TRANSFORMATION.

Christianity comes to Japan as a revolutionary force. Conservatives fear it, and with reason. It seems to many of the best of the people that the foundations of the family, the state and the social order are threatened, and they oppose Christianity in the cause of good morals.

We so identify Christianity with morals that we with difficulty understand how men can oppose it, unless it be in the interests of immorality or of intellectual doubt. We do not enter readily into a state of mind that identifies Christianity with license, and even with something dangerously like individualistic anarchy.

## THE OLD CLASSICAL IDEALS.

When Christianity was young, it was the best of the Roman emperors who persecuted it most severely, and for the reason that it seemed to threaten the Empire. In the minds of the Romans it, of all religions, best deserved to be held as hateful, for it alone struck at the basis of morals. A Roman Stoic would have found himself wholly in sympathy with the modern followers of Confucius in China and Japan, and if we would understand this mood we must transplant ourselves into the environment of classic lands and times.

Now the essential principle of the ethics of China and Japan, like that of Greece and Rome, is this: The family, the state, the social order are the chief ends, and the individual is only a means. That was made perfectly clear by Socrates, Plato and Aristotle, and it explains ethically the features of Plato's Republic which are so repulsive,—the community of wives, the public education of children, the killing of weak and unpromising offspring, and the approbation of slavery.

## JAPANESE ETHICS ESSENTIALLY STOICAL.

The same principle is made equally clear by the Chinese and Japanese writers, and explains, ethically, much in the social structure of the far East that is most abhorrent to us. The individual is relatively of no im-

portance,—as a son he continues the family line; as a man-at-arms he renders obedience to his lord; as a statesman he gives himself to the state; as emperor he stands between the people and Heaven, and serves both. The station is the chief thing, and if the man does not fulfill its duties he is not a man and has no reason for his being. In the performance of this duty he is to disregard all else, is to hate wife and child, to give up home and property, and should not count his life dear to him. The man who thus makes duty his chief function in family, society and state, is righteous.

Precisely as with the Stoics this conception has been wrought out into a moral system which governs the individual, the courts of law and the state. It has become a philosophy, and with many a beautiful, though cold, religion. It has produced a high type of virtue, and heroes innumerable. Its thoughts have moulded the literature, poetry and history of both China and Japan. We must admit that it is worthy of admiration and that it contains much fundamental truth.

## THE HIGHER TEACHINGS OF CHRISTIANITY.

Christianity as expressed and exemplified in our day, stands on another basis. Europe long ago parted company with the Stoic philosophy, and accepted as a fundamental idea that the chief thing in life is the relation of the soul to God. With the Christian conception of immortality, and of man as the child of God, the soul becomes something far more precious than any abstraction like the family, the state, or the social order. There is a "higher law" than any enacted by the state. There is a heavenly Father of whose love the love of earthly parents is but the dim reflection. There is an inner sanctuary of the soul which can be opened at no earthly command, but is sacred and inviolate, consecrated to God only.

## TURNING THE WORLD UPSIDE DOWN.

It would take an essay to develop these contrasts between far-eastern and Christian ethics, and I only call attention to them now to emphasize the fact that, on account of the above-mentioned characteristics, Christianity is charged with moral anarchy, as teaching



the wife that there is an authority higher than husband or mother-in-law, and the daughter that she may say "no" to her father when he bids her marry some non-Christian of his choice, or commands her not to profess Christ, and the patriot that there is a "higher law" which he may not transgress even to serve the state, and the husband that he must have but one in the position of wife even though the family line become extinct.

It is certainly unnecessary in this magazine to argue the superiority of Christian ethics, even though it be necessary to set forth thus briefly, the other side. It is scarcely necessary to argue the superiority of Christian ethics even in Japan, not because it is always self-evident, but because with free thought and free intercourse with the West the old system is doomed.

#### CHRISTIANITY SCORING ITS VICTORIES.

Already Christianity has won signal triumphs far beyond the narrow boundaries of the Church. The long agitation for a constitution, for a parliament, for the enfranchisement of the lower classes, comes from the recognition that "a man's a man for a' that," a recognition never given save where Christ has taught that all are the children of one Father. So too, though still more indirectly, we may trace to the same source the great efforts made by the government for the elevation of the "masses,"—the system of common schools, the reformation of the courts and forms of justice, and the general recognition that the lower classes have rights which even the government is bound to respect and which wise statesmen will seek to extend. Through the action of the state itself, political and legal theories have been transformed already, and it is too late to discuss the abstract question, which is better, the new or old.

#### A STIMULUS TO PHILANTHROPY.

In other directions the influence of Christian sentiment is very marked. Old men who remember the great earthquakes of forty and fifty years ago, speak of the great contrast between the relief work which followed the shock that wrought such damage in cen-

tral Japan two years ago, and the apathy of former years. In the past the sufferers were left to care for themselves as best they might, but in 1891 there was a great outburst of popular sympathy. Committees of aid were established, volunteer nurses and physicians hastened to the distressed provinces, and every effort was made to relieve the multitudes who were suffering from wounds or from the loss of all their goods. This great effort for the distressed was not only an indirect result of Christianity, but was of direct practical benefit. Christians, Japanese and foreign, were first on the field and most earnest in their efforts. In proportion to its numbers, the foreign community far outdid the Japanese, and it is worthy of note that the Buddhists were moved to tardy action only by the example of Christian benevolence.

But Christianity makes its influence felt not merely on occasions of exceptional suffering, but in the constant, well-directed effort to alleviate every form of distress. It was from Christian lands that the government took its examples when it established hospitals and dispensaries, and the immediate influence of medical missionaries and of Christian physicians not in mission employment, also aided in bringing about this result. Christian missionaries set the example of the gratuitous treatment of the poor, and first sought to bring medical aid to the afflicted "without money and without price." There is yet much opportunity for private beneficence. Without attempting to name all the results of Christianity, there may be mentioned the efforts in behalf of lepers, the schools and asylums for deserted and orphaned children, the industrial schools, training schools, and hospitals, which are maintained by mission funds, and by the private gifts of Japanese and foreign Christians. The Japanese Church more and more recognizes its duty to all who are in want, and seeks, though afar off, to imitate Him who went about doing good. In nothing else does the Church show more clearly the genuine quality of its faith than in its activity for the widest good of humanity. In some small measure it has learned to love others as itself.



## A TEACHER OF RIGHTEOUSNESS.

In many other ways Christianity shows its moral power. Chastity is a virtue of late growth, and limited area. One does not wish to condemn beyond measure, but certainly in the past Japanese ways, words and notions were not as ours. The older missionaries who saw Japan as it emerged from its seclusion of centuries give testimony that may not be repeated in these pages. And even now enough remains to render the accounts of earlier days credible. But on the surface at least there has been a great reformation, and one would be reluctant to believe that it is only on the surface. It is something at least that the social ideal has been raised, and that public sentiment now condemns what once it approved.

The Japanese Christians are aggressive, and on questions of public morals make themselves felt. Already they have carried important questions into the provincial assemblies and even into the Imperial Diet.

## A PURIFIER OF PERSONAL CHARACTER.

In the Christian community the standard of morality is like our own. The Sabbath is in a measure observed, the Christian ideal of marriage is accepted, and minor matters are conformed to the higher law much as with ourselves. Indeed the moral standard of the Church is one of the obstacles to its extension. It is true that there are unworthy members, and doubtless the Church has much to learn and much to do, but there is cause for gratitude that such substantial progress has been made.

Among individuals there have been remarkable reformations. Drunkards have become sober, the profligate have reformed, gamblers have turned to honest industry, and men who were the terror of their neighborhoods, have become respectable members of society. Almost every congregation can show some such triumph of the Gospel's power. We have yet to learn of any other agency so efficient for the reclamation of the lost and vicious. It is, in our age as in Paul's, the "Power of God unto salvation."

## FORWARD TO CHRIST.

The change from the old ethics to the new is inevitable. Even a cursory review of what has been accomplished will convince us that

the change is beneficent. The transition is attended by difficulties and dangers, and there is often a real loss of moral power. Many who are freed from the restrictions of the old do not feel the power of the new. There is danger of a moral interregnum, even of moral anarchy. But the remedy is not to be found by going *back to Confucius*, but only by going *forward to Christ*.

The Rev. Mr. Wilder has been working among the students in Calcutta. He has held many personal interviews with individual students, and had on an average four interviews a day with students during the three months of his stay in Calcutta. Personal religion was the theme of conversation, and it is hoped that much good has been done among that interesting class of inquirers.

Rev. Mr. Sheppard is a Virginian Negro, twenty-seven years old, and a missionary of the Presbyterian Church South in the Kongo state. He is the intellectual and spiritual result of Hampton Institute and Tuscaloosa Seminary. He awakened Southern Presbyterianism to the privilege of service of Africa, and offered himself. He, the son of slaves, locked hands with the son of a white slave-master, and the two men worked together in perfect Christian brotherhood till death ended their fellowship. Honor to them! Let a tear fall for Christ's sake on Lapsley's bier. The comradeship is doubly significant and worthy of reverence because it reveals the path which leads good men of differing views and races into comity and understanding. That is the path of oneness in service to Christ. Lapsley and Sheppard founded the Kongo Mission of the Southern Presbyterians in 1890-91 at Luebo on the Kasai, 700 miles due east of Kongo-mouth. Lapsley entered into rest two years ago. Sheppard was not disobedient to the heavenly vision, but went forward. By the aid of Providence, with sanctified sense he penetrated a district 250 or 300 miles northeast, the Kuba country, which the chief had not allowed white men to enter. Sheppard returns this month, with a wife, and expects to take two Negro missionaries from Tuscaloosa.—*The Interior*.



Concert of Prayer  
For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN INDIA.  
LODIANA MISSION.

LAHORE: the political capital of the Punjab, 1,225 miles northwest of Calcutta; mission station commenced 1849; missionary laborers—Rev. Charles W. Forman, D.D., and Mrs. Forman, Rev. J. C. Rhea Ewing, D.D., and Mrs. Ewing, Rev. J. Harris Orbison, M. D., and Mrs. Orbison, Rev. Henry C. Velte, and Mrs. Velte, Rev. U. S. G. Jones, and Mrs. Jones, Prof. J. G. Gilbertson, and Mrs. Gilbertson, Rev. J. M. McComb, and Mrs. McComb, and Rev. E. D. Martin; *Rev. Isa Charan, Rev. Dharm Das*, one licentiate, two native doctors, and ten native assistants, of whom four are women. *Outstation* at Waga, Miss Clara Thiede, and one native teacher.

FEROZEPUR: 50 miles southwest of Lodiana; occupied as a station 1882; missionary laborers—Rev. F. J. Newton, M. D., and Mrs. Newton, Miss Helen R. Newton, M. D., Rev. Howard Fisher, and Rev. J. N. Hyde; one native minister, and one licentiate.

HOSHYPUR: 45 miles north of Lodiana; mission station commenced 1867; missionary laborers—*Rev. K. C. Chatterjee*, and *Mrs. Chatterjee*, and *Rev. Muhammed Shah*; licentiates, two, native helpers, seven.

JULLUNDUR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced 1846; missionary laborers—Rev. C. B. Newton, D.D., and Mrs. Newton, Miss Caroline C. Downs, and Miss Margaret C. Given; *Rev. Abdullah*; three licentiates, four native helpers, of whom two are women.

LODIANA: near the river Sutlej, 1,100 miles northwest of Calcutta; mission station commenced 1834; missionary laborers—Rev. Edward P. Newton, and Mrs. Newton, Rev. Arthur H. Ewing, and Mrs. Ewing, Rev. Walter J. Clark, and Mrs. Clark, Miss Sarah M. Wherry, Miss Emma Morris, and Miss Emily Forman; *Rev. John B. Dales*; native assistants, fourteen. *Outstation* at Jagraon, *Rev. Ahmad Shah*, and four native assistants; at Khanna, *Rev. Jaimal Singh*, and one native assistant.

AMBALA: 55 miles southeast of Lodiana; mission station commenced 1848; missionary laborers—Rev. Benjamin D. Wyckoff, and Mrs. Wyckoff, Mrs.

Wm. Calderwood, Miss J. R. Carleton, M. D., and Miss Emily Marston, M. D.; one lady assistant; *Rev. Sandar Lal, Rev. Henry Golok Nath, Rev. P. C. Uppal*, and *Rev. Matthias*; five licentiates, sixteen native assistants. At a station in the plains, in the cold season, and at Ani, in the hills, in the hot season, Rev. Marcus M. Carleton, and Mrs. Carleton (Post-office Ambala Cantonments); one licentiate, and one helper. *Outstations* at Jagadri, Ruppur, and Morinda.

SABATHU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station commenced 1836; missionary laborers—M. B. Carleton, M. D., and Mrs. Carleton; *Rev. T. W. J. Wylie*; one native teacher, and one Bible-reader.

DEHRA: 47 miles east of Saharanpur; mission station commenced 1853; missionary laborers—Rev. Reese Thackwell, and Mrs. Thackwell, Rev. W. J. P. Morrison, and Mrs. Morrison, Rev. J. F. Ullman, Miss Harriet A. Savage, Miss Elma Donaldson, Mrs. E. H. Braddock, and Mrs. Abbie M. Stebbins; two native ministers; three lady assistants in teaching and zenana work; thirteen native teachers, etc., of whom six are Bible-women.

WOODSTOCK: in Landour, 15 miles eastward from Dehra; school begun 1874; missionary laborers—Miss Clara C. Giddings, Miss Mary E. Bailey, Miss Susan A. Hutchison, Miss Clara E. Hutchison, and Miss Margaret C. Davis.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced 1836; missionary laborers—Rev. Alexander P. Kelso, and Mrs. Kelso, Rev. R. Morrison, and Mrs. Morrison, Rev. C. W. Forman, and Mrs. Forman, Miss Jessie Dunlap, and Miss Agnes L. Orbison; *Rev. John A. Liddle*; three licentiates, and twelve native assistants, of whom six are women.

*In this country:* Rev. R. Thackwell, and Mrs. Thackwell, Rev. H. C. Velte, and Mrs. Velte, Rev. Howard Fisher, and Miss S. A. Hutchison.

FARRUKHABAD MISSION.

FATEHGARH-FARRUKHABAD: the former the civil station, and the latter the native city, 733 miles northwest of Calcutta; mission begun 1844; missionary laborers—Rev. C. A. Rodney Janvier, and Mrs. Janvier, Rev. John N. Forman, and Mrs. Forman, Rev. Henry Forman, and Mrs. Forman, Miss Mary P. Forman, and Rev. C. C. Meek; *Rev. Mohan Lal*; twenty-three native assistants, of whom nine are women.

FATEHPUR: 70 miles northwest of Allahabad; station begun 1853; missionary laborers—one native licentiate and two native helpers.

MYNPURIE; 40 miles west of Fatehgarh; mission station commenced 1843; missionary laborers—Rev. Thomas Tracy, and Mrs. Tracy, Rev. H. M. Andrews, and Mrs. Andrews; one lady teacher; twenty-three native helpers, of whom ten are women.

IN THE DISTRICT OF ETAH: three native Christian helpers.

**ETAWAH:** on the Jumna, 50 miles southwest of Mynpurie; mission station commenced 1863; missionary laborers—Rev. John S. Woodside, and Mrs. Woodside; one native licentiate, and nine native assistants. Miss Christine Belz, teacher and zenana visitor.

**GWALIOR:** capital of a native state; mission station commenced 1874; missionary laborers—Mrs. Joseph Warren; *Rev. Sukh Pal.*

**JHANSI:** 250 miles west of Allahabad; population, 52,000; occupied as a mission station 1886; missionary laborers—Rev. James F. Holcomb, and Mrs. Holcomb, Rev. Hervey D. Griswold, and Mrs. Griswold; two lady assistants; *Rev. Nabi Baksh*; one licentiate; five native assistants, of whom four are women.

**ALLAHABAD:** at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission station commenced 1836; missionary laborers—Rev. J. J. Lucas, D.D., and Mrs. Lucas, Rev. S. H. Kellogg, D.D., and Mrs. Kellogg, Rev. James M. Alexander, and Mrs. Alexander, Rev. W. F. Johnson, D.D., Miss Mary E. Johnson, Mrs. John Newton, Jr., Miss Mary L. Symes, Miss Jennie L. Colman, Miss Margaret J. Morrow, and Miss Emma Templin, M. D.; one Christian female teacher and zenana visitor; *Rev. John S. Caleb, and Rev. Isaac Fieldbrave*; three native licentiates, thirteen native assistants, of whom six are women.

*In this country:* Mrs. John Newton, Jr.

#### WESTERN INDIA MISSION.

**KOLHAPUR:** 200 miles southeast of Bombay; 45,000 inhabitants; mission station commenced 1853; taken under care of the Board 1870; missionary laborers—Rev. James M. Goheen, and Mrs. Goheen, Rev. J. M. Irwin, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Esther Patton, and Miss Rachel Irwin.

**PANHALA:** 14 miles north of Kolhapur; mission station commenced 1877; missionary laborers—Rev. George H. Ferris, and Mrs. Ferris.

**SANGLI:** 30 miles east of Kolhapur; mission station begun 1884; missionary laborers—Rev. J. P. Graham, and Mrs. Graham, Miss Jennie Sherman, and Miss A. A. Brown.

**RATNAGIRI:** 70 miles northwest of Kolhapur; mission station commenced 1873; missionary laborers—Rev. L. B. Tedford, and Mrs. Tedford, Rev. W. H. Hannum, and Mrs. Hannum, Miss E. T. Minor, and Miss Amanda Jefferson.

**MIRAJ:** the center of the medical work; missionary laborers—W. J. Wanless, M. D., and Mrs. Wanless, Miss S. A. Winter, M. D., and Rev. G. H. Simonson.

Rev. R. P. Wilder and Mrs. Wilder: Mr. Wilder is for the present engaged in evangelistic work among the colleges of Western India.

*In this country:* Rev. Galen W. Seiler, and Mrs. Seiler, Mrs. L. B. Tedford, and Mrs. J. P. Graham.

The latest published statistics of our India Missions are for the year 1892, and are as follows: Received that year upon confession of faith, in the Lodian Mission, 263, in the Farrukhabad Mission, 65, in the Western India (formerly Kolhapur) Mission, 40, making a total of 368 additions to the Church in all our India Missions.

The total statistics of our three India Missions, for 1892, are as follows: Ordained American missionaries, 40; lady missionaries, 68; lay missionaries, 4; total of foreign laborers, 112; ordained native ministers, 26; native licentiates, 32; other native teachers and helpers, 206; total of native assistants, 264; number of churches, 25; communicants, 1,572; added during the year, 368; number of schools, 160; total of pupils, 7,763; pupils in Sabbath-schools, 4,871; students for the ministry, 20; zenana pupils, 456; contributions, \$2,307.

The published statistics of the recent Bombay Conference in 1893; covering the entire evangelical mission work of all societies in India in the year 1890, are as follows: Foreign and Eurasian ordained missionaries, 857; foreign and Eurasian lay preachers, 118; foreign and Eurasian teachers, 75; lady missionaries, 711; total of foreign and Eurasian agents, 1,761; ordained native preachers, 797; native lay preachers, 3,491; native female evangelists, 3,278; total of native agents, 7,566; total of foreign and native missionary laborers, 9,327; congregations, 4,863; communicants, 182,722; evangelical native Christians, 559,661; zenanas visited, 40,513; zenana pupils, 32,659; theological and training schools, 81; pupils in the same, 1,584; mission schools of all societies, 6,737; pupils in the same, 238,171; foreign medical missionaries, 97; native medical missionaries, 168; hospitals and dispensaries, 166.

Valuable articles, by Dr. George F. Pentecost, of London, on "The Success of Missions in India," will be found in the February and March issues of **THE CHURCH AT HOME AND ABROAD** for the current year.

The educational work in our India missions is extensive and important. We have a college at Lahore, with 244 pupils, a theological seminary at Saharanpur, with 22 students, and high schools both for boys and girls at many of our stations, prominent among which may be named: The Christian boys' high-school at Lodian, with 86 pupils, the high-school for boys at Ambala, with 413 pupils, the high-school for boys at Saharanpur, with 170 pupils, and at Dehra of 350 pupils, the Christian girls' school at Dehra, with 70 pupils, the high-school for boys at Mynpurie, with 106 pupils, the Jumna high-school for boys at Allahabad, with 260 pupils, and the Jumna girls' high-school also at Allahabad, with 60 pupils. In these schools the aim is to impart Christian instruction as well as to give a thorough

education. The work has been fruitful in spiritual results, as many of the pupils in these schools have professed their faith in Christ. In some of them Christian Endeavor Societies have been organized. The new building for the Industrial School at Sangli has been completed, and the school is now opened.

Zenana work has been conducted at Jullundur station by Miss Given and Miss Downs, who have had under their care during the year 48 zenanas, in 36 of which they have made frequent visits to 55 regular pupils. This work is also carried on at Saharanpur station by Miss Orbison and Miss Dunlap, who have given instruction in 73 zenanas, and at Dehra station under the care of Mrs. W. J. P. Morrison, where 176 pupils have been instructed, and at Fatehgarh station under the care of Miss Blunt, who has had 30 scholars, and also at Etawah station, where native assistants have been laboring, under the direction of Miss Belz, with 260 pupils. In Jhansi station Miss Peel has had 54 pupils, and in Allahabad station Mrs. Alexander reports that 61 zenanas were regularly visited. The same work has been carried on in Kolhapur by native Bible readers, under the direction of Mrs. Goheen. It will be seen from the above that our missionary ladies in India are giving careful attention to this new and hopeful phase of Christian labor.

Medical work has been conducted at Lahore under the charge of Dr. Isa Das and Dr. Phoebe Isa Das, two efficient natives having charge respectively of a dispensary for men and women. The attendance of patients at the dispensary for men was 22,250, and at the dispensary for women, 19,209. A small mission hospital and dispensary is also located at Ferozepore, under the care of Dr. F. J. Newton. The patients treated were 5,366, coming from 184 villages in the surrounding district. At Ambala station, under the care of Dr. Jessica B. Carleton and Dr. Emily G. Marston, 14,500 patients have been treated at the dispensary. Under the care of Dr. Carleton is a leper asylum. At Sabathu station Dr. M. B. Carleton is located, and has charge of a leper asylum, with 108 inmates. At Allahabad there is also a dispensary which has been under the care of Dr. Emma Templin, assisted by Miss M. L. Symes, where 11,304 patients have been treated. At Miraj, in the Western India Mission, a new and promising work under Dr. Wanless has been carried on. A children's hospital has been completed, a picture of which will be found in the January number for 1894, page 18. The dispensary is also in use, and the main hospital is approaching completion. This hospital plant has been the gift of John H. Converse, Esq., of Philadelphia, who generously contributed \$12,000 for the medical work at Miraj. Miss S. A. Winter, M. D., has recently joined the workers at Miraj. Dr. Wanless reports 7,127 patients in attendance at his dispensary during the year. It will be seen from the above figures that a large medical work is

going on in our India Missions. The total of patients reported amounts to 69,864. In these hospitals and dispensaries religious instruction is given, and it is the aim of this department of missionary labor to reach the soul with spiritual healing, as well as to minister to the suffering body.

The work of Bible translation has been carried on by Rev. S. H. Kellogg, D.D., who is engaged in the revision of the Old Testament in Hindi. Some account of his work will be found in *THE CHURCH AT HOME AND ABROAD* for January 1894, page 22. Rev. Edward P. Newton, at Lodiana, has also been engaged in the revision of the New Testament in Punjabi. Rev. W. F. Johnson, D.D., of Allahabad, has also devoted considerable time to literary work in the translation of Bible stories, and the preparation of tracts and books. He has also, in connection with Mr. Fieldbrave, edited a religious paper in Hindi.

A new movement has been organized under the leadership of Miss Annie R. Taylor, whose recent journey of exploration into Thibet has marked her as a brave and intrepid character. It is to be called the Thibetan Pioneer Mission, and its way of approach is to be from India. Miss Taylor, with whom are associated Mr. and Mrs. Ewan Mackenzie, has organized a mission composed of ten men. It is the plan to do some of the rougher pioneer work before women are invited to participate. The headquarters will be at Darjeeling, in the Himalayas, near the frontier of Thibet, and not many days' journey from the sacred capital L'hasa. The plans of the mission are strictly evangelistic. The mission is to be supported by free-will offerings. A farewell meeting to a band of pioneers, numbering in all twelve, was held February 16 in Exeter Hall, London. The work is to be modeled after the China Inland Mission, which has been so successful in China. An advanced guard of Christian workers from the Moravians have been hovering upon the borders of Thibet for some years, and will now be joined by Miss Taylor's contingent. That Gospel which has been sent for the pulling down of strongholds will soon find its way into what has been named "The Sullen Land."

Mr. P. C. Mozoomdar, of India, who recently participated in the Parliament of Religions as a representative of the Brahmo Somaj, is to be supported by some enthusiastic admirers in this country as a missionary in India. The spirit of the mission is to be theistic rather than evangelical. Mr. Mozoomdar has much to say in admiration of Christ, but has no sympathy with the evangelical doctrines concerning his incarnation and atonement. The Brahmo Somaj is but a poor and colorless substitute for Christianity. Mr. Mozoomdar has had to invent an Oriental Christ of his own, in spite of himself, but rails bitterly at evangelical doctrine and what he considers the illiberal teachings of our missionaries.



He himself, and thousands of his fellow countrymen have reaped the benefits of Christian missions, but he makes the most amazing statements as to the insignificant results of these missions in India. We are sorry for these proud Hindus who use their culture in a hopeless struggle to hinder the progress of the Gospel in India. The best advice we can give them is to bow down in humble adoration before the Saviour, and become the followers of our incarnate Lord.

The Opium Commission appointed by the British Parliament for investigating the state of the traffic in India, is pursuing its investigations. It is doubtful, however, whether the truth will be fully brought out. The evidence will be largely drawn from official sources. It is almost the unanimous opinion of all missionaries in India that the opium trade is a moral curse. It is, on the other hand, the almost unanimous opinion in government circles that the moral injury produced by the drug is greatly exaggerated. The question as to whether the moral and spiritual effects are sufficiently evil to justify its suppression is one upon which a Parliamentary Commission could hardly be expected to pronounce a judgment in favor of morals rather than trade.

High up among the Himalayas, 7,000 feet above the sea level, is Woodstock School, an illustration of which is given upon opposite page. It was established in 1874, primarily as a school for the education of the children of missionaries. Its scope, however, has been expanded until it is now a high-class educational institution, not alone for the children of missionaries, but for European, Eurasian, and some native Christian girls. The Eurasians (a name in India for the children of mixed European and Indian parentage) form the largest body of pupils. The school has prospered wonderfully, and has proved itself a most useful agency for the classes named. It has been conducted by earnest and accomplished ladies, and its religious impression has been marked. It is a blessing to-day to many homes in India where its graduates are scattered. The school was for fifteen years under the direction of Mrs. J. L. Scott, whose death in 1892 was a great loss to Christian education in India. The school is referred to in the *Annual Reports* of our Board, and in *Woman's Work for Woman*, April, 1892, will be found an interesting account of his visit to Woodstock by Dr. Gillespie. The school, according to the latest report, had 106 pupils in attendance, 89 of whom were boarders. It is under the care of the Lodiana Mission and is supervised by a Board of Directors appointed by the Mission. The beautiful building presented to our India Mission by Christian ladies in America, is grandly located in the midst of the splendid scenery of the Himalayas. The climate is healthful and salubrious, and Woodstock School may be regarded as one of the most interesting and striking features of Christian missionary effort in India.

Another illustration in the present number represents the pupils of the Jumna Christian Girls' High School at Allahabad. The pupils in this school are all the daughters of Christian parents, so they may be looked upon as the second or third generation in the growth of our work. The school is situated on the banks of the Jumna river at Allahabad, in a large open compound, with every advantage of healthfulness and seclusion. Every girl in the picture is the daughter of a native Christian. There were 60 pupils in attendance during the last year. The Principal, Mrs. John Newton, Jr., has recently returned to the United States for a season of rest in this country. During her absence Miss M. J. Morrow and Miss J. L. Colman have charge of the institution. It is one of the most useful schools in India.

The church building, an illustration of which appears upon another page, is the Jumna Church at Allahabad. It has been ministered to during the year by Dr. M. F. Johnson and Rev. Mr. Fieldbrave.

[This unoccupied space appears unexpectedly in our final revision of the page-proofs, showing that we measured inaccurately in our make-up for the printer. We give it to the following beautiful story which we find in the *Christian Alliance and Missionary Weekly*, copied from "one of the recent monthlies."—Ed.]

The greatest of modern violinists had an old school-days' friend named Ericsson, the famous inventor. He tried again and again to get him to one of his concerts, but the practical man told him he had no time for such rubbish. At last, one day he came to his shop with his broken violin to get it mended. This was all right, and the foolish fiddle was duly repaired. The violinist asked permission to test it. The strings were attached and he began. Soon all the workmen were standing and listening, then the hard business man began to soften as those unearthly melodies fell on his ear; the tears fell fast, and a light that had not been seen before was in his countenance. At length the player bowed and apologized for forgetting that he detested music, and the answer came quickly from his lips, "No, Bull, go on all day. I never knew what was lacking in my life before."

So the picture of Jesus awakens all our sense of need, and to the hungry heart it needs no introduction and evidence. As water satisfies the thirsty, so the heart cries of Him: "Lo, this is our God; we have waited for Him, and He will save us."



## THE PROSPECTS OF THE CONVERSION OF INDIA.\*

BY GEORGE SMITH, LL. D.

The prospects of the conversion of India are brighter than the faith and the obedience of the Church. Men who landed in India, as the writer did, forty years ago, and have watched the divine drama unroll its scenes, till the present hour; men like the great pioneers of the century, of whom Caldwell was the last, may record this as their least hopeful testimony: "To be almost a convert is the highest point many well-disposed Hindus have reached at present. They are timidly waiting for a general movement which they will be able to join without personal risk; but the time may come any day when masses of them will become not only almost, but altogether followers of Christ." Yet, looking up and abroad from the circumstances of the hour to the wide contrasts of a period of forty years, we have authoritatively stated results which make this seem rather the testimony of pessimism. We who began our Indian career in 1858, who witnessed the Mutiny of 1857, took part in the reorganization of the administration in 1858-1861, and rejoiced in the increase at that time of missionary efforts, would have pronounced it incredible that, ten years before the end of the nineteenth century, there would be more Christians than Sikhs in India, and that the increase of native Christians in the martial races of the Punjab, Mohammedan and Hindu, would be three hundred per cent. every decade.

We can better record some signs of the present transitions of the peoples of India from the power of darkness into the kingdom of the Son of God's love, through repentance and the forgiveness of sins.

The aboriginal or pre-Aryan peoples of India entered in the census of 1891 as "Ani-

mistic," and numbering nine and a quarter millions, were returned by a more correct classification twenty years before as seventeen and a half millions, exclusive of those in Madras and the Feudatory States. Allowing for these, and adding the casteless tribes and those semi-Hinduised, one-fifth of the whole population, or fifty millions, from the Chooras of North Punjab to the Pariahs of South India, are in the same position for rapidly receiving Christianity as the Kafirs and Negroes of Africa and the islands. It is among these chiefly that Christianity has, all along, won its numerical successes. Till Carey and Duff began the slow sapping and mining processes among the now two hundred millions of the Brahminical and Mussulman cults, these only were evangelized. In the last forty years they have been instructed, organized, and consolidated with a care unknown in the parishes of Christendom. The result is seen in South India, in the Telugu country, in Chota Nagpore, in Santalia, and in the more recent labors of the Established Church of Scotland and the Church Missionary Society in the Punjab districts of Sialkot and Goojrat. This is a marvellous table of the results of evangelical Christianity in forty years, not to be equalled by any period of Church history:

### FORTY YEARS' PROGRESS OF EVANGELICAL CHRISTIANITY IN INDIA.

	1851	1861	1871	1881	1890
Foreign Ordained Agt's.	339	479	498	586	957
Native " "	31	97	235	461	797
Foreign and Eurasian Lay Preachers,.....				72	118
Native Lay Preachers,	493	1,366	1,985	2,488	3,491
Native Christians,	91,092	138,731	224,258	417,372	559,661
Native Communicants,	14,661	24,976	52,816	112,325	182,722

Where the missionary is weak in his enthusiasm and toil, or where, in yielding to the pressure of his Church, he snatches at wholesale baptisms, falling into the snare of the Jesuits without their sacramentarian excuse, he then suffers from inability to instruct the baptized, and schism and apostasy are the consequence. But all over India the aboriginal and the casteless, the down-trodden and the famine-stricken, the serf and the poor, are pressing into the Church by families and villages, till the Church fails to do its duty to the inquirers on the one hand and to the new disciples on the other. If the

\*The Graves Lectures upon Missions, at the Theological Seminary of the Reformed (Dutch) Church at New Brunswick, N. J., were delivered this year early in October, by Dr. George Smith, Secretary of the Free Church of Scotland's Committee on Foreign Missions, and author of the admirable Missionary Biographies of Carey, Martyn, Duff, and Wilson. The Lectures were able and comprehensive, and present a valuable and concise compendium of the history of missions in India, with special reference to the progress made in recent years. They will soon be published by The Fleming H. Revell Company, and we are permitted to make some extracts from advanced sheets. We have compiled the accompanying article on "The Prospects of the Conversion of India," from the last lecture of the course.



methods of the Reformed were those of the Sacramentarian, or if the Reformed Church doubled its missionary staff at once, the next decennial report would show a four-fold increase.

The hundred and fifty millions of caste Hindus still present to Christendom an unbroken front, or very little broken apparently. But that it is disintegrating under the combined influence of Western civilization and Christian truth its own leaders allow, and their methods of meeting the assault confess. Eclectic, elastic, willing to absorb every belief and cult that will tolerate its social system, Brahmanism presents a greater difficulty than classical Paganism, if only because of caste. But the caste principle itself is so weakened, that an educated Hindu may now be anything, do anything, believe anything, and go anywhere, if only he remains nominally within the fold. Formerly Brahmans could not so far resist the influence of the Spirit of God, under Christian teaching, as to remain in Hinduism, because the system rejected them with indignation; now it tempts them by concessions.

The deistical Brahmo Somaj, which has passed through many stages of development since the writer's friend, Keshub Chunder Sen, reached his nearest point to Christ, in 1868, and is now represented by the thoughtful Protap Chunder Mozoomdar, consists of only three thousand four hundred members. But it has kept, and it keeps far more back from the profession of faith in Christ than it helps out of idolatry. The later Arya Somaj, which admits all castes to the new caste created by its Brahman founder, Dayanand Saraswati, as Sikhism did, takes its forty thousand members back to the Vedas. Dr. John Robson, whose book is the wisest brief exposition of *Hinduism and its Relations to Christianity*, on going back to Rajpootana after an absence of twenty years, pronounces the Arya Somaj one of the most redoubtable antagonists of Christianity, but "it is one of the most powerful disintegrations of old Hinduism, and may thus do a work in clearing the way for Christianity."

Under the pressure and example of vernacular-preaching missionaries Hinduism

seems to have entered on new methods of self defence. A universal Hindu conference—*Bharat Dharma Mahamandal*—was lately held at Benares, including many Hindu ladies of high family. A select committee of pundits brought up a report on "the deterioration of the Hindu religion." To an immense crowd at each of the four corners of a great pavilion four pundits read a copy of the report, after which a salute of one hundred *sankha*, or blasts from the conch shell, were given. The practical conclusions of the report were that the pundits appointed a day of united prayer, and recommended the employment of evangelists, the circulation of their religious tracts and scriptures, and the establishment of Hindu mission schools. So the Brahmanical revival goes on after a half-hearted fashion, for while caste has a side hostile to all reform from without, it disintegrates from within, and prevents the formation of a united front against the enlightened assailant.

The ablest and most eloquent of all the Brahman converts of the Free Church of Scotland is a distinguished pleader, Kali Churn Banerji, LL.B. His own opinion and his report of the prevailing Hindu view of the advance of Christianity were recently stated in the following address to the Calcutta Missionary Conference:

#### ORGANIZED OPPOSITION TO CHRISTIANITY IN INDIA.

The opposers of Christianity no longer attack Christianity, but set themselves to show that Christians are not worthy the confidence of the Hindu people. The enemy are attempting to spread abroad the following ideas: 1. With the exception of the zenana workers, the missionaries are exercising no influence in the country, and are not worth noticing. 2. Missionaries are not the opponents of the national faith, but the opponents of national institutions, enemies to Indian patriotism. 3. The general influence of missions upon the life and customs of the people are not helpful, but injurious to the country. Besides this, numbers of the Hindus systematically attempt to co-ordinate Hinduism with Christianity, and do all they can to entice missionaries and Christians to admit by word or deed that Christianity and Hinduism are each systems of religion of high authority and excel-

lence. This is done by copying the methods of the Christian propaganda, preaching, publishing tracts, etc., etc. These forms of opposition to Christianity, so far as they go, are very encouraging to Christians, and indicate that they have the whole matter in their own hands. And if the non-Christians have nothing more serious to present in opposition, all that is needed is for the missionaries to be true to their colors and India will be theirs.

If there is a New Hinduism there is also the beginning of a New Islam under the influence of the Christian propaganda and Western rule. In British India alone Mohammedans, now fifty-eight millions in number, are constrained to learn toleration. Under the "neutral" rule of Great Britain, as they term it, the later generation of Islam are becoming rationalists, like the Mutazala sect of freethinkers, that thus they may justify reforms such as will bring their children abreast of the progress which is changing all around them. They hold that the Shariat Law of Islam is common law which must advance with new conditions. They teach that the Koran has only a temporary authority on moral questions. On the one hand, the more thoughtful of the old school are represented by Nawab Mushin-ul-Mulk, of Haidarabad, who exclaims, "To me it seems that as a nation and a religion we are dying out . . . . Unless a miracle of reform occurs we Mohammedans are doomed to extinction, and we shall have deserved our fate. For God's sake, let the reform take place before it is too late." On the other, Syed Amir Ali Sahib, a judge of the High Court in Calcutta, who represents the young men influenced by English culture, but hostile to Christian influence, wrote his book *The Spirit of Islam* to assist "the Moslems of India to achieve intellectual and moral regeneration under the auspices of the great European Power that now holds their destinies in its hands." That apologist for the Mohammedanism of the Koran, who tries to explain away its sanctions of polygamy and concubinage, the "disgusting ordeal" of the temporary husband (Sura II. 230), and slavery, and only substitutes an imaginary Islam of his own, congratulates his co-reformers "that the movement set on foot is con-

ducted under a neutral government." Christians must wish them well.

Meanwhile Christianity has won greater triumphs from Islam in India than even experts had believed. The Rev. Maulvi Imad-ud-din, D.D., a lineal descendant of the famous Mohammedan saint, Qutub Jamal, who again is a descendant of the ancient royal house of Persia, was invited to attend the "World's Parliament of Religions" at Chicago, and to read a paper. He declined the invitation to attend, but sent a paper, written by himself in Urdu, and translated into English by Dr. Henry Martyn Clark. His subject is, "Christian Efforts amongst Indian Mohammedans; being an Account of the Effects of the Teaching of the Bible amongst the Mohammedans of India, together with a Consideration of the Question how many of them have become Christians, and why." The writer and the paper are alike remarkable. He mentions the principal converts from Islam since Abdul Masih, who copied Henry Martyn's Persian New Testament in 1810, and was ordained by Bishop Heber. He gives the names, with brief biographies, of no fewer than 117 men of position and influence, of whom 62 became clergy and leading men in several of the India missions, and 57 are gentlemen occupying various positions, official and professional.

The supernatural power of Christianity, and the secondary influence of Western science and literature, have thus been allowed, for the first time in the history of Asia, fairly to take their place side by side with all the agencies of the Hindu, the Mohammedan, and the aboriginal religious and social systems.

The result is a revolution, silent, subtle, and far-reaching, which works in each successive generation with increasing force. Gradually the Hindus themselves, and still more a few of their leaders, are becoming conscious of a force and a pressure which is transforming their society, if not themselves, and which they can only blindly resist. Now it is the physical signs or instruments of the revolution which the mob attack; now it is the spiritual force behind the whole British influence which their leaders recognize with a sort of despair. ( The first of these forms of

discontent was lately seen in a riot of profound significance which attracted no attention in this country. Into the filthiest and most superstitious city of India, Benares, water-works were being introduced. The Brahmans had long boasted that the sacred Ganges would never suffer the indignity of being bridged, and yet two bridges far above the city had been thrown across it. At last the great Benares bridge itself spanned the mighty river, the Dufferin bridge, and then came the water-works. The Hindu mob rushed at water-pipes, steam engines, telegraph wires, and railway stations, and would have attempted to destroy even the bridge but for the interference of the troops. They attacked the house of the most enlightened of their own religion, the Raja Shiva Prosad, C. I. E., considering him a traitor to his faith and city.

#### A SILENT REVOLUTION.

The working of this silent revolution may be traced in the position of the native Christians. The increase of the native Christians in numbers, and the positions which they are fast winning for themselves in every walk of life, and especially in Government service, are alarming the Brahmans.

In South India alone there were 44,225 native Christians at school and college, or 61 per cent. of boys and 28 per cent. of girls of a school-going age, while the percentage of the Presidency as a whole is twenty-three of boys and three of girls. The native Christians are only a fortieth of the population as yet, but more than 8 per cent. of the students attending college and of the graduates of the university are native Christians. The political bearing of this, from the Government's point of view, is evident. Christians are loyal, and not passively but actively so. The next generation of ruling men in India will have a supply of highly loyal and trained native Christians from which to draw for the ordinary ranks of the local services, as well as for help in any crisis which may come upon the Empire. Even *The Hindu* newspaper acknowledges that this community "in politics, industry, and the domestic and civil virtues, has special advantages enabling it to set an example to the Hindus."

## WORK IN THE PUNJAB.

REV. J. C. R. EWING, D.D., LAHORE.

That our beloved Church should be doing more than it is doing for Christ in India is the definite conviction of her representatives here. The magnitude of the task undertaken is fairly appalling, and we are constrained to the opinion that with all our effort we are only, as it were, touching here and there the surface of things,—not adequately conveying to the millions about us the message of salvation through the Lord Jesus Christ. And yet there is a bright and encouraging side. Tokens of divine approval are seen everywhere. Men and women have been added to the Church in greater numbers during the past twelve months than ever before. Effort along all the usual lines of missionary endeavor has been put forth during the past year with vigor and hopefulness. Within the territory occupied by the Lodi-ana Mission our Church has a work of a most varied character, and one out of which we confidently expect great and permanent results to arise; indeed these results are by no means all in the future, for we have many of them now before us. There are many ways by which the evangelization of a people may be accomplished. The great end of all missionary effort is to be attained through a variety of agencies and means. In a population like that of the Punjab, with its three prominent non-Christian religions, and the exceeding diversity of social, intellectual and moral attainment which characterizes its population, it is essential that in all attempts to bring the Gospel to bear upon the people, as a whole, there should be great variety in our methods of approaching them. All such methods are, however, but a variety of ways of doing *one thing*, that is, preaching the Gospel of the Son of God to the people.

#### I. PREACHING IN THE COUNTRY VILLAGES AND IN THE MARKET PLACES OF THE CITIES.

This form of work occupies a very large portion of the time of many of our missionaries; indeed some are devoting their entire strength to it. The preacher in his visit to the village or bazaar finds his audience composed of Hindus, Mussulmans, Sikhs and Chuhras;

## JUMNA GIRLS' HIGH SCHOOL, ALLAHABAD, INDIA.

the last mentioned element being in these days the one most ready to accept as true the message the speaker brings. These *Chuhras* are the very lowly ones of the land,—outcasts, the scavengers and the virtual slaves of the better born. The movement among this class is wide-spread, extending all over India, and the great number of baptisms from amongst them is the most noteworthy feature of the work in this country during the past five years. In the Lahore, Lodiana, Hoshiarpur and Ambala districts an extensive work is in progress amongst them and several hundred have recently been baptized. Hundreds more might have been baptized, and the dear people at home who contribute to and pray for this work would have been filled with joy and thankfulness greater than that which they now experience, but our policy which aims at securing only substantial results, insists upon reasonable evidence of genuine conversion as preliminary to baptism. We are perfectly convinced that our

Presbyterian Church would not have us in the slightest degree yield to the demand for visible "fruit" by admitting to the Church men and women destitute of all knowledge of themselves as sinners or of Christ as holy, upon the mere hope of "getting them converted afterward." All missionaries do not so strenuously insist upon a state of reasonable preparedness for baptism. Will our friends at home bear in mind the existence of this very marked difference in practice, when they are tempted to criticize comparative returns? Beyond all doubt the Church has, in this direction, a sphere full of the brightest promise, and the brethren here are carefully planning and zealously working for the ingathering of a genuine harvest.

## II. PREACHING IN CONNECTION WITH HEALING.

In Saharanpur, Amballa, Ferozepore, Sahathu and Lahore, medical work is opening the way to the hearts of the people. Thousands of men, women and children, while obtaining relief from physical pain, are hearing

of Christ, the healer of souls. Our doctors regard their medical and surgical skill but as a means to the great end of presenting the truth to those whose hearts have been softened and made ready through relief given from physical suffering.

### III. PREACHING IN CONNECTION WITH SECULAR TEACHING.

Schools into which are gathered non-Christian boys and girls are conducted in all, save two, of our districts. In Lahore there is the College where by far the greater number of students are Hindus, Mohammedans and Sikhs; though the proportion of Christian students has increased with most encouraging rapidity within the past three years.

The girls, boys and men in these institutions have the Gospel preached unto them every day. Some of the brightest evidences of God's power to work upon the heart, which we have ever known, have been witnessed in connection with this form of work.

### IV. PREACHING IN CHRISTIAN CHURCHES AND IN SCHOOLS ESTABLISHED FOR THE TRAINING OF CHRISTIAN CHILDREN AND YOUTH.

Of regularly organized churches, within the bounds of the Lodian Mission there are thirteen, and steps for the organization of two or three more within the Lahore Presbytery are being taken. In some of these churches the pastoral work is in the hands of Indian brethren, while in others, foreign missionaries take part in the work and responsibility connected with the care of the people. Schools are maintained for the training of Christian children and youth; and in this direction the most earnest effort is being made for the upbuilding of Christian character and the equipment of those who shall, we trust, be called forth as missionaries to their countrymen.

The Theological Seminary at Saharanpur is training a native ministry and helping to supply the great need for more preachers to carry the Gospel to the outlying districts.

## V. PREACHING BY MEANS OF THE PRINTED PAGE.

Many thousands of copies of Scripture portions, tracts and books in the vernacular are sold each year and are entering the homes of the people. Large monthly editions of vernacular tracts are distributed free of charge. During the past year six eight-page tracts specially written for educated non-Christians have gone forth from Lahore. So great was the demand for these that editions of ten thousand of each were exhausted.

The outlook is, upon the whole, cheering. In spite of certain adverse influences the conditions under which we labor are manifestly becoming more and more favorable to the spread of Christian truth. A certain spirit of antagonism toward all that is Western is undoubtedly growing amongst certain classes, and this operates as a hindrance to the acceptance of what is regarded as a Western Bible. Anti-Christian literature is widely read, and many are made to believe that England and America are beginning to find Christianity an unsatisfying faith. Modern societies, such as the Brahmo, Arya and Deva Dharm Somajes have made their own very much of the moral teaching of the Bible. Some have in fact adopted practically all of it except the recognition of Jesus Christ as God's Son and man's only Saviour. Some of these people are quite unaware that that which attracts them in these modern faiths is almost exclusively that which the Bible has given; others know

perfectly well whence it comes, but are not honest enough to make the (to them) humiliating acknowledgement. This element of truth which these reformed phases of Hinduism are seen to possess acts for the present as a distinct deterrent force to Christianity, affording as it does a temporary resting place to many in the general advance toward the full light of the gospel of Christ.

The irreligious lives of many Europeans is another very serious obstacle. The subject is a somewhat delicate one, but one that calls for plainness of speech. There are many noble exceptions, and the missionaries thank God for the sympathy and help of those Europeans whose influence is given, as far as may be, to the promotion of Christian work in India; yet the fact remains that the most common objection urged in our hearing against Christianity is the lives of those who are supposed by the masses to be the followers of its Founder.

That the Word prevails at all in the larger cities is a conspicuous evidence of its power. In a great street frequented by the worst class of people from the west, the preacher stands to give forth the message of the purifying power of Christ. This is hard and very depressing, and yet, notwithstanding all, he must be a blind man who fails to recognize on every hand in India the first fruits and infallible signs of the harvest which has begun.

The question whether success in missionary work can only be expected where beginnings are made with the young, has some light thrown upon it by the following passage from a letter from the Rev. J. A. Leyenberger, in which the ages of the different converts whom he has baptized during his missionary work in North China are given. This certainly affords great hope for those who put forth effort on behalf of adults and even of the aged. It ought to be said that this letter was written only in answer to certain questions which had been put to him along certain lines, and that he had no idea that he was writing for the public. His modesty would doubtless have withheld the statement; yet it seems that so valuable a piece of in-

formation should be given for the encouragement of missionaries in all fields:

Many of those who are received into the Church are well advanced in years. Since my first arrival in China I have baptized 940 persons. Of 460 of these persons I have a complete record, including their ages, when baptized; 46 of them were between the ages of 50 and 60; 38 between the ages of 60 and 70; 25 between the ages of 70 and 80; and 2 were over 80 years old. Thus there were 111 persons over 50 years of age. About the same proportion would exist among those received by other missionaries. These persons, who are thus advanced in years, must in the natural course of events, soon pass over to the other side. I would emphasize this as one of the reasons why our Church roll seems to increase so slowly."



# HOME MISSIONS.

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## BOHEMIAN MINISTERS OF THE PRESBYTERIAN CHURCH IN CONFERENCE AT RACINE, WIS., SEPTEMBER, 1898.

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Religious revivals have been reported from all parts of the country. We have not noted the results reported from all our fields but the few which follow are indicative of the depth and extent of the Spirit's work among our Home Mission churches. The numbers reported have been received in the communion of our churches. In every case the number of converts is greater.

Medicine Lodge, Kansas, 11; Light Street Church, Baltimore, Md., 27; Bohemian, Cedar Rapids, 14; Fort Bragg, Cal., 8; Oneida, S. D., 40; Newberg and Monarga, W. Va., 15; West Bend, Iowa, 27; Redman, 4; Grassy Cove, Tenn., 15; Redding, Cal., 10; Cottonwood, Minn., 32; Grindstone, Mich., 50; Puyallup, Wash., 18; Richland Centre, Wis., 10; Hoquiam, Wash., 30; Sale Creek, Tenn., 18; Sixth, Des Moines, 46; Bellevue, Idaho, 4.

The remarkable revival reported in our March number as in progress in Springville,

Spanish Fork and Payson, Utah, has continued with unabated power. Old and young have yielded to the Spirit's influence. Attendance upon all services has not diminished.

The Memorial Church, Bay City, Mich., recently received 114 new members, 110 of whom were on profession. A little later 9 more were received, making a total of 123.

At Bancroft, S. D., 15 were received.

The Board of Home Missions is very desirous of obtaining the minutes of the General Assemblies previous to 1803,—also of 1804, 1805, 1806, 1807, 1811, 1814 and 1817, in order to complete its files and records. Any information as to where these may be obtained would be gratefully received by the Board.

No man is wise enough to assign a limit to the number of people who may live and

thrive in our country. Besides the vast and varied resources already to some extent known, or approximately estimated, new enterprises of great magnitude are continually bewildering us. It is but a tame prediction to say that irrigation, which is now in crude infancy, will, at an early day, double the agricultural resources of our country.

Dr. Sheldon Jackson with his characteristic wisdom and foresight began early to gather articles of historic interest in Alaska until his collection forms a museum of great value. Many things are found there which could not be duplicated. Views of the museum, both external and internal, are given on another page.

At Russell, Minn., there was no church organization. It seemed useless to do anything. There were but two persons who had ever been members of a church. These two with a few children formed the first audience. But a faithful effort was blessed, and on January 21, a church was organized with 50 members—only one of whom came by letter.

A rural pastor says:—"Our more active Christian young people, now away in school and college, will soon be among us for their summer vacation. But their stay is short. There is no business to hold them, and soon even their *visits* will end. I could wish the larger churches appreciated the contributions to *their* strength which so impoverish us in the lonely missionary fields. Our struggle here is for *bare existence*, with no prospect of ever being strong ourselves."

An association designed to promote the grossest superstition has been introduced into New England. It is called "*L'Association de la Bonne Mort*," and its purpose is to secure "a good death" to its members, that is, "a death in a state of grace, so as to avoid the flames of purgatory." This blessing, according to their teaching, is to be secured "by earning indulgences through repeating prayers and paying *fifty cents a year*."

There are more than half a million French Canadians in New England and New York and it is among these people that this association proposes to work.

"Bro. Bylins is eloquent in prayer," said one member of the congregation to another, "but I don't think he is very liberal when the contribution box passes." "No; his offerings to the Lord are confined almost entirely to suggestions."

A home missionary in California in his report say:—"The Endeavor Society has already trained one man—the only male member of our church—for the office of Elder. This brother is over fifty years of age, and could not take part until recently in any public service."

Reports of revivals and accessions to churches are daily received at the office. The church at Cabery, Ill., reports 20 accessions; Washington, Mo., 18; Immanuel of Chicago, 22; Hanson, Neb., 14; Cardington, O., 27; Spring Place, Tenn., 22; Piney Falls, Tenn., 15; Eureka Springs, Ark., 40; Somers, Wis., 29; Lee Avenue, St. Louis, Mo., 8; Monet, Mo., 14; Black River, Mich., 6; Killisnoo, Alaska, 7; Kelso, Washington, 33.

#### FINANCIAL STATEMENT OF THE BOARD OF HOME MISSIONS OF THE PRESBY- TERIAN CHURCH IN THE U. S. A.

MARCH 1, 1894.

O. D. EATON, *Treasurer*.

#### RECEIPTS.—April 1, 1892, to March 1, 1893.

From Churches.....	\$423,399 27
" Legacies.....	171,815 85
" Miscellaneous.....	59,433 21
Total 11 mos. 1891-'92.....	\$654,647 33

#### RECEIPTS.—April 1, 1893, to March 1, 1894.

From Churches.....	\$406,418 74
" Legacies.....	51,863 60
" Miscellaneous.....	47,495 14
Total 11 mos. 1893-'94.....	\$505,777 48

Loss in Churches this year.....	\$ 21,877 03
" " Legacies ".....	119,453 83
" " Miscellaneous this year.....	11,937 07

Total loss to date.....\$153,268 93



## HOME MISSION APPOINTMENTS.

E. Scofield, Taunton,	Mass.
A. Dracass, Corinth,	N. Y.
R. A. Finlayson, Brownville,	"
T. S. Day, Camillus, 1st,	"
R. Abbott, Bay Road, French Mountain and West Mountain,	"
W. H. Bancroft, Bethany of South Chester,	Pa.
W. E. Faulkner, Mountain Top and Sugar Notch,	"
C. E. Hoyt, Mansfield,	"
A. H. Barr, Auburndale, 1st, and stations,	Fla.
J. Z. Haney, Altoona and Tracey,	"
E. J. Mason, Bethel of Kingston,	Tenn.
H. P. Cory, Mt. Bethel and Timber Ridge,	"
W. D. McFarland, Morgan Park,	Ill.
R. J. L. Matthews, Lunl and Hebron,	"
D. Creighton, Bridgehampton, 1st, and Sanilac Centre, 1st,	Mich.
T. A. Scott, Fort Huron, 1st,	"
S. L. Clark, Detroit, 1st,	"
A. V. Brashear, Boyne City and Boyne Falls,	"
E. F. Tanner, Omens (Indian),	"
M. B. Townsend, Coleman, 1st,	"
D. L. Parsons, La Crosse, Grace and Westminster Chapels,	Wis.
W. J. Turner, Horicon and Mayville,	"
A. Sillars, Winneconne,	"
E. N. Raymond, Virginia, Biwabik and stations,	Minn.
J. A. Paige, McNair Memorial and Thomson,	"
A. W. Wright Pastor at Large,	"
J. S. Finney, Balaton and station,	"
E. R. D. Hollensted, Lake Crystal and Watonwan,	"
E. C. Dayton, Minneapolis, St. Louis, Park and Lyndale Missions,	"
W. A. Hutchinson, D. D., St. Paul, Westminster,	"
M. N. Andreasen, St. Paul, Dano Norwegian,	"
J. B. Freeman, St. Paul, Arlington Hills,	"
J. D. Gibb, Austin and Oakland,	"
A. Durrie, Bismarck, 1st,	N. D.
J. B. Hobart, Edgeley, Monango, Fullerton and station,	"
J. C. Linton, Oaks and Hudson,	"
S. Andrews, Mapleton and Durbin,	"
D. J. Hykes, Sanborn and station,	"
T. E. Douglas, Hendrum, 1st, and Elm River,	"
A. C. Mauson, Elkmont and Inkster,	"
W. E. Morgan, Castlewood and stations,	S. D.
M. E. Chapin, Knox and Rondell, 1st,	"
J. Y. Ewart, Madison, 1st,	"
F. W. Stump, Wentworth, Colman and Bethel,	"
A. E. Crawford, Good Will,	"
J. B. Renville, Ascension,	"
P. Witte, Emmanuel and Bon Homme Co., 1st German,	"
W. E. Hall, Anderson, Westminster,	Iowa.
E. A. Walker, Pastor at large,	"
C. De Haai, Howell and White Breast,	"
C. Dunlap, Minburn,	"
J. C. Wiggins, Rowley, 1st, and Walker, 1st,	"
H. Hostetler, Sioux City, 2nd,	"
W. M. Evans, Sioux City, 3rd,	"
H. B. Dye, Sioux City, 4th,	"
C. H. Foland, Artell, 1st,	Neb.
T. A. Hamilton, Bloomington and Olivet,	"
J. H. McJunkin, Oak and Ruskin,	"
C. H. Mitchellmore, Genoa, 1st,	"
W. J. Oliver, Beatrice, 2nd,	"
J. D. Kerr, Bellevue, 1st,	"
E. S. Brownlee, Appleton City, 1st, Schell City, 1st, and station,	Mo.
P. Heiligman, Kansas City, 3rd,	"
J. B. Welty, Kansas City, 4th,	"
T. J. Stevenson, Ferguson,	"
J. A. Gallaher, St. Louis, Clifton Heights,	"
J. Lafferty, Bristol, Cornwall, Marble Hill and White Water,	"
M. Williams, Emporia, 2d,	Kan.
W. H. Parker, Carwood and Horace,	"
J. D. Todd, Aitmont,	"
M. D. Smith, Neodesha, Toronto and sta.,	"
D. Moore, Plainville and Shiloh,	"
C. H. Miller, El Reno,	O. T.
J. S. Phillips, Kingfisher, 1st, and station,	"
S. E. Henry, Norman and Noble,	"
B. Lyman, Eagle Pass, 1st, and station,	"
J. J. Gilchrist, Mora,	Tex.
F. Moore, Fossil Creek and station,	N. M.
J. N. Grace, Idaho Springs, 1st,	Colo.
J. Lower, Delta, 1st,	"
R. F. Powelson, Grand Junction, 1st,	"
L. N. Roberts, Butte, 2d,	Mont.
G. M. Fisher, Kalispell, 1st,	"

S. C. Head, Wenatchee, 1st, and Mission,	Wash.
F. V. D. Garretson, Buckley and Enumclaw, Calvary,	Cal.
J. A. Stayt, Natchese and station,	"
T. C. Armstrong, Spokane Centenary,	"
W. T. Scott, Smith Memorial of Fairview and stations,	Oreg.
A. S. Foster, Medford,	"
W. C. Scott, Bandon, 1st, Coquille City, 1st, Port Oxford and stations,	"
L. G. Knotts, Florence, Point Terrace and Lake Creek,	"
W. Gay, Lafayette, 1st, and Whiteson,	"
W. L. Johnston, Fillmore, 1st, Pleasant Valley, 1st, and stations,	Cal.
H. P. Wilber, Newhall and San Fernando,	"
D. McCunn, Banning, 1st, and San Geronimo,	"
C. Thwing, Fort Wrangle,	Alaska.

## THE NEW PRESBYTERIAN BUILDING.

It is announced that the Boards of Home and Foreign Missions are about to erect on the property purchased last Spring on the corner of Twentieth street and Fifth avenue, a large building for their own needs, with additional office accommodations which will be rented to suitable tenants.

This project presents the results of careful business consideration of the whole problem of office accommodation, and while on a large scale, has been considered in every detail, with a view to practical economy.

The Board of Foreign Missions entered upon its work in this city in the year 1884, using as an office part of a room in the Brick Church Chapel. This soon proved too small, and two rooms were taken on the third floor of a building corner Broadway and Murray streets. Later, part of a house was rented in City Hall place; but subsequently, through the liberality of some private members of the church, an entire building, at the time adequate for the work, was procured at the corner of Centre and Reade streets, long known as 23 Centre street, and given to the Foreign Board.

For many years this was the headquarters of all the Boards of the Presbyterian Church located in New York, until by the growth of the work and the need of more room, the Board of Home Missions was obliged to seek quarters for itself elsewhere, and rented rooms in the Stewart Building, corner Broadway and Chambers streets.

In 1887 the Boards moved to the present building at Twelfth street and Fifth avenue, known as 58 Fifth avenue, the late home of Mr. James Lenox and his two sisters, whose large gifts to the Boards for many years are still remembered. The heirs of Miss Lenox generously sold this property to the Boards for \$250,000 dollars, a price less than its actual value. The property was paid for by a gift of \$50,000

from Mr. Robert Lenox Kennedy, Miss Lenox's legacy of \$50,000 to the Home Board, \$70,000, proceeds of the sale of Centre street property by the Foreign Board, and the Balance, \$80,000, from the permanent funds of the two Boards. It was hoped that this would provide commodious quarters for the Boards for many years to come, but the growth of the work has been so great and so rapid that a change has become imperative for the following reasons:

**FIRST:** The need of more room for the ever-growing work of the Boards of the Church and the two great departments of Woman's work, occupying the present building; also for the various Missionary gatherings which center there. The house having been built as a private dwelling, is ill-adapted for office use. In many rooms there is positive discomfort, with a necessary lack of highest efficiency. The question of alteration has risen from time to time, but the present building is so constructed as not to admit of change on any wise and comprehensive plan. Meanwhile, the unoccupied ground is entirely unremunerative, and the plot as a whole, can only be economically utilized by the removal of the present structure and the erection of entirely new buildings.

**SECOND:** This step is in the interests of economy. In a city where property commands the high prices which rule in New York, it is a waste to occupy so much land as these Boards own without utilizing its possibilities for a large income from rentals. The Bible and Tract Societies and the Methodist Church have for years acted upon this principle. The Episcopal Church has recently erected a building with the same design. The Tract Society is about to utilize its valuable property with a new office building. In the present quarters, with so much unavailable space inside and outside the building, and taking into view the value of land in this part of the city, the Boards are living at an extravagant rental which cannot be justified on sound business principles. True economy demands a change. Alterations in the present property would merely increase present expenses with no adequate return compared with the amount expended.

**THIRD:** When this question was pending, the death of Mrs. Robert L. Stuart brought to the Boards legacies of over \$500,000. It was definitely known that Mrs. Stuart would have approved the use of her gifts in providing suitable accommodations for the work of the two Boards, and desired a large portion to be retained in a permanent investment. Of these legacies,

the Boards used \$125,000 in current work, and the remainder has been availed of in part payment for the property corner Twentieth street and Fifth avenue.

In selecting this location rather than rebuilding on the present site, the Boards acted through special committees, and after consultation with the best real estate experts in the city, who pronounced the property at Twentieth street and Fifth avenue of exceptional value for rental purposes, and likely to produce larger revenue for many years than the property corner of Twelfth street. A special committee of both Boards, with Mr. John S. Kennedy as Chairman, has in charge the development of the details, but as yet no definite plans have been adopted.

The Boards desire it to be distinctly understood that not one penny of the moneys contributed for the missionary work of the Boards will be diverted for use in connection with this project. The necessary funds will be provided from the legacies of Mrs. Stuart, from endowment funds of the Boards which must be permanently invested, and from the proceeds of the sale of the present property at Twelfth street and Fifth avenue; any balance above these amounts which may be needed will be secured by a mortgage on the property upon which the building is to be erected. The rentals will provide the necessary interest and a sinking fund to extinguish the principal of the mortgage, and in time return a revenue which will help to meet the expenses of administration.

The proposed new home of the Boards, providing ample facilities for efficient and economical work, will hereafter be associated with the names of Lenox and Stuart. The generous gifts to the Boards from members of these two families have, in a great measure, made possible this new enterprise, and in some proper way their names should be associated permanently with the proposed building.

#### *Board of Home Missions.*

W. C. ROBERTS, } Corresponding  
D. J. McMILLAN, } Secretaries.  
O. E. BOYD, Recording Secretary.  
O. D. EATON, Treasurer.

#### *Board of Foreign Missions.*

F. F. ELLINWOOD, } Corresponding  
JOHN GILLESPIE, } Secretaries.  
R. E. SPEER, }  
BENJAMIN LABAREE, Rec. Sec'y.  
WILLIAM DULLES Jr., Treasurer,

58 Fifth Avenue, New York.

# Concert of Prayer

## For Church Work at Home.

JANUARY, . . . . .	The New West.
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

### CITIES.

One third of the population of our country dwells in cities. Fifty years ago the proportion was only *one twelfth*. Our cities are growing at an increasing ratio. During the decade from 1880 to 1890, Omaha, Minneapolis, Lincoln (Nebraska), Los Angeles, more than quadrupled their population. Duluth grew from 3,483 to 33,115; Tacoma from 325 to 35,858; Seattle from 3,553 to 43,914; Sioux City from 7,000 to 37,862, while Denver, St. Paul, Portland and many others tripled their population during that decade, and have been growing still faster since 1890.

The same tendency toward the cities is shown among the aliens who come to our shores. One-half of our 9,249,547 foreign born population live in 125 of our principal cities, and a very large per cent. of the other half are found in cities of the second class.

There are several reasons for the movement of population from the rural districts into the cities. In the first place, rural occupations offer little opportunity for the rapid acquisition of wealth. In the second place, the cities present superior social and intellectual attractions. In the third place, the improved machinery now used on the farms enables one man to do the work which formerly gave employment to ten men. Nine are therefore thrown out of employment and must seek other occupations. In the fourth place, the application of steam and electricity to the business of life, and the rapid increase of manufacturing, open to them innumerable attractive places in the cities.

These causes show the movement to be permanent. There can be no reaction. Then the pauper and mendicant classes seek the cities, the centres of wealth, as most suitable to their conditions. Certain lawless and vicious classes can ply their vocations only in the massed populations of cities. These causes operate in the farming states of the middle west as well as in the manufacturing states of the East and the mining states of the West. Take Illinois as an example. Leaving out of the account the largest city or town in each county of the state there was no increase of population during the last decade, although the increase of population of the state was 748,480.

The aggregate population of New York City and Brooklyn equals the entire white population of our country at the time of the Revolutionary War. A power, therefore, lies in these two cities alone, equal to that which conquered the armies of Great Britain, and erected our national government.

Where there is human or physical power there is peril. There are always great perils in massed populations. Anarchism, riots, lawlessness, in all its manifestations are almost peculiar to cities—for the liquor power and the boss must have masses to work upon and with.

The cities dominate the nation. They are the centres of thought, the sources of enterprise and the originators of great popular movements for good or evil. They largely control in formulating party principles, and governmental policy, and they control the wealth of the country. What the cities are the country will be in all the phases of national life.

In New York City fifty years ago there was a Protestant church for every 2,000 inhabitants. Now there is only one for every 4,000. The proportion is approximately the same in each of our large cities. But it must in fairness be admitted that the average seating capacity of the churches of the present day is somewhat greater than that of the churches of fifty years ago. Still a grave responsibility rests upon the church for the evangelization of the neglected districts of our cities,

What shall we do with the unchurched

masses of the cities? It will not do to leave them to the voluntary care of individual city churches. The burden proves too great and the provision too precarious. There should be some denominational provision and constituted oversight. In the nation's metropolis where this work has been left to the churches of the city, great as has been their work and liberal as has been their provision, the fact remains that large masses of the population are not reached. The churches are driven uptown while the masses concentrate downtown. During the last decade the population below Fourteenth Street increased 140,000, while the number of churches—never enough—decreased by twenty-one. The reason is obvious. Churches wisely "begin at Jerusalem," evangelizing the regions most accessible and most easily worked, leaving the more remote to suffer. In other cities the unevangelized masses are out of all proportion to the strength and ability of the churches of the community.

But where the constituted power—the Presbytery—has undertaken the city work and called upon its ally the Board of Home Missions for aid, as in most of the western cities, the results have been very gratifying. The work in the cities is relatively more economical than in the rural regions. Greater numbers are reached and earlier results are accomplished; more speedy attainment to self-support, and earlier return of the invested money to the Board's treasury. The first church of Portland, Ore., was aided by the Board four years, at an aggregate expense of \$1,100. Already that church has paid back to the Board about \$100,000, besides making large contributions to the other causes of the Church. But that is not all. There are now twelve other churches in the city of Portland. In Kansas City great wisdom and untiring energy have been displayed in capturing a dozen strategic points for the Master. The strongest church in the city—the second—was nursed in its infancy by the Board. It has returned many fold in increasing annual contributions, besides nursing others into strength and ability to give. In Omaha an average of one church a year has been organized for fourteen years. The fifteenth church

is ready for organization at the beginning of the fifteenth year. St. Paul, Minneapolis, Duluth, Denver, Los Angeles, Tacoma, Seattle, have made similar records. And now there are growing with unprecedented rapidity young cities that promise as fair if now taken care of.

Those who have the leisure and the inclination to study the subject of city missions will find helpful data in *THE NEW ERA*, by Dr. Strong; *MODERN CITIES AND THEIR RELIGIOUS PROBLEMS*, by Samuel Lane Loomis; both published by Baker and Taylor, New York; *RELIGIOUS FORCES IN THE UNITED STATES*, by Dr. Carroll, published by the Christian Literature Co., New York; and in Rev. W. T. Elsing's article entitled *THE CHRISTLESS TOILERS OF THE CITY, AND THE DUTY OF THE CHURCH*, in the *Missionary Review of the World*, for March. Dr. Chas. L. Thompson furnishes an able and eloquent discussion of the way to give the gospel to the masses, in a sermon entitled *TWO YEARS IN A FREE CHURCH*, published by A. D. F. Randolph.

The *Interior* is authority for the statement that Chicago has 632 churches, distributed among the various denominations thus:

Methodist.....	105
Catholic.....	101
Congregational.....	84
Baptist.....	72
Lutheran.....	64
Presbyterian.....	56
Episcopal.....	45
Union Evangelical.....	17
Evangelical Swedish.....	16
Reformed Episcopal.....	13
Evangelical Association.....	12
German Reformed.....	11
Christian.....	8
Universalist.....	7
Free Methodist.....	6
Unitarian.....	5
Independent.....	4
United Presbyterian.....	3
Evangelical Reformed.....	2
Dutch Reformed.....	1

That is only one church to every 2500 inhabitants, which is not enough even if they were all of the right kind, and then the seating capacity of all the churches combined would accommodate only about two-fifths of the people, leaving three-fifths—about a million—absolutely unchurched. They could

not get into the churches if they wanted to. The figures are relatively the same in most of our large cities. The combined effort of all denominations is not keeping up with the growth of our country.

**"BLIND JENNIE'S" SUNDAY-SCHOOL.**—Blind Jennie is a young woman living in an East Side street, New York, who has gathered about her a number of children collected from neighboring alleys and tenements, and she teaches them in her own humble home every Saturday and Sunday, many of them being Hebrew children. She has been blind for many years, and suffers from an incurable disease, but never did a church have a more faithful member or a more zealous missionary than Hope Chapel in East Fourth St., has in Blind Jennie. Some fifty or more children received gifts and candy at the church Christmas night, while recitations and songs and an address by the pastor, the Rev. John B. Devins, helped to fill up a pleasant evening for all. Jennie handed the pastor a dollar, nearly all in pennies, given by her children to help build a Presbyterian church in Pratt, Minn.

## REVIVALS IN WASHINGTON.

REV. T. M. GUNN, D. D.

In the midst of the most depressing of hard times let me say a word as to the tide of battle.

From every part of the Synod comes first the appeal for assistance in continued religious meetings. Of course I can respond to but few. The meetings, however, go on and the harvest is being richly gathered.

I. Waterville has just completed their new church, and it was dedicated on the first Sabbath of the New Year by the pastor, Rev. L. W. Sibbett, free of debt. The dedication was to be followed by a series of meetings with every indication of a general interest.

II. Calvary Church, Seattle, has had a most gratifying enlargement of its membership during the year, especially of late. The whole number added is sixty-seven, and another most encouraging item is that the debt of the church has been cancelled through the aid of some of Rev. Sinclair's friends. The future of that field is very bright.

III. Rev. B. F. Miller and wife, who settled

at Roslyn, Wash., in September, have been doing a most faithful and earnest work in every department of their charge. The Sabbath-school has so largely increased as to have to be held in sections for want of room in the church-building, which is small. It has been crowded at the Sabbath-school exercises and the regular times of worship. A series of revival services is still in progress, in which twenty-five have united with the church. Some eight or ten had joined previously. Fifteen of the pupils in the Sabbath-school made profession of their acceptance of Christ as their Saviour. Two little boys, aged respectively 11 and 13, wished to unite but were forbidden by their father, who thought they were too little to understand what a profession implied. The Board of Church Election has encouraged this church to expect aid sufficient to enable them to enlarge the capacity of the church, so as to accommodate their large and growing audiences. This is a rich reward for this dear brother, who was only licensed and ordained this year. God has set his seal to his and his earnest wife's faithfulness, and the work promises to go on indefinitely.

IV. At Rockford, Rev. Wheelis's work is in a most encouraging condition. By the removal of the church-building during the past summer to a very central position, it has become the favorite place of worship and is largely attended in all the services. A series of meetings has been in progress there also for several weeks, in which the pastor has been assisted by Rev. Norman McLeod, and with encouraging success.

V. At Prescott, Rev. Wm. Riding has had a most cheering series of meetings, in which it has been my privilege to be present a day or two, and he, too, is rejoicing at the results which include not only his church but the Methodist people of the place also.

VI. A very evident work of grace is in progress also at N. Yakima under the labors of Rev. Monroe Drew. In assisting him for four days I was deeply impressed with the deeply spiritual nature of his work and the very perceptible earnestness of his membership. Some most important steps forward have been taken in the work there, and rapid advancement is hoped for in every department of their work. A new parsonage is nearing completion, and self support is the next order of the day there.

VII. On the first Sabbath of the year the new pastor at Puyallup, Rev. H. A. Mullen, had the delight to welcome to the communion eighteen new members, and he writes that the work has but just begun.



VIII. A revival is in progress in Walla Walla, including all the Evangelical churches, and it grows in power and depth with every meeting. Next Sabbath the Evangelists, Reed and Webb, well known in this region, come to assist, and great results are looked for.

of the Indians of Alaska. Kindness is better than force. Schools and missions are the great conservators of peace in this Territory.

## Letters.

### COLORADO.

REV. A. J. RODRIGUEZ, *Ygnacio, Colo.*:—During the days between the 20th of November and the 20th of December a large reunion of the Indians was gathered at Ygnacio, Colo., to receive their pay which the Government allows them every year. There came about 800 grown persons, men and women Utes, and there were also about 200 Navajoes, who came with the purpose of trading with them and especially to play cards, all kinds of gambling. There came also about 100 Mexicans, who came with the same purpose. During this time I had the best of opportunities to see different faces and have several talks with different men as I have said above. Many of the Indians when I spoke to them about religion talked to me about gambling with them. The condition of the Indians is too sad on account of their ignorance and the many vices that they have.

### MISSION MUSEUM, SITKA, ALASKA.

Governor Sheakley of Alaska, in his recent report to the Secretary of the Interior has this to say of our missions in that far away land:

Nothing has contributed to ameliorate the hard condition of the Indians in Alaska so much as the work of the missionary and the government schools. For a practical demonstration of this I invite your attention to the Indian Training school at Sitka, which has been in successful operation for many years under the very able supervision of the Rev. A. E. Austin, in which many native young men and women have been civilized, educated, and qualified for all the avocations of life and good citizenship.

Previous to the establishment of these schools the native's leading occupation was war, and revenge his only law. The Alaskan Indian is entirely self-supporting, is industrious and thrifty, receives nothing from the government, asks for nothing, wants nothing, and it is to be regarded as a blessing that he has not been demoralized and pauperized by government aid.

The government is put to no expense for the support of Indian agencies or the maintenance of forts or regiments of armed men on account

### NEW MEXICO.

MISS REBECCA ROWLAND, *Taos*:—One Sabbath evening Rev. Whitlock could not be here, and as I was very tired I thought I would not open the chapel, but have a rest. However, at half past six a number came and insisted upon my having a song service. I opened the house, one made the fire, another lighted the lamp, while I collected my thoughts for the service. Four strong Catholics stood by me at the organ and led the singing. It is not often Rev. Whitlock has to be away. One of my big boys was invited Friday to go some distance out in the country. He said he would go if they would bring him home in time for Sabbath service.

One month ago I called a meeting of the ladies and we organized a Home Missionary Society. We have 15 members.

### ALASKA.

REV. A. E. AUSTIN, *Sitka*:—We have been filling up our school with a fine class of children who come to us from villages along the coast, all the way from Cape Fox on the south to Unalaska on the west, a distance of nearly 2,000 miles. Among the new arrivals we have three beautiful girls from the former place. The

## INTERIOR OF MISSION MUSEUM, SITKA, ALASKA.

natives there make hoochinoo and buy whiskey from the white men who smuggle it into the territory from British Columbia, and the winter season is turned into a Bacchanalian revel. These girls could not speak a word of English, but I have one of the scholars interpret the Scriptures, etc. at our evening services. They seem to have been led by the Holy Spirit from the very first, and I believe they are the Lord's dear children to-day. They get up in the prayer-meeting and talk and pray in Thlinket. They are so artless and withal so serious and so earnest in their exhortations, it would do your soul good to see and hear them. They manifest great anxiety for the salvation of their people when they write to them and are especially earnest in urging them to give up drinking hoochinoo, etc. (Some of the home girls write at their dictation.) The oldest one said in the prayer meeting the other night, "That the people there (Cape Fox) very often got drunk, all of them, and that she did too."

I am distressed at the terrible fact, that there are many like them in Alaska, who know nothing of the God who made them, or of His Son

who died on a cross to redeem them. Christ gave his life to save them, and yet they must die without ever hearing of it, because there is no money in the Lord's treasury to send them a missionary. I should not like to die leaving much money, and go to the judgment to render the account of my stewardship after knowing these facts. Next Sabbath I will read your kind letter to the Sabbath-school, thanking them for their contribution of \$15 for a special object. I will also enclose a money order of \$40, a contribution of our native Christians to Home Missions. They give this out of their poverty, not of their abundance. They were blanket Indians twelve years ago. Many of the native parents give money to their little babes to drop into the basket as it passes by, to teach them to give unto the Lord. The right time to begin.

Governor Sheakly was present at our Christmas Entertainment and made an address, speaking in most complimentary terms on the appearance and progress of the school, and of the natives also. It was replete with good counsel to children and parents. You will notice in his Annual Report that he gives the missions credit

for doing good work among the natives. Judge Peckinpaugh followed the Governor in his usual happy style to the delight of the children. He has been a true and sturdy friend of the missions here, and of the mission cause in general.

Mrs. R. R. GOULD, *Jackson*.:—One of the sad events of the third quarter was the death of our good chief Skult-kah. He had been from the first unwavering in his friendship for the mission, having given up his house for all church and school purposes for three years, or until we could get other buildings. He was among the first to be baptized, had been our faithful mail-carrier and only policeman. In the last days of his lingering illness from consumption, he showed real Christian patience, his only regret being that could not live till Mr. Gould's return. With tears in his eyes he said if he might only look into his face once more and take his hand, he was ready to die. He kept his Bible open beside his bed, being comforted by having it read to him and joining in the singing of the sweet Gospel hymns. He had no fear of death, and pointing upward said he was going to where his only child and the minister's child (our dear Testa) had gone. I think no missionary or minister anywhere ever had in his church a more faithful friend, according to his knowledge.

#### MINNESOTA.

REV. E. N. RAYMOND, *Virginia*.:—It has been a year of great trial to us. But it has also been a year of some success in church work. Burnt out of our place of worship and furniture, for two months we did not know where we could hold our Sunday services. There was no room to be found anywhere. I had built a shanty, and there we re-opened our Sabbath-school which grew so large, and the people anxiously inquiring when we would resume our public service, that the erection of a temporary hall or chapel became imperative. So did we. Our saw-mill donated lumber, other parties fell in with the idea, and so we raised a rough structure, 20 x 30, on the spot where the new church is to be erected.

On the first Sunday we occupied our new building, it was crowded both morning and evening. Seemed to be happily at home. There were English, Swedes, Irish and Finns, most of whom understood the vernacular of the country. Since then our services have not been quite so full because different ministers visited our town from once to twice a month. The

majority of our people are foreigners. We have nearly 400 Romanists who are now building a church. It leaves a small minority of English speaking people.

Our Sabbath-school has been steadily increasing. We have now on our roll over 100 scholars, with only four teachers! We should have more members of our church, but they do not feel themselves capable of teaching they think. Were it not for this unwillingness to teach the word of God to the young, we would have many more pupils. I know not what to do in this case. Nevertheless, our Sabbath-school is quite interesting, composed chiefly of Swedes who desire to learn the English. I have a class of fifteen young men and young women, most of whom are foreigners who come to learn to read English, which induces them to attend also our morning or evening service.

There are a few who propose to unite with us at our next communion, hoping that more will follow in the near future.

Permit me, dear brethren, to say something now about ourselves. I informed you soon after our disastrous fire of my building a shanty to live in. In the Summer it was cool and quite pleasant, but we found that there was as much danger to be sick and die from too much pure air as from too much impure air. We lingered too long in our open shell, until the second week of this month. My wife took seriously ill from so great exposure. I had to build me a home and unfinished, she was moved into it by two men, myself too feeble from the influenza to help. I was two Sundays without preaching. We are now better sheltered, but where the money is coming from to pay for this house I know not, which to me is another world of constant worry. And this had to be done or leave the field, which I do not propose to do just yet. For some reason God seems to lead in all these matters. He has helped us considerable since the fire, but all from abroad, the people here willing enough to render assistance but too poor to do much of anything. There is now real dullness in business, and sometimes hunger. We have never seen as hard times on the Vermillion Range. Some mines are opened and men work, but no pay. The men are six months or a year without their wages. But we all live in hope of seeing better times in the Spring.

Biwabik is in no better circumstances, worse if anything, and nearly all the English speaking people have left. Hence congregations are very small. For this reason I have confined my work mostly to Virginia.



So great has been the generosity of our dear Home Board that I am ashamed to say that we cannot this year come up with our contribution in its behalf to what we ought. Yes, I am truly sorry, but the reasons are given you above.

#### KANSAS.

REV. J. I. HUGHES, *McCune*.:—The last two Sabbaths I have taken up annual collections for the Board of Home Missions at both churches under my care, Osage First and McCune.

I was afraid that the collection would be small on account of the panic. I did my very best, delivered a sermon on home missions, the work of the Board and the Church during last year. I was well pleased at the collection at Osage First. It amounted to \$88. I was more afraid of McCune as the people are poorer than at the other point. They never take the collection by canvassing the congregation, so after preaching the sermon I called the three elders and one of the deacons and gave each a leaf and pencil and explained the plan to the congregation; they went to work. I told the people that I make a special effort and make an offering of \$5 00 every year to Home Missions; that I have been used to sending this amount personally to the Board but this year would change my plan and put my name for \$5.00 on the subscription paper as I was anxious to swell the church collection. When the work was done I must say I was astonished when I learned that the collection amounted \$20.00 in cash and \$8.30 in promises, and the elders were astonished. I think the amount will not be under \$25.00 from McCune as some were not present and I will call on them this week.

#### NEW YORK.

REV. VINCENT PIREK, *New York City*.:—According to your approval and instruction, I left my work in the city in good hands and labored for three months out West.

I visited the coal regions of Pennsylvania in view of possible mission work among the 100,000 Slavonic Hungarians, and found that we could establish a flourishing Presbyterian church among the 70,000 Bohemians in Chicago with proper means, in less than a year's time. Preached in various places old and mostly new in Wisconsin, Minnesota, Nebraska, Kansas, Iowa and even Colorado, and ended by successfully assembling almost all our Presbyterian Bohemian missionaries to a meeting and conference in Racine, Wisconsin.

I can assure the Board that those Bohemian missionaries are true men of God, splendidly educated, possessed of common sense, manly, eloquent, full of zeal and self denial,—in one word, right men in the right place.

Such harmony of thought and plans of work, such brotherly love, warm greetings, most earnest prayers and words of power and encouragement, are seldom heard and seen now-a-days in Christian assemblies. God was with us there. My trips in many instances were experimental. I wished to thoroughly acquaint myself with the needs and possibilities of missionary work among my own peculiar people.

“Behold! how good and how pleasant it is for brethren to dwell together in unity.”

#### CALIFORNIA.

REV. G. W. HAYS, *Petaluma*.:—“Hard times, hard times,” is about the only cry we have now from all classes of people. Many, to meet the emergency, begin the curtail with the Church. They can afford many things they could do just as well without, but they cannot afford the Gospel. I am sorry to say that this is true of some in the churches. They are slow to learn that the surest road to all temporal blessings is through gifts to the Lord. I do not know that any of my people are so trying to economize. I know of one who, having the need presented, came to me saying that he intended giving his summer's work to the Lord. He had been superintending the work on a small bank building at my Big Valley appointment. He said it would be about \$100, but when he came to settle it was \$180. He divided it to suit himself and handed me the money to send for him. The Home Mission Board gets \$75. I was very glad, for it returned almost one-half of what I get. Taking all the gifts it was more than half, and this with what will come from the whole field will be a return of all we receive. It affords me great pleasure to have it so and I wish it could be the way all the time.

We are making haste slowly. It is a source of great concern to have one of our little towns, Valley Ford, filling so rapidly with foreign element and bringing in with it so many demoralizing associations. It is a pity that American fathers with sons growing up rather favor than oppose. But such is the haste for riches that the future greater interest is ignored until the injury is all beyond recall.

## NEZ PERCE INDIANS SEARCHING FOR THE TRUE RELIGION.

MISS KATE O. McBETH.

Lewis, Clark and company were the first white men the Nez Perces ever saw. Soon after the visits of these explorers, an Iriquois Indian whom they met over in the buffalo country (Montana) told them something about God and the book the white man had from him. About this time they met some Catholic priests at the great camping place on the upper Columbia, who gave them some directions as to how to worship God. The Hudson's Bay Company established a trading post in what is now called the Kamiah Valley. Whether in sport or earnest they, too, gave the Nez Perces directions about worship, but what a mixture of heathenism and other religions in their many religious ceremonies, with only glimpses of the truth! As time rolled on they became more and more dissatisfied with their way of worshipping. Their doubts grew stronger the more they discussed this matter around the great council fires in their annual meetings for the hunt. These councils were almost always closed with the unanimous expression. "If we could only find the path of Lewis and Clark, we could follow that and find the truth or the light." So their perplexities grew until about twenty-eight years after Lewis and Clark had been among them, it was decided fully to search for the path and the truth. Three brave men started from the Kamiah Valley taking the usual trail for the buffalo country, which trail led through the Flathead land. A Flathead Chief (*half Nez Perce*) wished to accompany them. An old full Flathead started with them but was persuaded to turn back. He was too old and not fit for the journey. The four (*three full Nez Perce and one half Flathead*) reached St. Louis, there causing much discussion as to who these strange silent men were, and from whence they came. They settled the matter as to who the Flathead was by the shape of his head, but the three others could not be placed until one day a strange man was brought into the Fur Companies' warehouse, who looked at them sitting on the floor, and exclaimed, "They are the Nez Perce (pierced

noses) of the lower Columbia," A misnomer which has clung to them; they never pierced their noses, nor were they from lower Columbia. They were disappointed in not finding the truth about God and how to worship him. Two of the four (the older men) who reached St. Louis died and were buried there. Before the two younger men started back the promise was made that a man with the book should be sent to them to teach them how to worship God. The saddened two younger men came on their homeward journey, but when somewhere in the vicinity of the (now) Yellowstone Park, one of them died there. This last lonely one buried his friend with his fine blankets and presents in a sunken spot and piled the stones over him as was their custom. The surviving one found the camp of the Nez Perces upon the buffalo country. There he sat and told his friends all that had befallen them since they left them, and the promise which had been made that a "sent one" should come among them. This last one of the delegation seemed to like the ways of the whites and is supposed to have gone away with some one of about one hundred white men who appeared upon the buffalo country that year. At all events he never returned to Nez Perce land, nor have any of the Nez Perces ever found any trace of him or where he went. They did not forget the promise made. Year by year they went out to meet *the sent one*. Four years after this company of four reached St. Louis the Nez Perces went as far eastward to meet the messenger as Fort Hall. There they met Mr. and Mrs. Spaulding and Mr. and Mrs. Whitman.

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A poor Indian woman had a garden which was her all; one day the locusts came; she went out and knelt down in the garden and prayed; then she took her broom and fought locusts, for she believed in work as well as prayer; then she would pray again: "Oh, Lord Jesus, thou knowest how much I love thee; I am a poor widow woman and have nothing to live on but this garden; do, do drive off these *devil's lice*!" All other fields were destroyed, but hers was saved. There is no failure in Christian work; the only failure is in not doing it.—BISHOP WHIPPLE, at Mohonk Conference.

# FREEDMEN.

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## EXTRACTS FROM LETTER FILE.

(Continued.)

The extracts from letters that come to our Board are given under successive numbers in order that reference may be easily made to the originals where particular interest is excited in particular cases; but the object in furnishing these extracts is to stimulate a general and healthy interest in the entire work. The voluntary endorsement of our work, by one of the Home Missionary Synodical Superintendents recently traveling in the South for his health, will serve as an introduction to this month's series:

12. In the providence of God I am thrown down here at Aiken, S. C., to recuperate my health. Am greatly improving; am delighted with the climate. I have been making quite a study of the work among the colored people in the South. I cannot quiet my conscience without telling you how much joy I have in the work you represent. I have always been a warm friend to the work; but seeing it, in all its needs, and all its prospects, has wonderfully deepened my interest. I am especially impressed with the work being done by our friend Rev. Mr. C., at this point. Without saying anything to him I do want to assure you that he seems, in an eminent degree, fitted for the work he has in hand. I visited one of the schools taught by one of his students, in the country, about nine miles from here. It was creditable in the extreme. The teacher and students all did themselves credit. I know there are marvelous difficulties to overcome; but by God's grace all will be conquered. I wish I had a fortune to bestow on such work. This I have not; but, I thought you would be pleased to know that an impression for good has been made upon a Northern visitor of this school. May the Lord bless and prosper this good work. T. S. B.

13. Here is a letter from a busy colored missionary in Arkansas who both teaches and preaches and seems on the whole, to have his hands full:

I began teaching the last of June. The reason that I did not report those months is,

that I lost considerable time in going to the meetings of Presbytery and Synod. I have expended all the tuition in purchasing material, and for work on our house. In fact, one of the reasons for my teaching was that I might, with the tuition, pay our debts and get our building in better shape. I have also spent all my own money, all above what were my expenses, that we might get our house in a comfortable condition. I purchased \$20 worth of lumber for ceiling and flooring; and I ceiled and floored it myself, alone, working mornings before, and evenings after school hours, and by the holidays I had succeeded in getting it up. My members are engaged in such work that they cannot assist me in manual labor, and little with money. All we lack now is good windows and doors, and our room will be comfortable. My school work is very taxing. In fact I teach both night and day. The people here think that one who has been to college, or had a special training, can never be exhausted. I give lessons in the family I am boarding with at night. Also, I have afternoon scholars whom I cannot classify; and because they can only come in the afternoon I feel that I should take special pains to help them, and in addition to this my ministerial duties are to be attended to, so that I am almost burdened. I hope, if it is in the wise providence of God, a teacher may be granted the work here next year; so, while I would still give time to the school, I would have more time for my other work. All my studies have been sadly neglected. I have not been able to purchase a new book which I need so much. I have been urged to teach a night school; but I just told them I could not, for it would break me down completely. There are no legal claims on our building and lot, nor have we received any outside assistance except \$10 which Rev. Mr. ——— was instrumental in securing for us from a lady in Ohio. There is indebtedness on the church, but it is only money that I have advanced. I could not have done it had not the Board adopted the system of paying monthly. In all, there have been about forty-five children who have come to my school. I hope from this report you may get some idea of my work and its limitations. I am unable to do both my church and school work as I know it ought to be done. —.

14. The following letter shows the commendable spirit with which the Board's notice of necessary retrenchment has been received by many of the heads of our educational institutions.

Yours of recent date, informing me of the action of the Board arising from its financial condition, has been received and well considered. I fully realize the fact that there must be retrenchment, in some line or other, and I am willing to co-operate with the Board to that end. I know the salaries for our teachers here will amount to more than any previous year—if kept up to the close of the term,—but heretofore (and even now) we have never had a sufficient number of teachers, and at the end of the year have felt that some scholars had been neglected because we had not teachers enough. In the fall we are far from being full, 'tis true, but how with us now? We have on roll 240, the largest number in the history of the school, and they are still coming in. Our attendance is about 93 per cent. I have never seen them attend so regularly—and we are crowded—just packed. We have no place large enough to hold them during the devotional exercises. We need all the help we can get—and we have to use two of the seniors, every day, in order to get through. Ere the subject was discussed by the teachers, Mrs. ——— most generously said that not a teacher could be given up; that we needed more than we had; but, said she, "I'll give up my salary but not my classes." It would be useless for us to attempt to instruct with a less number of teachers than we have now, including the matron;—so at the end of this month erase Mrs. ———'s name from the salary list—but *teach* she will. We pray that the Lord may see fit to lift the burden from off the Board, that his work may go on; and, I believe he will. With such a thirsting and begging for water—for the bread of life, as these people have, with the opportunities that are opening in this state for the work of the Master, through Presbyterian efforts, I know he will not let the work suffer.

15. The following letter comes from South Carolina (Beaufort), showing "times of refreshing."

I do not think I have written you about our recent spiritual baptism. We have been visited by a refreshing from the presence of the Lord. It was my privilege, yesterday, to receive in my church, in this place, twelve new members. Our hearts are rejoicing in the Lord; our work is beginning to take deep root in this place.

We have had a happy revival in connection with our Christian Endeavor Society; there has been quite an awakening. Souls were hopefully converted; believers greatly revived and strengthened. Our young men in the Boarding Hall have been especially active in pressing the claims of Christ upon their fellow students. We have only two left of our number that have not professed faith in Christ. Our church, Sunday-school and day-school are in a flourishing condition. The spirit of revival continues with us constantly. In spite of all opposition brought to bear against us, through denominational jealousy, the Lord is greatly blessing our feeble and unworthy efforts. We have constantly enjoyed the sunshine of his countenance. Pray for us, that his loving kindness may continue; and that through the instrumentality of his servants, in this place, there may be daily added to the church, "such as shall be saved."

16. This from Mary Holmes Seminary, Jackson, Miss:

We are in the midst of a great spiritual awakening in the school. More than fifty pupils have asked for prayers, indeed nearly every unconverted member of the school, and there are nine or ten who show good evidence of conversion. Some of the most indifferent are now deeply convicted. . . . Again, later on: The deep spiritual interest among our pupils continues. Among our boarders there are twenty-nine who have professed conversion. There are twenty-one who are not yet Christians—every one of whom is showing deep concern. Most of them have arisen in the meetings for prayer. There are also two professed conversions among the day pupils, leaving but one day-scholar not a Christian. . . . Again, a visitor from the north to this school, at the time above referred to, writes as follows: The Lord is doing a great work here, every room a Bochim, great solemnity, great power. Some think their sins too great to be forgiven—one case, especially, most distressing, such sense of sin and condemnation. About thirty have returned to the Lord, and others are almost persuaded. Oh, that such a tidal wave of divine influence might visit all our schools and sweep over the land. "Not by might nor by power but by my Spirit saith the Lord." We linger here a day or two, then turn north.

A letter from Mary Allen Seminary is postponed, for want of room in the present number, but may be expected to appear in our May number.

Yours truly  
*J. J. Cheeseman*

**PRESIDENT CHEESEMAM OF LIBERIA.**

Joseph James Cheeseman, the President of Liberia, was born in Edina, Grand Bassa county, March 7, 1848, when Liberia was still a colony. His parents were sent out to Liberia by the American Colonization Society and were among its early founders. His father died when he

was sixteen years of age, leaving to him the care and support of a mother and large family, a duty which he faithfully discharged. He acquired all his education in the schools and college of Liberia, in which he made the most of his limited opportunities.

On January 8, 1865, he married Miss M. A.

Crusoe, a Liberian, who had qualities admirably fitting her to share in his hard struggles as well as to gracefully fill the prominent station to which she has been elevated.

Mr. Cheeseman has been a merchant, and his high character, intelligence, and energy have raised him from small beginnings to a prominent place among the merchants of the West Coast of Africa, and brought him competence.

During his life he has most efficiently and creditably filled many offices in church and state. He was ordained pastor of the First Baptist Church in Edina in 1868, and filled the position until he was elected President of the Republic; he has been president of the Liberian Baptist Association, superintendent of missions under an appointment of the Southern Baptist Missionary Convention of the United States, and President of the Liberia Baptist Missionary Convention.

When a young man he served in the militia of the Republic, and held the position of adjutant of the Second Regiment; he was clerk of the county court, collector of customs of the port

of Grand Bassa, mayor of Edina, member of the Liberian House of Representatives, and judge of the superior court of Grand Bassa county; the duties of all of which offices were discharged in a most efficient and satisfactory manner. On May 5, 1891, he was elected President of the Republic for a term of two years, as provided by the constitution of Liberia, and during the present year has been re-elected for a second term.

He is said to be a many-sided man, who has taken for his motto "Whatsoever thy hand findeth to do, do it with all thy might." By his ability and integrity he has fairly won his present position, in which it is believed he will retain the esteem and confidence of his fellow-citizens.

The portrait of President Cheeseman which we give to our readers is copied by permission together with the foregoing sketch of his life, from *LIBERIA*, the Bulletin of the American Colonization Society—Bulletin No. 3, November, 1893.

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## MINISTERIAL RELIEF.

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### THE KING'S DAUGHTERS.

The following circular by Rev. Dr. Hamilton, the eloquent advocate in the Methodist Episcopal Church of the claims of its "aged and broken down clergy and their widows and orphans," has appeared in a number of our religious papers; and we gladly give it a place in these columns. The Doctor, in this stirring appeal to the King's Daughters for help, has in view—as will be seen by his closing words—the worn out ministers of other denominations as well as those of his own Church. What he so forcibly urges and what is so well said by Mrs. Bottome, the President of the Order, is well worthy of thoughtful perusal by the readers of this magazine. Dr. Hamilton is right in saying that the Board of Ministerial Relief will welcome the aid of the King's Daughters in our own Church.

In the first address which the Secretary of the Board made to the General Assembly (1885) in presenting the Annual Report, he

emphasized the importance of interesting the young in the tender and sacred work of the Board. This will not only train them up in Christ-like sympathy with the sick and helpless poor, but it will do much to bring back that respect for the ministerial office which is not in the present generation, so prominently characteristic of both old and young as it was in the past. And if the circles of the King's Daughters in our Church will, as Dr. Hamilton suggests, make "the care of the veteran ministers their special mission," not only will their gifts bring gladness and joy to many homes of the honored but dependent servants of the Church, but a generation will be trained up in its *duty to the ministry* and will place the Board of Relief above the plane of mere general benevolence or even of Christian charity, and give to it its true position as the agency by which the Church pays a just and righteous debt to its ministers in their sickness and helpless old age.



## THE KING'S DAUGHTERS AND THE KING'S VETERANS.

JAY BENSON HAMILTON, D.D.

The King's Daughters constitute a mighty army. But one thing is needed to make this organization one of the mightiest religious agencies of the modern Church. It should have a great and special mission as an inspiration. It is shut out from the fields which are occupied by special organizations. Nearly every form of beneficence has a strong and aggressive society which devotes to it special effort. There remains but little for the King's Daughters to do but miscellaneous ministry to the poor and distressed who in many instances are already the recipients of the bounty of other societies. There is one field vast enough to occupy the energy of the most aggressive; new enough to be fascinating to the lover of novelty; tender enough to stir the emotions of the most sluggish; holy enough to be worthy the effort of angels. It is to become Veterans' Helpers. In every Protestant denomination the neglect of the aged and broken-down clergy and their widows and orphans is as shameful as the suffering it causes is pitiful. A movement is now being projected to induce the King's Daughters of the Methodist Episcopal Church to make the care of the veteran ministers their special mission. Mrs. Bottome the President of the order has written a letter of hearty approval. She says:

Certainly nothing can appeal to our sympathies more intimately or deeply than the work which proposes the relief of our aged, worn-out ministers and their families. Among the many cases of neglect and want that during my experience as a minister's wife have come to my knowledge, none have touched me more than the cruel privations under which many a family was suffering whose earlier days were devoted to the

earnest activities of the Church, and which now from the ill health and advanced years of father and husband were thrown upon the cold charities of the world, except for the little pittance doled out from the Stewards' Fund at the annual conference. How my heart has ached many a time for the uncomplaining pinchings and real want—none the less real because uncomplained of—of these aged saints of God. I know of no work that will so soon commend itself to the consideration of the King's Daughters. It is not necessary that any circles should disturb their present arrangements or interfere with any other object for which they are laboring. In most cases this is a work which they can carry on additionally to such as already occupies them. And if circles in any church are fully occupied it will not interfere with that should one or two of their number form other circles to take up this work specially.

If this organization will consent to make this work their special mission what blessing and comfort they can bring instantly to the neglected and forgotten servants of God. What an inspiration it will be to the order itself! If the little silver cross can be recognized wherever seen as the badge of a Veterans' Helper what a bond of unity it would be to this great sisterhood! They would possess one great mission in common, which while fully denominational, by its oneness of purpose and likeness of ministry, would make the strongest possible inter-denominational bond. Each circle can become auxiliary to the movement in its own Church. Dr. Cattell will welcome the Presbyterians; Dr. Whittlesy will rejoice to have the aid of the Congregationalists; the writer will be grateful for the co-operation of Methodist Episcopal Circles. Each denominational Board of Relief will gladly accept this service. Daughters of the King, you may minister to the King himself by relieving His Veterans in His name.

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## PUBLICATION AND SABBATH-SCHOOL WORK.

### FEATURES OF SABBATH-SCHOOL MISSIONARY WORK IN WINTER.

With the advent of spring the great work of Sabbath-school missions takes on new life and energy. A great deal of the direct work

of the missionary at least in the western and northern states, has to be suspended during the winter months, owing to severity of climate. Not that the missionaries are unemployed. By no means! Travel in the

remoter settlements is often impossible while stern Boreas is king, but the special attention of our workers is then turned to the mission centers and railroad towns, where many Sabbath-schools are visited and looked after and a great deal of faithful evangelistic work is performed. The winter season is also the best time in many places for holding Sabbath-school institutes and conventions, which have a healthy educational influence upon communities, and do our missionaries much good by bringing them face to face with other friends and workers in the cause. Some of the brethren also visit the larger cities and do valuable service in addressing public meetings and prayer meetings in the interests of the work. Mr. Joseph Brown, synodical missionary for Wisconsin, and Mr. J. F. Sulzer, synodical missionary for Minnesota, spent a part of January and February in Chicago, Philadelphia, New York and other cities and by their effective addresses contributed not a little to the information of the churches as to the peculiar features of their work. No doubt they in their turn, and other missionary brethren, would be glad to receive visits during the summer from eastern pastors and laymen in their fields of labor, and to give them some insight into the details of their daily lives. Both of these brethren have been very successful. Both are men of fervid zeal, thoroughly in love with their calling, and full of faith in the possibilities of good growing out of the same. Their temporary absence from the field is more than counterbalanced by the direct and indirect gain to the cause from their personal contact with the constituencies of the Board.

Special attention has been given of late by the department of Sabbath-school and Missionary Work to the important matters referred to in the January number of this magazine relating to the general supervision and directing of missionary work, and the encouragement and strengthening of the missionaries. The field, or rather the many fields now occupied present widely different conditions and demand men of diversified gifts, but all alike call for men of an intensely earnest and consecrated spirit. The missionaries are expected to report faithfully and

fully to the department, and are assisted in doing so by carefully prepared forms embodying every important detail of their labors, and also by instructions and suggestions growing out of the accumulated stock of experience from all parts of the field. Their reports are carefully examined and endorsed by the chairmen of the appropriate presbyterial and synodical committees, and present from month to month an array of facts and figures in this most interesting branch of church work which is calculated to stir the hearts of Christians to joy and gratitude. It is a matter of rejoicing that one particular branch of the Church universal should be permitted to equip and support an effective pioneer band of Sabbath-school missionaries in the newer and remoter parts of our vast territory. The work these men are doing so quietly and unostentatiously, brings in rich returns to the cause of Christ in general and also to our Church in particular. There is no branch of Christian service which yields quicker and more abundant results in proportion to the money expended as this work of Sabbath-school missions.

#### SABBATH-SCHOOLS vs. SALOONS.

From a Minnesota field a brother writes:

When the Sabbath-school was first organized the saloons were the best patronized business places in the village. To-day it is a common remark that they are doing next to no business at all. A year ago most of the young men I saw were under the influence of liquor. I have to-day met nearly all the young men in the village but I do not think one of them had been drinking. One of our mission churches has received fifteen members, thirteen on profession of faith, from a Sabbath-school I organized in March, 1898.

#### DRIFTING SNOWS NO OBSTACLE.

From Wisconsin a missionary writes:

Last Saturday after dark the conductor of the train kindly let me off on a cross road, leading to a neighborhood where appointments had been announced for me, two miles from where I left the train. Through drifting snows and bad roads I reached place of destination and at the various services was delighted to see such attentive hearers. On parting pressing invitations were given to come again, and warm thanks for the gospel message I had brought to them.



To-day I am suffering from cold contracted by exposure, damp bed, heated school houses, and long rides in night air, but I expect to be able in a day or two to resume work.

#### GRATEFUL FOR AID IN CLOTHING.

There has been much destitution during the past winter in many parts of our land, and a large number of barrels and boxes of clothing have been distributed by our missionaries, aggregating in value several thousand of dollars. From Oklahoma the following reaches us:

During the autumn and early winter there was a great deal of sickness and several deaths in the communities I have served. I was able to send clothing to thirteen or fourteen families, and had the satisfaction of seeing parents and children at the services who could not have got there with any comfort but for this assistance rendered by the kind friends east. They appreciated the help very much. . . . I received five barrels and a box of clothing. All of it was very good, and I found little difficulty in finding places for it.

#### VISITATION OF SCHOOLS A NECESSITY.

From North Carolina, where a good work is carried on by our colored missionaries, one writes:

The Sabbath-schools visited by me during the last quarter are all doing well. I found some of them, however, weak and ready to die, but by visiting from house to house, working day and night, in season and out of season, the work has in every case, by God's grace, been revived. I find that the missionary is to a sick Sabbath-school what a doctor is to a sick patient. Many of our schools would die but for the timely visit of the Sabbath school missionary.

#### ASK MY MA TO WASH ME.

A faithful brother in Iowa sends this story:

Visited a mission Sabbath-school in a very destitute community. The sermons are held in open air. One bright but very dirty little girl came to her teacher and said, 'Wont you let your little boy go home with me and ask my ma to wash me and clean me up so I can come to Sabbath-school like other little girls?'

This little incident is one of thousands of illustrations of the civilizing effects of mission work. Patriotism and philanthropy commend it as one of the greatest of agencies for elevating a people.

#### MINISTERS NEEDED.

The inability of the Home Board to occupy

the fields opened up by our Sabbath-school missionaries is much to be regretted. A brother from Missouri writes that the good work is much hindered on account of the lack of ministers and the number of vacant churches. For this reason many a promising field has to be given up. He rightly adds: "There is no use, however, in lamenting; the only thing to do is to push ahead and save all we can."

#### INTERESTING TESTIMONY FROM A PASTOR.

A pastor in Iowa writes to the superintendent in Philadelphia in very appreciative terms of the labors of one of our missionary brethren, who consulted him as to the needy parts of the district. He says:

Through his consecrated effort three whole families united with our church and are now earnest Christians. The number we received last Sabbath into our church was nineteen. Next Sabbath I go there to organize a Presbyterian Sabbath-school. . . . I am writing this because it is an item of very encouraging character in the work of the Sabbath-school missionary department. Mr. — has a way of reaching out for individual souls and leading men to Christ—a wonderful gift in this direction,—and he manifests great wisdom in seeing that his work becomes permanent in its results.

#### A MACEDONIAN CRY.

Another missionary in Wisconsin writes:

A brief synopsis of the quarter's work shows 16 schools addressed, 18 schools visited, 49 addresses delivered, 1,515 miles traveled, 6,637 pages of tracts and papers given away, and 316 family visits made. One Sabbath-school organized where the Gospel never before was preached is now steadily supplied. Another visited where I organized last spring is doing good work with occasional services, the first enjoyed for seven years. Still another, outside of all church aid, is hopeful in this its first effort for many years to maintain a Sabbath-school. A good brother writes: The school you opened up here has just closed to re-open in the spring; it has been a blessing to the whole community. We want you to assist us in securing a school the coming spring, for we are living like heathen, bringing up our children destitute of any public means of grace. We ought to have a school here, but no one professes Christianity or will take the lead; if you can secure a superintendent we will all come out, says a party called upon.

# COLLEGES AND ACADEMIES.

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TUSCULUM ACADEMY, 1885.

## GREENEVILLE AND TUSCULUM COLLEGE, TUSCULUM, TENN.

BY PRESIDENT JERE MOORE, D.D.

It is just one hundred years since the Rev. Hezekiah Balch, D.D., a graduate of Princeton College, obtained a charter for Greeneville College. Rev. Samuel Doak, D.D., the great pioneer educator of the south-west, began teaching at Tusculum, near Greeneville, Tennessee, in 1818. He first taught in a one-story log house. A cut of the second, third, and fourth college building at Tusculum is here given. In 1868 the two schools were united under a new charter. The college is seventy-nine miles east of Knoxville, in the valley of East Tennessee and in full view of the Allegheny mountains, which rise to a height of 5,600 feet.

### NEW LIFE.

This begins with the origin of the College Board. The great West is not the only place where men took courage from the action of the Assembly of 1883. Scotch-Irish Presbyterians around Greeneville and Tusculum felt the throb. Through the timely aid of Mrs. Nettie F. McCormick and the College Board \$22,000

have been added to the property of the institution. Nearly \$8,000 have been given by local friends, most of whom are persons of small means.

### THE WORK.

In the preparatory and collegiate departments there have been enrolled this session one hundred and seventy-one young men and women. They come from seven of the Southern States.

There is also a primary department doing good work, which is supported in part by the Executive Committee of Home Missions. Thorough scholarship and Christian training are the aims. A strong effort is made to bring every student under the saving power of the gospel.

### THE FUTURE

With true gratitude to God we read the history of this college in its long record of faithful work and loyalty to Christ.

All honor to the Balches, Coffins, and Doaks, who wrought so well with small means! But in this day no one can be expected to do the work which is demanded in the new circumstances without increased facilities.

The library must be enlarged; apparatus and some more buildings are needed.

OLD COLLEGE BUILDING.

The time has come when some endowment is a pressing necessity.

The Alumni are taking steps to start an endowment fund.

It may be some friends of education who read these lines would like to help this college in the south land. If so the College Board will be glad to pass their gifts along.

McCOMBICK HALL—CRAIG HALL.

See page 828.

# EDUCATION.

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## **MCCORMICK THEOLOGICAL SEMINARY.**

We offer to our readers this month some interesting illustrations of McCormick Theological Seminary, together with what will probably be generally recognized as an excellent likeness of the late Cyrus H. McCormick to whom the Seminary is under so much obligation and whose memory it so gratefully cherishes. The plate has been kindly prepared for our use by the son who bears the same name with his honored father. We are indebted for information concerning the institution to the Rev. John DeWitt, D.D., who in his present position as professor of Church History at Princeton Seminary evidently cherishes still an affectionate regard for the Seminary at Chicago to which he gave some years of earnest and fruitful labor. The former name of the seminary was "The Theological Seminary of the Northwest." Its location was New Albany, Ind. It was in

1859 that the determination was reached to remove the institution to Chicago; that being the condition upon which Mr. McCormick proposed to provide it with an endowment. The first instructions were given in the lecture-room of the North Church of Chicago, of which the Rev. Nathan L. Rice, D.D., was the pastor. Dr. Rice was also one of the professors together with Dr. L. J. Halsey, Dr. William B. Scott, and Dr. Willis Lord. Those early days were not days of unclouded prosperity. Circumstances diminished for a time the interest felt by Mr. McCormick in the institution. Three sites were offered to the Seminary; one on the south side, one on the west, and one on the north side. This last was the one accepted, and time has justified the wisdom of the selection. It was forfeited for a time, however, because the conditions could not be complied with. The owners were induced by the Rev. Fielding N.

Ewing to re-convey the property to the Seminary on the condition that the proposed buildings should be erected within a specified time. The memory of Mr. Fielding's timely and efficient help is preserved in "Fielding Hall," the name of the old dormitory. The valuable property thus happily secured for the cause of sacred learning consists of a block of twenty acres, about half a mile west of the lake shore and about three and a half miles north of the business section of the city. Five of these acres are set apart for the buildings and the campus. The remaining fifteen are laid out in building lots, and already there are eighty or ninety buildings on these lots owned by the Seminary. Mr. McCormick's loss of interest was but temporary. After the year 1880 not a year passed in which he did not make a large gift to the institution. His gifts included \$100,000 for the endowment-fund, three professors' houses, and the dormitory which has been named after him, "McCormick Hall." His death occurred soon after the gift of "McCormick Hall;" but his heirs, particularly his widow and his eldest son, continue to show the greatest interest in the Seminary. The trustees of the estate of Mr. McCormick have, in accordance with a provision in his will, added probably \$200,000 to the endowment, and are about to build and endow a library. Mrs. McCormick has added greatly to the resources of the institution by the erection of the dormitory which has received the name of "Fowler Hall." The gifts of the McCormick family amount altogether to between \$800,000 and \$1,000,000. It is not surprising, therefore, that the name now borne by the Seminary should be "The McCormick Theological Seminary." It stands a splendid monument of a man who knew how to invest his money in a way to honor God and to bring the largest returns for the benefit of his fellow-men.

It is an interesting fact that Mr. McCormick came from the same county in Virginia from whence came that famous Princeton divine, Dr. Archibald Alexander; and further that the same

county was the home of the Rev. John Craig, ancestor of Prof. Willis G. Craig, now of McCormick Seminary. Pres. Patton, of the College of New Jersey, taught theology for ten years in the Chicago Seminary, and was succeeded by that most interesting personality, the Rev. Thos. H. Skinner, D.D., who must be gratefully remembered with the others as a benefactor of the institution.

#### THE BOARD'S NEW CIRCULAR.

Some interesting and important facts are to be found in this little document which can be read through in less than two minutes.

It is pleasant to learn that in answer to many earnest prayers there has been an increase in the number of candidates for the enlarging work of the church at home and abroad. There are more than 900 men under the care of the Board this year, an increase of 42 over last year. It is pleasant to learn that no debt has been incurred. But the April payment will require a large amount of money, and thus far the churches and Sabbath-schools have given \$4,200 less than up to the same time last year. The treasurer estimates that he will need to receive \$38,000 in order that he may close his accounts for the General Assembly in proper shape. Attention is called to the great care exercised to

#### MCCORMICK HALL.

secure only worthy men, and to the strictness with which payments are stopped when satisfactory reports are not received from professors as to the character, scholarship, punctuality and economy of the students.

It has been found by careful investigation that 97 per cent of the men aided by the Board have actually entered the ministry, and many of those who have turned aside from the purpose to preach the gospel have paid back into the treasury the money which they had received.

Dr. Charles Hodge had good ground for his assertion that probably no agency had ever accomplished so much good with so few failures and at so small an outlay of money.

#### INTERESTING CASES.

We are still hoping that special money will be sent to our treasurer to enable us to aid several promising men who are struggling against great odds to get their education, but who fear that they must pack up and go

home to avoid running into debt. One of these men is to start for home in April, unless relief comes. His leaving school at this time will cause serious delay in his preparation for his work and ought to be avoided. The outlay of eighty dollars would bring this excellent young man into college, at which stage of his career he can be taken under the care of the Board. We repeat the question of our issue of last month: "Who covets a great privilege?" When we put a man into the ministry it is the next thing to the privilege of entering it ourselves.

#### COLLEGE AND SEMINARY NOTES.

WHITWORTH COLLEGE, now at Sumner, Wash., has an offer of 200 acres of land at Seattle, an ideal situation for the college. The condition is that \$50,000 be raised for the erection of suitable buildings within this year. It has 100 students, nine of whom are candidates for the ministry.

WASHINGTON AND JEFFERSON COLLEGE has

received from Mr. W. R. Thompson, of Pittsburgh, the models made for the World's Fair by Auzoux in Paris illustrative of botanical and zoölogical forms. They are scientifically accurate, and include the model of man in 2,000 separable parts, with models of the eye, ear and brain, greatly enlarged, besides 40 models to illustrate comparative anatomy, showing in detail the digestive, circulatory, nervous and respiratory system in the principal genera of the animal kingdom.

EUPHRATES COLLEGE at Harpoot, Turkey, has five American and twenty six native professors, and six hundred students in all departments.

BIDDLE UNIVERSITY is preparing to celebrate the twenty-fifth anniversary of its founding. Friends of the higher education of colored men will be asked to help celebrate the event by gifts for the increase of the permanent endowment of the institution.

RICHARD ALLEN INSTITUTE at Pine Bluff, Ark, was burned on the night of January 14. The dormitory built last year, the gift

of Mrs. Bell of Allegheny, was not injured.

SCOTIA SEMINARY for colored girls has 280 boarders this term. All but about twenty are professing Christians. Fifty dollars supports a scholar during one term of eight months. The tenth anniversary of the organization of the Alumnae Association is to be celebrated next June.

LINCOLN UNIVERSITY for colored men has 207 students, of whom 195 are professors of religion. It has thirty-seven preparing for the ministry.

PARK COLLEGE has 818 students, of whom 805 are professors of religion. Seventy per cent. of its graduates have entered the ministry.

WELLESLEY COLLEGE mourns the death of its gifted president, Miss Helen A. Shafer, LL. D. She was the daughter of a minister. Newark was her native city, and she was educated at Oberlin, Ohio.

## Thoughts on The Sabbath-school Lessons.

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April 1.—*Jacob's Prevailing Prayer.*—Gen. xxxii:9-12, 24-30.

On the one hand, Jacob seems the father of Jewish guile, fear, unscrupulousness and thrift. On the other, he appears not only as the deeply faithful lover in his youth and the most tender father, but as an elevated, majestic man of faith, who believed in high things, who valued them, and who left on record such words of lowliness and penitence for his faults, in such genuine tones, that the purest, most repentant hearts take them up from age to age and repeat them as their own: "I am not worthy of the least of all the mercies." A. G. Mercer, D.D.

This mysterious wrestler has wrestled from him, by one touch, all his might, and he can no longer stand alone. Without any support whatever from himself, he hangs upon the conqueror, and in that condition learns by experience the practice of sole reliance on one mightier than himself. This is the turning point in this strange drama. Despairing now of his own strength, he is Jacob still; he declares his determination to cling on until his conqueror bless him. He now knows he is in the hand of a higher power, who can disable and again enable, who can curse and also bless. He knows himself also to be now utterly helpless without the healing, quickening, protecting power of his victor, and, though he die in the effort, he will not let him go without receiving this blessing. Jacob's sense of his total debility and utter defeat is now the secret of his power with his friendly vanquisher. He can overthrow all the prowess of the self-reliant; but he cannot resist the earnest entreaty of the helpless.

Jas. G. Murphy, D.D.

April 8.—*Discord in Jacob's Family.*—Gen. xxxvii:1-11.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." And there are few sadder sights than a home where brothers and sisters cannot or do not

"dwell together in unity." There is no room for jealousy or rivalry in the true home, but abundant space for that charity that "seeketh not her own, is not easily provoked, thinketh no evil." "The little foxes that spoil the vines" must be diligently kept out, but the "two bears, Bear and Forbear," constantly cherished.

April 15.—*Joseph sold into Egypt.*—Gen. xxxvii:23-36.

The stepping stones of Joseph's career, though they brought him almost to a throne, were not just those that an ambitious youth would have chosen for himself. The way led through captivity and imprisonment, but it was marked all the way by perfect fidelity to duty that won the confidence of master and overseer. Whatever faults of arrogance the favorite son may have shown in the home, that excited the jealousy and ill-will of his brethren, he has left a grand example of an unspotted life and of faithfulness in the midst of unfavorable surroundings that is worth the study of every youth.

On the plain tomb that marks the resting place of William H. Seward in the beautiful Fort Hill cemetery at Auburn, N. Y., are the simple words, "He was faithful." The brief epitaph that the great statesman had chosen, as expressing all that he desired that his friends should say of them, would well describe the life of this statesman of Egypt; and we can think of no higher commendation that can be accorded to anyone in any sphere of life.

April 22.—*Joseph Ruler in Egypt.*—Gen. xli:38-48.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Such a man did the world see in Joseph's day, and such a reward was accorded to his faithful, diligent performance of the duties that the changing experiences of life brought. The world does recognize and often crown with earthly honor such diligence and fidelity, but its reward is not always very satisfying. For the Christian heart there is greater satisfaction in a long look forward to the "Well done, good and faithful servant; thou hast



been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

April 29.—*Joseph Forgiving His Brethren.*  
Gen. xlv: 1-15.

It is sometimes easier to forgive when the power of revenge is within our reach than when we feel ourselves helpless in the hands of those who have done us wrong. Possibly there were times in Joseph's life when it would not have been so easy to lay aside all feelings of anger against the brothers who had "thought evil against him," as now when he stood before them with all the wealth and power of Egypt at his disposal and "they were troubled at his presence."

But the gospel rule of forgiveness has no limitations and we must not wait until the working out of God's providence convinces us that what the enemy planned for evil, "God meant for good," before we "forgive as we hope to be forgiven."

Perhaps the slight was unintentional; perhaps the unkind word that gossip reports was never spoken or was misinterpreted; perhaps the apparent want of cordiality was caused by absorption in business cares or weariness or pain. It is not worth while to make sorrow for ourselves by imagining evil. But when the injury is real, it pales so beside our own debt of sin and unworthiness that there can be no question of the Christian's duty. "Be ye kind one to another, tender hearted, forgiving one another, *even as God for Christ's sake hath forgiven you.*"

#### WHILE WE MAY.

The hands are such dear hands;  
They are so full; they turn at our demands  
So often; they reach out  
With trifles scarcely thought about,  
So many times; they do  
So many things for me, for you—  
If their fond wills mistake,  
We may well bend, not break.

They are such fond frail lips  
That speak to us. Pray if love strips  
Them of discretion many times,  
Or if they speak too slow or quick, such crimes  
We may pass by; for we may see  
Days not far off when these small words may be  
Held not as slow, or quick, or out of place,  
but dear,  
Because the lips are no more here.

They are such dear amiliar feet that go  
Along the path with ours—feet fast or slow,  
And trying to keep pace—if they mistake  
Or tread upon some flowers that we would  
take

Upon our breast, or bruise some reed  
Or crush poor hope until it bleed,  
We may be mute,  
Not turning quickly to impute  
Grave fault; for they and we  
Have such a little way to go—can be  
Together such a little time along the way,  
We will be patient while we may.

So many little faults we find!  
We see them, for not blind  
Is love. We see them, but if you and I  
Perhaps remember them some by and by  
They will not be  
Faults then—grave faults—to you and me,  
But just odd ways—mistakes—or even less—  
Remembrances to bless.  
Days change so many things—yes, hours.  
We see so differently in suns and showers.  
Mistaken words to night  
May be so cherished by to-morrow's light,  
We may be patient; for we know  
There's such a little way to go.

—Selected.

## Young People's Christian Endeavor.

### THE YOUNG CHRISTIAN IN JAPAN.

WILLIAM IMBRIE, D.D.

A very large number of the young Christians in America were born within the Church. They are, and they always have been, members of Christian families. Their coming to the Lord's table was not the beginning of their Christian life. It was only the exercise of a privilege long theirs. They can not remember the day when they first accepted Christ. Others there are, indeed, who do remember that day. It was a day never to be forgotten. A day of decision; a day when they turned into a new path; a day when they heard and obeyed the voice of Christ saying unto them, "Follow thou me." But of all alike it is true that they have always lived in a Christian atmosphere. The teachings of Christ have always been familiar; the only question has been that of obedience to him. This has been the case with some of the young Christians in Japan also; already there is there a second generation of Christians. But with most of them it is different.

**BUDDHIST OR CONFUCIAN HOMES.**

The majority of young Christians in Japan were born and reared in Buddhist or Confucian homes. They knew of Christianity as the religion of the west, and that in recent years it has come to Japan hoping to win the people to itself; but all their thoughts of religion were associated with the temples everywhere visible, and with the Chinese classics which they learned to read at school. For the most part they had not that prejudice against Christianity which many Asiatics have. They were willing to give it a fair hearing. But it came as something new to them, and quite without the authority accorded it in Christian lands.

**HOW THEY BEGIN.**

When a young Christian in Japan applies for baptism, and is asked regarding his experience, his reply is usually something like this. In some apparently commonplace way he was brought under Christian influence. It may be that a public meeting was held in the town where he lived; and at that meeting something was said that awakened interest and led to inquiry. Perhaps he was a pupil in a Christian school. Some one may have put into his hand a Christian book or a part of the Scriptures. Perhaps he had a Christian friend who commended the new religion to him by word and example. Before applying for baptism he had come under the care of a Christian pastor. In some cases, his knowledge of the essential truths of Christianity is surprisingly full and clear; in some cases it is extremely defective. He acknowledges himself a sinner; but it is plain that he has no deep sense of the sinfulness of sin. He confesses that he needs forgiveness, and that he can be forgiven only for the sake of Christ; but it is plain too that he has had no real vision of the cross. He is quite ready to say that it is only by the grace of the Spirit that he can begin the new life; but the pastor can not conceal it from himself that he has but little appreciation of the depth of Christ's words, "Ye must be born again." Still he declares that he looks to Christ as his Saviour; that he desires to take him as his Master; and that he is ready to confess him before men. There is no good

reason to doubt his sincerity. He is baptized, and casts in his lot with the Church of Christ.

**COMMON TRIALS AND DIFFICULTIES.**

The young Christian in Japan encounters the same trials and difficulties that beset the young Christian everywhere; and he has the same need of faith, and strength, and patience, and love. But apart from those common everywhere, he has trials and difficulties peculiar to his own surroundings. He can not take part in the religious life of the family. The rites observed may seem little things, like the old casting of a few grains of incense upon the Roman altar; but they are things involving the foundation principle of loyalty to Christ. Nor is it only the distinctively religious element in the family life that brings him into a place of criticism and petty annoyance. The family life in many other ways brings him into contact with traditions, customs, ideals, which are not according to Christ. The young Christian in America, fighting the good fight alone in the midst of a home where Christ has never before entered, will understand something of what such a one meets if he endures as a good soldier. Then there is the past life—old thoughts, old associations, old habits. Some of them once thought nothing of, but fatal to the life of one who is a temple of the Holy Spirit. It is no wonder then that so many of the Japanese who confess Christ in America soon weary in well doing when they return home. What seemed easy in America, when surrounded and encouraged by Christian friends, is not easy to persevere in when once more in the midst of the old life in Japan. And if the difficulties of the Christian boy or young man are great, in some respects those of the Christian girl are still greater. For her independence, even though it be Christian independence, is a thing to be ashamed of. Sometimes it is almost an impossibility to exercise it. What therefore the young Christian in Japan needs is what the Christian the world over, whether young or old needs: communion with Christ; a deeper and deeper knowledge of the ideals and possibilities revealed in the Scriptures; companionship

with fellow Christians; and Christian work of some kind or other.

#### ACTIVE WORK.

The active work of young Christians in Japan is in many respects what one would naturally expect. They meet together for prayer. They teach in the Sunday-schools. Some, especially those who are students in the higher mission schools, maintain what are called preaching places: *i. e.*, places where meetings are held for the purpose of gathering those without into the Church. Within the past year or two a considerable number of Christian Endeavor Societies have been organized. During the summer, it is customary to hold a summer school.

#### CHRISTIAN CONVERSATION.

In one respect the active work of the young Christian is easier in Japan than in America. In America probably most Christians, whether young or old, shrink somewhat from introducing the subject of Christianity in conversation. There is a feeling that the subject is one that is intensely personal. Along with this is often the knowledge that the person addressed already knows all that the speaker can say. The speaker also keenly appreciates the fact that to speak with authority, or even with persuasiveness, he must speak from experience. In Japan it is different. There Christianity is still something comparatively new. It is a part of the new order of things. It is like representative government. Not to be acquainted with it implies no peculiar ignorance. One may speak of it to another without suggesting to the hearer a failure in duty or a lack of spiritual perception. To speak of it does not so certainly raise the fear in the mind of the speaker, "All that I can say will be of little avail, because I myself am so far from what I ought to be." In this respect, therefore, the work of the young Christian in Japan is easier than that of his brother in America. This suggests another thing.

#### PRAYER IN PUBLIC.

There are in America many young Christians—and old ones too—to whom prayer in public is very difficult. To some it is hardly too much to say that it is impossible. It is not that there is a lurking disloyalty to Christ.

The explanation is not at all an unwillingness to confess him before men. Nor is the secret to be found in the fact of a prayerless life. There are many who pray much in private who can only with difficulty utter a word in the presence of others. The difficulty is one of temperament. The mind is so much agitated that it cannot collect its thoughts and express them. From this difficulty the Japanese are singularly free. It is rare to find a Japanese, young or old, to whom public prayer, or public speech of any kind, is a serious embarrassment. He may not speak well; but he can speak.

In speaking of the young Christian in Japan, one's mind can hardly fail to recall two particular groups. They are no longer young Christians; they are now men in the prime of life. But they were once young; in their youth they devoted themselves to Christ; and their work in the establishment of his Church in Japan has been of priceless value.

### A CHRISTMAS BOX.

#### PART I.

It all began in the loving thought of one of our Sabbath-school teachers who knows a great deal about the Home Mission schools, and is always glad to help them and to show others how to do so. After talking it over with the other teachers, she furnished each class with a list of articles that would be suitable for a Christmas box, and plans were made for work before the summer came on, and teachers and scholars were scattered for their vacation trips and visits.

#### PART II.

A Sabbath-school sociable early in the fall, when all the gifts were brought together and arranged tastefully upon a long table. The dolls whose dainty garments, all to "take off and put on," had given some fingers pleasant employment through the summer, occupied the place of honor in the center, and pretty work bags, books, games, knives and toys were displayed to advantage, giving a very Christmas-like effect. Every one had time to examine and admire, and then while the committee stowed the articles carefully in a large box, the sociable became a missionary meeting for a little while. A map on the wall showed just where the box was to go, and some one told all about the school where it is set as a lighthouse to help desolate, ignorant

hearts to find the way to true happiness. The tender words of the pastor reminded the children that the work which they had been so happy in doing was work for Christ, because, he said, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and before the large boys nailed down the cover and marked it for shipping, a blessing was asked upon the gifts that were to be sent to some of Christ's little ones.

#### PART III.

A letter from the missionary teacher completes the story, and gives a picture of mission work in our own land that others will be glad to share.

"Our Christmas exercises were held at three o'clock on the 25th. The young people always wish us to have these entertainments in the evening, but for more than one reason we have found it better to have them in the day time. For one thing, the mothers and babies can come then, when they would not venture out over the bad roads at night. Then there is always much drinking at the holiday time, and there is danger of a disturbance at any night meeting.

A white pine is the best we can do here by way of a tree and it is an awkward thing to dress. We were afraid the pitch would get on the doll's pretty dresses, so we arranged them on a table at one side, making them stand or sit in pretty groups. We had enough to give to each little girl and to a few who are too young to come. Such pretty, daintily dressed little people had never been owned by our girls before, and it will do them good to see and handle them.

There must have been over three hundred people present. They came in groups, on foot, on horseback, and in wagons from all the country around. There were some there, men and women, who had not been to church for ten years. As many come on such occasions whom we have no chance to reach at other times, it is an opportunity to give them the gospel.

We began the exercises by singing "Joy to the world," and then read selected passages from Isaiah and Revelation, followed by prayer. Then came songs by the children and recitations from Luke II. Some of our pupils have been learning twenty-five selected verses from the Bible. They were promised each a Bible if they would do this, and fourteen had recited the verses perfectly to me and a little exercise had been arranged for the school from these verses. 'I would ask a question and they would give in concert the verse answering it. For instance, "What is the law of God?" Thou shalt love the Lord thy God, etc. This brought out the

meaning of the verses and was really impressive as the holy words of encouragement or warning came so clearly from the many voices.

We were able to give some little thing, not only to the scholars but to each grown person in the community, and there have been many expressions of pleasure from the older people at being remembered.

We have found that games, such as authors, dissected pictures, etc., give little pleasure to these children, because they are not understood. So we did not give those away, but are using them in another way. We wish to get a better hold upon boys and young men. They want fun, like all young people, and have few innocent ways of amusing themselves. So we invite them to come to the school house once a week in the evening and after a little talk about something, such as a foreign country, the sea, etc. we have a good time with the games. They enjoy it; though they do not suspect it, their brains are being developed at the same time. . ."

WOODLAND.

### SUGGESTIVE HINTS FOR THE STUDY OF INDIA.

[These hints are intended as an experiment. Will they not help Christian Endeavorers and Mission Bands in their study of the topic for the month, presented under the head of Concert of Prayer for Church Work Abroad? We shall be glad to hear from any who make use of them—whether they find them helpful, and how such hints can be made more helpful.]

#### HISTORY.

I. *Early Period* (1500 B. C.—1000 A. D.)—Coming of an Aryan race, called Hindhus, from the river Indus, about 1500 B. C. Invasion of Darius, 518 B. C. Invasion of Alexander the Great, 327 B. C.

II. *Mohammedan Period* (A. D. 1000–1526)—The Arabs had conquered Scinde, 715; but were expelled, 750. 1. House of Ghuzni, 1001, founded by the Afghan Sultan Mahmoud. 2. House of Ghuri, 1186. Throne transferred to Delhi, and power extended. 3. House of Khilji, 1228. 4. House of Tughlak, 1321. 5. House of Seyd, 1412, founded by an officer appointed by Tamerlane. 6. House of Lodi, 1450; overthrown by Baber at the battle of Panipat, April 29, 1526.

III. *Mogul Period* (1526–1738)—State interesting facts in the career of each ruler—Baber. Humayun, Jehangire, Shah Jehan, Arungzebe. For the architecture of this period consult *Lübke's History of Art*. Invasion of Nadir Shah, 1738.

IV. *European Period* (1757–1894)—Early settlements of the Portuguese and Dutch. Charter

of East India Company, 1600. Victory of Clive at the battle of Plassey, June 23, 1757.

#### PEOPLE, LANGUAGE AND LITERATURE.

"India is a continent, not a country; its inhabitants are not a nation, but a congeries of nations and distinct races." The languages are divided into two general classes. 1. *Dravidian*, used by the aboriginal races, *e. g.* Tamil, Telugu, Canarese. 2. *Sanscritic*, *e. g.* Hindi, Marathi, Bengali, Panjabi. A mixed language called Hindustani or Urdu, is the colloquial tongue.

Learn something of the date of composition and characteristics of each of the following: The Vedic hymns, the Ramayan, the Mahabharata, the Code of Manu, the Upanishads, the Puranas. See *Missionary Review*, March, 1894.

#### RELIGIONS.

Trace the origin or introduction of Brahmanism, Buddhism, Sikhism, Mohammedanism, Parseism, giving characteristic features, methods of worship and number of adherents.

The Parsees, "the Jews of India," number about 90,000, of whom a large proportion are in Bombay. They are descendents of the ancient fire-worshippers who left Persia in the eighth century because of Mohammedan persecution. Consult articles in *Nineteenth Century*, October, 1893, and *Missionary Herald*, October, 1893.

The monks in the monasteries of Pooree, says a missionary, send out annually 7,000 missionaries to proclaim throughout India the name and glory of Jaganath. As a result 100,000 pilgrims come from all parts of the land to see the "lord of the world."

#### THE ENGLISH IN INDIA.

East India Company chartered by Queen Elizabeth, December 31, 1600. Bombay conveyed to Charles II, as the dowry of Catharine of Portugal, 1669. The British began to make territorial conquest in 1750. Battle of Plassey, June 23, 1757, established the power of England in India. In 1833 Parliament restricted the powers of the East India Company. June 20, 1856, "The Black Hole of Calcutta." 1857-58, The Sepoy Rebellion. August 2, 1858, Act of Parliament for the better government of India, by which territory was vested in the British Queen and powers exercised in her name. November 1, 1858, Lord Canning's proclamation transferring sovereignty from the East India Company to the Queen. January 1, 1877, Queen Victoria proclaimed Empress of India.

Name the Governors General since Lord Canning. Who has recently arrived in India to assume the duties of that office? What are the

advantages to India of English Rule? Read the volumes in *Rulers of India* series, Macmillan & Co., 60 cents each.

The English never tried to conquer India, says Bishop Thoburn, but they found warring nations and tribes, discordant elements of every kind, all India tossing like a troubled and stormy sea. They laid the hand of authority on one hostile power after another, until at last all India rests in peace.

#### THE WOMEN OF INDIA.

Prisoners in their zenanas, they wield a great influence over husbands and brothers. Very few are able to read, many believing that learning to read would cause the death of their husbands. The education of women was introduced by missionaries.

There are 25,000,000 widows, of whom 77,000 are little girls under ten years of age. See the attempt of the Maharajah of Mysore to prevent infant marriage.

The cremation of widows, suppressed by Lord William Bentinck, arose out of a misinterpretation of a single word in the Rig Veda. "Let all your missionaries be women, and give them a medical education," said William H. Seward after he learned of the work of his niece at Allahabad.

"Tell our Queen what we women in the zenanas suffer when we are sick," said the Rani of Punnah to a missionary in Lucknow. The message was placed in a locket, and sent to Windsor Castle. By the advice of the Queen, Lady Dufferin organized the "National Association for supplying female medical aid to the women of India."

Says a writer in *Missionary Review*, February, 1894, after speaking of the degradation, seclusion and ignorance of Hindu women: A whole race of women have lived for generations under these conditions and remain intelligent and loveable, with a native refinement marvellous to see; and no women in the world exercise greater power. They hold the destiny of their country more completely in their hands than the women of any other land.

#### OPIUM.

"England's greatest contribution to the world's wretchedness."—*Bishop Hurst*. "The greatest of all modern abominations."—*Earl of Shaftesbury*.

The Government controls the opium industry of India. The small farmers buy their licenses at auction, and sell the crop at a low price to the Government, which makes an enormous

profit. According to statements made at Patna before the Opium Commission, says the *Bombay Guardian*, the poppy is commonly grown at a loss to the ryots of 20 per cent. or more; and such is the tyranny exercised over the poor cultivators that other crops are sometimes rooted up in order to force them to grow poppy for the manufacture of opium by the Government. About 5000 tons of opium are exported every year to China.

#### DATES IN MISSIONARY HISTORY.

July 9, 1706, Ziegenbalg lands at Tranquebar.

July 30, 1750, arrival of Schwartz.

November 1, 1783, Dr. John Thomas, a medical officer on the *Earl of Oxford*, landing at Calcutta, advertised in the *India Gazette* for a Christian.

November 10, 1793, Arrival of William Carey.

December 10, 1800, Baptism of Krishna Pal.

February 11, 1813, arrival at Bombay of Hall and Nott.

January 25, 1822, Opening of first girls' school in Calcutta, by Miss Cooke.

May 27, 1830, Alexander Duff arrives at Calcutta.

In October, 1833, Rev. J. C. Lowrie and Rev. William Reed, the first missionaries of the Presbyterian Church reached Calcutta; they began their work at Lahore.

#### MISSIONARIES IN INDIA.

Of what missionary did an Indian ruler say: "Send me the Christian; he will not deceive me?"

Name one whose career in India is described as "one track of light—the admiration of Britain and India."

One who when asked, "What are the discouragements of the work?" replied: "I do not know the word: I long ago erased it from my vocabulary."

One whom the natives called "the good father."

One whose missionary zeal was kindled by hearing, while a student, this remark from his professor: "If we succeed in leading a single soul among the heathen unto God, it is as much as if we had won a hundred in Europe."

One who has been described as "an incarnation of the spirit of missions."

The missionary who declared that "if after many years of labor he might be instrumental in the conversion of only one soul, it would be worth the work of a whole life."

One who sailed for India when only 18 shillings had been pledged for his support.

## Children's Church at Home And Abroad.

### THAT SAME OLD TYRANT.

In that sermon, which my pastor preached, "when I was about twelve years old," and from which I gave you some sentences in our February number, he drew this picture:

Could all the blood which this monster has shed flow in one stream, who would wish to swell the torrent? Could all the intoxicating liquor that has debased and maddened his victims flow in one place, who that should see its burning waves would vote this day to dig another lake that should roll and sparkle like it? Could all the millions that have been beggared by him be gathered into one shivering group who would willingly augment their number? Could all the bodies of those whom the tyrant has slain be heaped in one pile, who would wish to increase the loathsome mountain? Could all the groans that have been extorted by his conquests be uttered in one shriek, who would ever wish to have his heart rent by another's?

Yet, should the monster march on unresisted in his career, mountain will be piled upon mountain; that flood will swell like the Amazon; lake after lake will be stretched along like our northern sisterhood of waters; and shriek after shriek will thrill through an agonizing world, longer, wilder and louder.

The monster has not "marched on unresisted," all these years. Much brave resistance has been made by men and women and children—by men and women who have grown up from infancy since those eloquent words were spoken and printed. But in spite of all this resistance, he has marched on. We have checked him some. We have hindered him some. We have saved some from becoming his victims, and have snatched some from his very jaws. But can we not find some way to stop him!—to finish him?

What do you boys say?—and you girls!—Let us hear from you, and from your mothers, and from other such men as Theodore Cuyler, with all a boy's zeal and all a sage's wisdom. What shall we do about this?



## REASON OR INSTINCT?

REV. G. H. FERRIS.

[From *Indian Notes*, a lively little periodical sheet kindly sent us from the Presbyterian Mission.]

A few days ago, Mr. G. and I were out for a run on our bicycles and when about four miles from the bungalow, Mr. G. called out, "There goes a snake," and I turned just in time to see it disappearing on one side of the road. Said I, "Why did you not run over it?" "I have too much regard for my wife and family" was the reply.

We then jumped off our wheels and ran back to where we saw the snake go off the road, and soon finding it we picked up stones with which to kill it, as it was a very large cobra. We were not very skillful in our use of stones, for though we hit it once or twice, we apparently did very little damage. Then, too, we had to be careful, for once or twice the cobra tried to turn the tables on us and make us run. At last, as it was hard pressed, it made for a white ant hill near by, and apparently striking with its head along the surface of the hill, as though sounding to find one of the long chambers of which the hill is full, it made a sort of digging motion with its head and then began to disappear in the ground. I rapidly ran up and putting my foot on its tail prevented it from going entirely into the hole, calling to Mr. G. to bring a stone with which to make an end of it. Picking up a good sized stone and hurrying to me, Mr. G.—thinking more of the snake than of my foot—let fly, the stone fortunately missing my foot, but unfortunately grazing my knee. I then with a stone soon made two pieces of the cobra. Although I was unable to bruise its head, I took off a foot and a half of its tail without which it will find its usefulness at an end.

Now the question in my mind is this: Did the cobra know that the white ant hill was full of holes, and that by tapping on it with its head it would be able to discover where one came near enough to the surface for it to break the outside crust and thus find a way of escape from its foes; or was it simply instinct? On examining the hole which the cobra entered it was evidently one that had been covered over with a crust of dried mud, for the crust was lying near the mouth of the hole, as if thrown there by the head of the cobra.

These hills raised all over India by the white ants, or termites, are a favorite resort for snakes, either on account of the ants which possibly they use as food, or because of the excellent hiding places afforded by their numerous cham-

bers. You will frequently find these hills where some of the chambers are open from above as if made use of by rats and snakes, but more frequently you will find them covered over as left by the ants. So if you go up to one of these mounds, and knock off the tops of the little cone like elevations all over the hill you will make entrances to the long chambers below which are large enough for almost any of the snakes of this part of India to enter.

## Book Notices.

**THE SAILOR'S MAGAZINE AND LIFE BOAT.**—This spirited and interesting monthly magazine represents the noble work for "them who go down to the sea in ships to do business upon the great deep," which is conducted by the American Seamen's Friend Society, 76 Wall Street, New York. Its Vol. LXV neatly bound has just been sent to us, and we have it monthly among our valued exchanges. That Society represents acceptably all evangelical denominations. Its secretary is Rev. William C. Stitt, D.D., of the Presbytery of New York. The price of the magazine is one dollar per year.

**AT THE LORD'S TABLE.**—Thoughts on Communion and Fellowship, by Howard Crosby.—"A contribution to *healthy* theology," were the emphatic words with which Dr. Crosby once commended certain essays in the *Evangelist*, on "The Salvation of Infants." Most heartily do we apply his own words to this little volume, which his friend A. D. F. Randolph, has just issued. It consists of Dr. Crosby's brief "utterances at the Communion Table, taken down at the time and now published." They are of course "on themes suitable for meditation during the service," and therefore quite suitable and profitable for meditation in the reader's home.

Dr. Crosby was widely known as a heroic champion of civic righteousness, and a fearless leader in efforts for the suppression of vice. These meditations reveal him as a fervent lover of Jesus, and a tender shepherd of his flock. They recall the beautiful and just acrostic of Dr. Ganse in our April number, 1893; especially its last line.

HOWARD CROSBY.

How should a man be made—  
Of what choice parts compounded?  
With skill of schools how well arrayed,  
And with what graces rounded?  
Reveal some princely nature strong and just,  
Divinely ripened for the poor to trust,

Courage, that fears not man nor devil,  
Revolts at all enthroned evil,  
Outright resolve, that won't be routed,  
Sincerity that can't be doubted.  
Back all this strength with love divine and human,  
Yet keep your Great Heart *tender as a woman*.

Published by Anson D. F. Randolph & Co., 182 Fifth Avenue, New York. Price 60 cents.

**THE FIRST COMMUNION.**—Before—At—After.—Henry M. Booth.—This is another manual, prepared by an experienced pastor, now President of Auburn

Theological Seminary. It is in the form of conversations principally between "Donald Stewart," a thoughtful and conscientious man, and "Dr. Angus," his pastor, on the question, "Why should I not go to the Communion?" Donald is led, in a reasonable and scriptural way, to see that to be his privilege and duty, and his mind is cleared of some difficulties, from which other such minds may probably be relieved by the reading of this book. We are of the opinion that such persons will be helped even more by Donald's conversation with "an aged Christian woman who had been his friend ever since he had been in the city," than with the more learned expositions of his pastor on the subtle distinctions between the views of Zwingli, Calvin and Luther. We do not count these useless, but think that Donald, sitting with a Mary-like woman at the feet of Jesus, would get more experimental benefit than sitting among these doctors and asking them questions.

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## Ministerial Necrology.

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**—**We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

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**FLEMING, DAVID BRAINERD.**—Born at Dallas, Marshall Co., W. Va.; three years a soldier; graduated at Washington and Jefferson College, 1868, and at Western Theological Seminary, 1871; ordained the same year; preached to the churches of Salem, Brunswick and Deer Creek, Peoria Presbytery, 1872; Fairmount and York, Nebraska City Presbytery, 1872-74; Andover, Newton and Spring Valley, Rock River Presbytery, 1874-84; Unity Church, Iowa City Presbytery, 1884-89; Martinsburgh, Iowa Presbytery, Carson, Sharon and Malvern, Council Bluff Presbytery, 1889-93; Randolph, Corning Presbytery, a few months till laid aside by disease, September, 1893. Died at Tabor, Iowa, January 27, 1894.

Married Miss Helen V. Noble of Nebraska, December 18, 1872, who with one son and three daughters survives him.

**JACKS, ANDREW DONKELL.**—Born, Kingston, Ind., July 19, 1829, son of James and Elizabeth D. Jacks; graduated, Wabash College, 1854, Lane Seminary, 1857; missionary to Gaboon, Africa, 1857-1859; evangelist in Indiana, 1867; pastor, Edwardsville, Ill., until 1872; home missionary in Kansas and Indian Territory. Died, Clarence, Indian Territory, February, 1894.

**LANE, REV. J. JAY.**—Born March 21, 1818, in Lower Chanceford, York Co., Pa.; graduated from Jefferson College, 1844, and from the Western Theological Seminary, 1848; licensed and ordained by the Presbytery of St. Clairsville,

Ohio; pastor of Fairview and Stillwater churches, in Guernsey Co., Ohio., 1849-53; (prior to this professor of Latin in Franklin College for a short time); pastor at Wrightsville, Pa., 1853-68; during that time pastor also of the Presbyterian Church of New Harmony, Pa., for four years, and of Donegal, Pa., for eleven years; returned to Ohio in 1868; pastor of the churches at Rock Hill, Ohio, and Coal Brook, Ohio, organized from the former, for ten years; returned to the place of his birth in 1879 and continued to supply the New Harmony Church until 1889; then retired from the active ministry; died December 26, 1893.

Married, 1853, Miss Lucy Grimes, sister of William M. Grimes, D.D., deceased, and Joseph S. Grimes, D.D., of Mahoningtown, Pa. She died more than twenty-five years ago. Two daughters and one son, Rev. A. G. Lane, pastor of Presbyterian Church, Fremont, O., survive.

**MUNDY, WILLIAM M., M.D.**—Born in Jefferson County, Tenn., 1845; graduated, Maryville College, 1875, Danville Theological Seminary, 1878; supplied churches in Tennessee; preached and did colporteur work, under the commission of the American Tract Society, in Dodge County, Ga.; health failed; graduated from Medical College, Atlanta, but had not physical strength for much professional work. He loved the ministry and did not wish to demit it. Died, September 20, 1893. A widow and two daughters survive him.

**PINGRY, JOHN FRANCIS, PH.D.**—Born at Newburyport, Mass., September 26, 1818; graduated from Dartmouth College, 1836; pastor of the Presbyterian Church, in Fishkill, N. Y., 1842-1847; teacher in Fishkill, 1847-1853; pastor of Presbyterian Church at Roseville, Newark, N. J., 1853-1860; during the same period also taught a private school. After his resignation as pastor in 1860, he continued his school until 1861, when he removed to Elizabeth, N. J., where he taught school until 1892. Married, 1842, Caroline G. Oakley. Married, 1858, Elizabeth Van Wagenen. Married, 1892, Susan H. Higgins, who with three sons by his first wife, survives him. Died at Elizabeth, N. J., on February 16, 1894.

**WALDO, REV. E. F.**—Born at Prattsburgh, N. Y., June 21, 1811; graduated from Amherst College, 1836, and from Union Seminary, 1839; preached at Huron, N. Y., four years; preached directly after that at Allegan, Wayland, Diwagiac, and Rochester, Mich.; from Rochester went to Palmyra, Wisconsin, preaching there and at Jefferson and Pardeeville, of the same state; returning to Michigan, preached at Lynden and Byron, also at Tawas City and East Tawas; recalled to the church of his first labors at Huron, N. Y., where he labored the last four years of his ministry of more than forty years. Died at Harbor Springs, Michigan, January 16, 1893. His wife and three sons survive him.



**YOUNG, ABRAHAM T.**—Born in Carlisle, N. Y., 1806; Graduated from Union College, 1839, Princeton Theological Seminary, 1842; served as pastor in several churches in Western, Central and Northern New York, 1842-1876; afterwards preached as occasional supply. Died at Cleveland, Ohio, November 24, 1893.

## Gleanings

### At Home and Abroad.

Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—A man is good for nothing but to be used up, said Dr. Arthur Mitchell.

—"The last great man of Africa," is Dr. Field's designation of Augustine.

—Opportunities to the Christian mean solemn responsibilities.—*David Livingstone.*

—Christian Dakotas raised nearly \$2,000 last year to Christianize their pagan Sioux brethren.

—Know and you will feel; know and you will pray; know and you will help.—*Dean of Llandaff.*

—Max Muller believes the Hindus are riper for Christianity than any nation that ever accepted the Gospel.

—One of the Chinese medical students in the University of Michigan is said to be a direct descendant of Confucius.

—The Christian community in North India is increasing at the rate of 20,000 a year, writes Mr. R. Hoskins of Cawnpore.

—The only thing He left us to do is to tell of Him to all the people on the earth, said a missionary, of Christ's final commission.

—Mr. Hudson Taylor names as the ten best missionary books, the Four Gospels, the Acts of the Apostles and five of the Pauline Epistles.

—The size of your offering, says the *Ram's Horn*, does not depend upon what you take out of your pocket, but upon what you leave in it.

—I fear for my countrymen, said Keshub Chunder Sen, that they will sink from the hell of heathenism into the deeper hell of infidelity.

—The grave has become a different place since Jesus came to this village, said a converted Chinese woman whose little daughter had just died.

—National reverence for historic truth, national appreciation of order in things religious as well as secular, and a national patriotism willing to learn but too proud to resign itself permanently to foreign influence or authority, are the traits which Bishop Bickersteth finds in the Japanese.

—Mrs. Isabella Bird Bishop suggests that we should readjust, by our increased knowledge, personal needs and Christ's needs, at the foot of the cross.

—Several Nanking families determined last year to send their daughters to our mission school, because "the girls of that school can get husbands."

—From the schools supported by the American Board in Japan, during the seven years, 1884-1890, there were received to church membership 849 pupils.

—Men of the artisan class in Shansi, China, who receive about 7 pence per day, spend from a quarter to one-half of their earnings in moderate opium eating.

—The London Committee of the Cape General Mission transact business and correspondence at their homes, thus saving the expense of a general office.

—On the banks of Lake Nyassa, a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars.—*Dr. Laws.*

—All the incomes of all the missionary societies together, says the Archbishop of Canterbury, amount to about one-half the cost of the London School Board.

—An old man in Lakawn asked if the wonderful surgical instruments used by Dr. Peoples came from heaven; he never saw anything that could do what they did.

—Once at midnight a weeping woman knocked at Mr. Lapsley's door. Come, said she, my child is dying; take it in your arms, and tell your God about my child.

—Dr. Mackay of Formosa believes there is danger of pressing the principle of self-support too far, before native Christians and churches are sufficiently established.

—Mission schools are not places for mere intellectual development, says the *Missionary Herald*. Only as evangelical forces are they properly supported by mission funds.

—We would sing to Him if we only knew how, was the remark of a Bakete woman at Luebo, when Mr. Lapsley gave them their first knowledge of a God of love.

—Dr. Robert Cust believes that the great language of the Hausa, spoken by tens of millions, is destined to be a most important element in the civilization of the negro.

—Enamelled plates bearing the texts, John 3: 16, Matt. 11: 28 and Acts 16: 30, have recently been placed in advertising spaces in twelve cars of the Calcutta Tram Car Company.

—Since the Trinidad Mission was started 25 years ago, says the *Presbyterian Record*, almost as much has been contributed on the Island for its support as has been sent from Canada.

—A true missionary never knows defeat, said Rev. A. A. Fulton. He may be driven from place to place, have his property stolen and destroyed, yet he will find light and encouragement.

—There exists no word in any Indian language, says Sir Monier Williams, exactly equivalent to the Saxon monosyllable *home*, that little word which is the key to our national greatness and prosperity.

—Medical missions, said Dr. Pennell, are the picture language of the Church militant. The rudest and roughest, the simplest and most uneducated, can understand the language of Christian love, kindness and charity.

—Speaking of the broken-heartedness which Christ showed for the lost in his day, Mrs. Isabella Bird Bishop fears that we do not realize the destitution of the world with more than a thousand million Christless souls.

—Of Rev. D. C. Scott's Mang'anja Dictionary *Central Africa* says it reveals the sufficiency of the language to give expression to native thought and bring home to them new truths without the importation of words from foreign sources.

—It is said that the Chinese and Mexican Commercial Company, composed of wealthy Chinese has bought a tract of 820,000 acres in the State of Mexico. Five thousand Chinese are to be allotted 64 acres each, with time to pay for it.

—Parts of the Dark Continent that fifty years ago would have been looked upon as utterly unfit for permanent occupation by human beings, have been conquered to their uses by hardy and energetic settlers.—*Dr. Carl Peters in The Forum.*

—Many of the colonists in Natal look down with contempt on the Zulus and all the natives, much as many Southerners used to feel towards the slaves. The Government does not help as it ought to educate the natives.—*Rev. Chas. Ransome.*

—The people of India are exceedingly religious, writes a missionary in the *Baptist Missionary Magazine*. The Hindus always first build a temple, and around this their houses cluster; the Mohammedans have their beautiful mosques and their clean, inviting places of prayer, always facing Mecca. Ought not the Christians too to have clean, comfortable places of worship?

—The deepest impression made upon General Merrill, during three years as Consul-General in Calcutta, was the sight of those who had left homes on the other side of the world to enter the hovels of the outcast and point to the celestial mansions.

—Not until rich men come to understand that they do not *own* their wealth, but *owe* it, will the curse be taken off riches, and wealth in the hands of the individual be made a blessing to the world, and not an instrument of oppression.

—*Prof. Everett.*

—A missionary now in India reports that her going was largely the result of joining a prayer union to intercede for more laborers to be sent out. As she prayed it seemed "so mean to ask for others to go, and not face the question, Can I go myself?"

—While the practice of buying and selling women for wives in China is revolting, writes Rev J. E. Walker in *The Advance*, yet in the present state of society it is a check on what might be worse. The wife's money value is a protection to her person.

—The late Miss Charlotte Tucker, whose nephew, of the Salvation Army, was accustomed to send her literature containing frequent mention of "Knee Drill," wrote urging the importance of "Sword Drill," i. e. practice in the use of the Sword of the Spirit.

—It is the worst possible economy, says Dr. James Johnston, to encourage or even permit the missionary to diminish his already scanty leisure for the real work which took him to Africa, by frittering it away in manual labor that he may have food to eat.

—So rapidly is the cultivation of the poppy increasing in China, writes Thomas Bramfit in *Wesleyan Missionary Notices*, that soon the import of Indian and Persian opium will be a thing of the past. If the import were to cease at once the consumption would still increase.

—A successful pastor reports that it has been the custom in his family for several years to read at tea-time the letters from missionaries as they appear in the magazines, and then at family worship remember the writers and the special needs brought out in the letters.

—There is sound philosophy, says Rev. John McDougall in the *Presbyterian Record*, in the Chinese custom which places the surname first and the personal name after it. Precedence is thus given to what has gone before, to the trunk of the tree—the individual is treated as an attachment to the family, the latest branch of the tree.

—Says Ahmed Bey: The anarchy reigning in the collective life of the Persians has destroyed the moral and physical forces of the individual, and exhausted the resources of society; and the Persian, seeing no prospect of improvement in his country, either revolts or emigrates.

—“Christ is all my hope, Christ is my rest-stone,” said a native Christian of India, where all burdens are carried on men’s heads or backs, and resting-places, called rest-stones, are provided at intervals along the roads where a traveler may lay down his load when weary.

—A well-known missionary among the Jews believes many of them are as ignorant of Christ as the tribes in Central Africa. In different parts of the world Jews on receiving the New Testament have congratulated him, thinking he was the author of the volume.—*Golden Rule*.

—The passage, Matt. ix. 38, says *The Missionary*, is misinterpreted by sincere Christians at home who content themselves by saying they can pray the Lord of the harvest to send forth laborers, overlooking the fact that the injunction is to the missionaries, the disciples whom Christ was sending forth.

—There is not a spot in the world, says Professor Henry Drummond, where pure missionary work has had a fairer trial or has made more progress than in the New Hebrides. I never met with any one in the East or South who had a single adverse criticism on these missions, the result was so palpable.

—Moslems are growing afraid of Christ; their chiefs are learning the signs of the times. A leading literary Mohammedan likens Islam to an old, prostrated tree-trunk, and Christianity to a little fire against one side of it; he dreads the little fire, and says it will certainly destroy Islam.—*Star in the East*.

—To a missionary in Swatow, China, it seems strange that young men from our theological seminaries can be content to share a village of 3,000 people with half a dozen pastors of other denominations, when they might go to China and take the oversight of a field containing two or three hundred villages.

—The Chinese girl slaves believe that if they are freed in any way except by purchase they will be obliged to pay some kind of a redemption price in the next world; therefore they will not take their liberty even if it is offered to them by law. When they learn that there is no slavery in the next life, that all may be free in Christ Jesus, they will be ready to accept the freedom which the law offers them in this life.—*Baptist Missionary Magazine*.

—This was Bishop Patteson’s ideal of a missionary: An earnest, bright, cheerful fellow, with plenty of enterprise and some enthusiasm, who makes the best of everything, and, above all, does not think himself better than other people because he is engaged in mission work. That is the fellow we want.

—Japanese artists are beginning to preach Christ by means of the palette and brush. God is calling them to interpret Bible symbols in the art language of their own people. When the Japanese brush and pencil are consecrated to Christ, the world will enjoy a new morning of beauty.—*W. E. Griffis, D.D.*

—The habits of the people in Manchuria have helped in gospel work. Instead of living in their own villages all their lives there is a constant coming and going; so that, in a land where neither railways nor newspapers exist, tidings of the new doctrine are conveyed to remote districts.—*Rev. Duncan M’Laren*.

—The Pahouins, a tribe in the French Congo, fear death, thinking of it constantly; it is their great quarrel with God. They say: We wish to love God, but we have one thing against him; why does he make men die? They think of God merely as a powerful chief with whom it would be well to make a treaty of friendship.

—The feelings of the people in Cawnpore, India, concerning Christianity, have changed, writes Mr. R. Hoskins in the *Sunday-school Times*. Fifteen years ago it was difficult to collect 50 boys in a Sunday-school: to-day 8,000 children are enrolled, and there might be 10,000 more if there were funds to rent the rooms.

—The native in India surpasses the Eurasian in determination to educate his children and in willingness to make the necessary sacrifice. Eurasians have lost 30 years of valuable time in fitting themselves to meet their competitors. If in the first decade after the mutiny Eurasian parents had resolutely insisted on giving their children the best possible education, the average incomes of Eurasians would have been much better to-day.—*Indian Witness*.

—A little bird, now extinct, called the “Mamo,” furnishes the feathers for the royal cloak in Hawaii; and as each bird had but two feathers of the yellow required, one beneath each wing, it took an immense number to supply enough material for a royal robe. Nine generations of men plucked countless little mamos to make the royal Mamo of Kamehameha I, and it is estimated at as great a value as that of many of the crown jewels of Europe.—*Lieutenant A. C. McMeachan*,

—The slave-raiding of the Arabs in Africa, and the rum-trade of nominal Christians, are ghastly evils imported by foreign intruders, and they can be reduced or suppressed by Governments; but polygamy, domestic slavery and witchcraft are immeasurably more baneful, and will yield only to the power of true religion.—*Heli Chatelain.*

—An old man in North-west India learned by heart the first chapter of John, and every year after the harvest went from village to village repeating what he had learned and teaching the people. His knowledge of the Gospel now extends beyond the first chapter, and he has become in character like the beloved disciple. He has led 400 of his countrymen to accept Christ.

—China, incapable of military advance, and innocent of forcible annexation, is wreaking a sweet revenge for the suzerainty which she has lost, by a stealthy reconquest of industry and trade, filching, by means of her indefatigable colonists, from the kingdoms that have defied or shaken off her control, the proceeds of their natural riches and their commerce.—*Hon. George N. Curzon.*

—No matter where we glean among the faiths of man, these sheaves make obeisance to the sheaf of Christianity as it arises and stands upright. It makes little odds how glorious the light of Asia, how luminous the crescent of Islam and the other stars of the religious firmament, all bow to his star in the East, and are lost in the spiritual splendors of the Sun of Righteousness.—*The Interior.*

—The failure of an enterprise is no proof that the enterprise was wrong, no proof that it was even mistaken. Such a failure for the time may be an essential part of God's plan. The *Church Missionary Intelligencer*, speaking thus of the apparent failure of Krapf's Mission, organized in 1861, adds Krapf's own words: Our sanguine expectations may be laid in the grave like Lazarus, yet they shall have a resurrection, and our eyes shall see the glory of God.

—The Hindu belief that a departed soul passes into the body of some living creature is one reason why the houses in India are infested with vermin. They will not allow one of these creatures to be killed lest the soul of some dear friend should be in it. As a missionary was visiting a high-caste woman who mourned the recent loss of a dear child, a hideous cock-roach crawled towards her. As she brushed it away the mother cried: Oh don't, I beg you not to harm it. My little baby's soul is in that cock-roach.

—The panchayat, though not an authorized tribunal, is yet upheld by custom and the power of public opinion. It is a council of five elders, leaders of the people in a Hindu village, which investigates cases of misdemeanor and inflicts a penalty. The writer from Guntur who states these facts adds: We take the panchayat as we find it and convert it into a church council without even changing its name.

—Said a recent graduate of the mission school in Erzroom, who had served as teacher in a village school where the people were too poor to give him even his bread: I did not know for what I was being prepared while I was in school. This is hard and trying work, but the experience has given me a little idea of what a grand thing it is to assist others toward a higher and better life.—*Missionary Herald.*

—One of the pleasures of being a Christian, said a Japanese, is the freedom of Christian fellowship and the full confidence in the brethren. We Japanese are naturally suspicious, and cautious of how we speak out our real thoughts. But now when I meet a man with a Bible in his hand we are acquainted at once, and are soon talking like old friends and exchanging the most secret experiences of our hearts.

—If American society was as corrupt as Chinese society, American women would soon be "smoked" out of every desirable position they have secured, and cooped up in Zenanas; and very shame would compel their best friends to insist on it. The seclusion of women, bad enough in itself, is the less of two evils, like the preference of despotism to anarchy in civil affairs.—*Rev. J. H. Walker in The Advance.*

—China, entering the race of progress, finds that the introduction of railways and manufactures requires an immense amount of money. If the opium trade were abolished, the Government would have to look about for some other source of revenue, and would find it difficult to devise any new tax which would be patiently endured by its poverty-stricken subjects.—*Thomas Bramfit in Wesleyan Missionary Notices.*

—Every Japanese is enrolled at birth at the local temple, writes Rev. B. C. Haworth in *The Independent*. So long as he remains in the neighborhood of the family temple, it is almost impossible to get him to break the temple tie and join a Christian Church. The membership of Christian churches is made up almost entirely of people who have come from other localities. In Osaka, for instance, it is a very rare thing to find a native of Osaka in any one of the churches.

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JANUARY, 1894.

ATLANTIC.—Fairfield—Good Will, \$ 11. 2 11  
BALTIMORE.—Baltimore—Baltimore 1st sub-sch, 5; —  
Boundary Avenue sub-sch Missionary Society, 2 25, High-  
land, 5. Washington City—Washington City Westmin-  
ster, 20. 22 25  
CALIFORNIA.—Benecia—Vallejo sub-sch, \$ 50. Los  
Angeles—Riverside Calvary, 10. Oakland—Berkeley 1st,  
8; Golden Gate, 4. Sacramento—Vacaville, 5. San Fran-  
cisco—San Francisco Westminster (including sub-sch,  
6 85), 24 80. San José—Watsonville, 5 15. Stockton—  
Grayson, 5; Stockton, 15 35. 81 80  
CATAWBA.—Cape Fear—Wilmington Chestnut St., 1. 1 00  
COLORADO.—Boulder—Timnath, 2. Denver—Denver  
Central, 72 25; Otis 2. Pueblo—Canon City (including  
sub-sch, 5), 33; Cucharas Mexican, 55 cts.; Huerfano  
Canon, 90 cts.; La Junta, 5; Pueblo 1st, 5 55. 112 27  
ILLINOIS.—Bloomington—Chenoa, 15 60; Gibson City,  
15 27. Cairo—Galeonda, 2; Nashville, 12. Chicago—Chi-  
cago 1st, 37; — 4th additional, 17; Evanston 1st, 29 54.  
Freeport—Freeport 1st, 25; Galea German, 6. Mattoon  
—Tower Hill, 5. Rock River—Coal Valley, 1 40; Kewanee,  
2; Millersburg, 3 09. Schuyler—Good Hope, 50 cts;  
Oquawka, 5; Quincy 1st, 7 50. Springfield—Pisgah,  
1 18. 197 08  
INDIANA.—Crawfordsville—Bethany, 5; Delphi, 14 08.  
Fort Wayne—Fort Wayne 3d, 5 21; Oasian, 6 54. Indian-  
apolis—Bloomington Walnut Street, 13 27. Logansport  
—Brookston, 2 25; Valparaiso, 6. New Albany—Madison  
1st, 8 51. Vincennes—Brazil, 10; Mount Vernon, 3 70.  
White Water—Rushville, 6. 84 66  
INDIAN TERRITORY.—Oklahoma—Guthrie, 12 57. 12 57  
IOWA.—Cedar Rapids—Marion, 15 04. Corning—Brooks,  
1; Nodaway, 2; Prairie Chapel, 2 25. Dubuque—Inde-  
pendence 1st, 20 07. Fort Dodge—Dedham, 1 27.  
Iowa—Keokuk Westminster, 12 72. Iowa City—Daven-  
port 1st, 49 71; Tipton, 3. Waterloo—Toledo sub-sch, 2;  
Williams, 7. 110 76  
KANSAS.—Emporia—Peabody, 14. Neosho—Elk City,  
1 50; Girard, 5; Iola, 7. Osborn—Hoxia, 3; Russell, 5.  
Solomon—Beloit, 15. Topeka—Oak Hill, 5. 25 50  
KENTUCKY.—Louisville—Hopkinsville 1st, 5; Louisville  
Central, 40 05; — College Street, 14 27. 59 42  
MICHIGAN.—Detroit—Milford (United Presbyterian and  
Congregational sub-sch), 5. Flint—Cass City, 43 cts.; Elk,  
3; Flynn, 2. Saginaw—Coleman, 1 25; West Bay City  
Covenant, 1. 13 88  
MINNESOTA.—Duluth—Willow River, 5. Minneapolis—  
Minneapolis 1st, 19; — Stewart Memorial, 11 17. Red  
River—Hendrum, 4. 29 17  
MISSOURI.—Kansas City—Drexel, 2. Ozark—Walden-  
slan, 2. Platte—Lincoln, 2. St. Louis—St. Louis 1st,  
10 40; Zion German, 2. White River—Camden 2d, 50 cts.;  
Fondyco, 50 cts.; Westminster, 10. 31 40  
MONTANA.—Butte—Missoula, 2. Great Falls—Lewis-  
town, 5. 14 00  
NEBRASKA.—Kearney—Clontibret, 2; Kearney 1st, 2 61;  
North Platte, 7 43. Nebraska City—Plattsmouth German  
and sub-sch, 8. Niobrara—Winnebago Indian, 1. 21 19  
NEW JERSEY.—Elizabeth—Basking Ridge, 60; Clinton,  
10 33; Elizabeth 1st, 72 35; Plainfield 1st, 33 75; Roselle,  
6 22. Jersey City—Jersey City Claremont, 2; Paterson  
Redeemer, 22 03. Morris and Orange—East Orange  
Bethel, 14 04; — Brick sub-sch, 41 30; Orange Hillside  
120 95; Pleasant Valley German, 6. Newark—Newark  
2d, 21 43; — 3d, 115 70; — Park, 12 22. New Brunswick—  
Dayton, 5 21; Trenton, 5th (including sub-sch, 2 69), 12.  
West Jersey—Atlantic City German (including sub-sch,  
1 70), 2 10; Haddonfield, 12 47; May's Landing, 5. 640 24  
NEW MEXICO.—Arizona—Bacon Pima, 2. 2 00

NEW YORK.—Albany—Albany State Street, 47 72; Beth-  
lehem, 2; Hamilton Union, 5; Northville, 2 10; Saratoga  
Springs 1st sub-sch, 4. Binghamton—Preble, 2; Smith-  
ville Flata, 2; Whitney's Point, 2. Brooklyn—Brooklyn  
Bethany, 2. Buffalo—Buffalo Lafayette St., 17 90 —  
Westminster, 26 88. Cayuga—Auburn 2d, 14 12; Aurora,  
20 22. Columbia—Catskill, 41 55; Hudson, 40; Hunter,  
7. Geneva—Ovid, 23 11; Seneca Falls, 45 50; West  
Fayette, 2. Hudson—Hopewell, 5 50; Nyack, 18;  
West Town, 6. Lyons—Lyons, 21. Nassau—Far Rock-  
away, 17; Huntington 1st, 35 54. New York—New  
York 1st, 284 29; — Adams Memorial, 5; — Bohe-  
mian, 5; — Brick, 455 40; — Phillips, 123 51. Niaga-  
ra—Holley, 58 cts. North River—Newburgh Calvary,  
15 22. Otsego—Unadilla, 5 47. Rochester—Ogden, 2 47;  
Rochester Westminster, 15. St. Lawrence—Hope Chap-  
el, 3; Watertown Stone Street, 12. Steuben—Arkport,  
1 02; Canastota, 26. Syracuse—Marcellus, 7. Utica—  
Alder Creek and Forestport, 5; Camden, 2. Westchester  
—Peekskill 2d, 15 29. 1,510 59  
NORTH DAKOTA.—Fargo—Elm River, 4. Pembina—Gil-

Homewood Avenue, 6 29; — Shady Side (including sub-  
sch, 28), 108 50. Redstone—Round Hill, 5. Shenango—  
Hopewell, 2 50. Washington—Cross Roads, 5. Wellsboro  
Wellsboro, 8 30. Westminster—Leacock (including sub-  
sch, 72 cts), 17 72; Little Britain, 6; Slateville, 7 02. 627 22

SOUTH DAKOTA.—Central Dakota—Artesian, 5; Brook-  
ings, 7 25; Forestburgh, 2. Southern Dakota—Brule Co.,  
1st Bohemian, 1; Marion Emmanuel German, 5. 20 25

TENNESSEE.—Union—Eusebia, 2 18; Madisonville, 64  
cts. 3 02

TEXAS.—North Texas—Jacksboro, 2; Throckmorton,  
2 50. Trinity—Dallas Exposition Park, 3; Terrell, 5. 5 00

UTAH.—Kendall—Idaho Falls, 2 35. Utah—American  
Fork, 2. 4 25

WASHINGTON.—Walla Walla—Kamiah 1st, 2. 2 00



WISCONSIN.—*La Crosse*—Greenwood (sab-sch, 1), 3. *Madison*—Beloit German (sab-sch, 1), 3 25. *Milwaukee*—Ottawa, 69 cts. *Winnebago*—Florence, 13 19; Oxford, 1 87.

Total from Churches and Sabbath-schools.....\$ 4,109 92

OTHER CONTRIBUTIONS.

'A Friend,' 5; 'Cash,' 500; 'G. F. A.,' 38 60; E. P. Goodrich, Ypsilanti, Mich., 8; M. B. Huey, Princeville, Ills., 76 cts.; Mrs. A. J. Newell Central City, Neb., 10; C. Penna., 4; C. E. Spilman, Flora, Ills., 1; Rev. W. L. Tarbet and wife, 80 cts.; 'W. R. J.,' 175..... 742 66  
\$4,852 58

MISCELLANEOUS.

Interest on Investments, 2,561 61; Bills Receivable, 25; Plans, 15; Premiums of Insurance, 363 87; Sales of Book of Designs No. 5, 1 25..... 2,966 73

LEGACIES.

Estate of John G. Reading, 1,900; Estate of Jarzel Turner, 475; Estate of Samuel Wilson, 50; Estate of Mrs. Mary Woods, 632 14..... 3,077 14

SPECIAL DONATIONS.

IOWA.—*Des Moines*—Le Roy, 6 65. *Fort Dodge*—Relfe 2d, 25; — Y. P. S. C. E., 10; Fonda, 10; Livermore Bethel sab-sch, 6 40. *Sioux City*—Sioux City 1st Y. P. S. C. E., 39 30; — Jr. Y. P. S. C. E., 3 50. *Waterloo*—Toledo sab-sch, 1. KANSAS.—*Larned*—Hutchinson Infant Class, 10. NEW YORK.—*New York*—New York West End, 12 69. *Rochester*—Rochester Brick, 150.

RECEIPTS FOR EDUCATION, JANUARY, 1894.

ATLANTIC.—*South Florida*—Kissimmee, 5 30. 5 30  
BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 5; — Boundary Avenue sab-sch Missionary Society, 3 38; Elliott City, 9 22. *New Castle*—Milford, 26 66; Red Clay Creek, 7. *Washington City*—Washington City 1st, 8 62; — Covenant, 10; — Westminster, 25. 94 88  
CALIFORNIA.—*Benicia*—Vallejo sab-sch, 8. *Los Angeles*—Riverside Calvary, 10. *San José*—San José 2d, 10; Watsonville, 3 38. *Stockton*—Woodbridge Bethel, 7. 38 38

CATAWBA.—*Cape Fear*—Wilmington Chestnut St., 1. 1 00

COLORADO.—*Boulder*—Timnath, 2. *Pueblo*—Cañon City (sab-sch, 3), 20; Cucharas Mexican, 29 cts.; La Luz, 3; Pueblo 1st, 3 47 28 76

ILLINOIS.—*Bloomington*—Bloomington 2d, 75; Chenoa, 5 92; Gibson City, 15 32; Piper City, 11. *Cairo*—Flora, 5; Golconda, 2; Nashville, 2. *Chicago*—Chicago 1st, 24 66; — 4th add'l, 7; Evanston 1st, 32 95; Hinsdale, 5 30; New Hope, 12 50; Wheeling Zion, 4 75. *Freeport*—Freeport 1st, 25; Galena German, 5. *Peoria*—Oneida, 3; Princeville, 24 cts. *Schuyler*—Augusta, 20; Oquawka, 2; Salem, German, 2; Warsaw, 1 28. *Springfield*—Bates, 3 51; New Berlin, 2 96; Pisgah, 85 cts. 269 24

INDIANA.—*Crawfordsville*—Crawfordsville 1st, 12 90; — Centre, 42 87; Delphi, 8 80; Hazelrigg, 3; Montezuma, 4. *Fort Wayne*—Fort Wayne 3d, 4 02. *Indianapolis*—Bloomington Walnut Street, 5 62. *Logansport*—Brookston, 6; South Bend 1st, 25. *Muncie*—Hartford City, 5. *New Albany*—Bedford, 7 05; Madison 1st, 7. *Vincennes*—Brazil, 10; Mount Vernon, 3 75. *White Water*—College Corner, 2. 147 01

INDIAN TERRITORY.—*Oklahoma*—Beaver, 1. 1 00

IOWA.—*Corning*—Brooks, 1; Clarinda, 15; Nodaway, 1; Prairie Chapel, 2. *Council Bluffs*—Griswold, 7 75. *Des Moines*—Indianola, 4 17. *Dubuque*—Dubuque 1st, 14. *Iowa*—Keokuk Westminster, 8 57; Lebanon, 1. *Iowa City* Unity, 6. 60 49

KANSAS.—*Emporia*—Big Creek, 1; Burlington, 5; Emporia 1st, 38 55; Mount Vernon, 5; Oxford, 5; Peabody, 17; Wichita Oak Street, 2. *Highland*—Axtel, 4 25; Baileyville, 4; Holton, 12 46; Horton 1st, 9. *Neosho*—Iola, 6; Ottawa, 9 78. *Osborne*—Hays City, 4 22. *Solomon*—Beloit, 10. *Topeka*—Oak Hill, 2. 135 26

KENTUCKY.—*Louisville*—Louisville 4th, 4; — Central, 38 30. 42 30

MICHIGAN.—*Flint*—Cass City, 68 cts.; Fenton, 6. *Monroe*—Raisin, 2. 8 68

MINNESOTA.—*Duluth*—McNair Memorial, 2. *Mankato*

OHIO.—*Mahoning*—Youngstown sab-sch, 25.

Miss Jane Elliott, Prairie City, Ia., 10; Mrs. Laura Mann, Marion, N. Y., 1..... 310 54  
\$11,206 90

Church collections and other contributions, April, 1893—January, 1894.....\$34,589 14  
Church collections and other contributions, April, 1892—January, 1893..... 37,989 80

LOAN FUND.

Installment on Loan.....105 00  
Interest.....537 50 642 50

MANSE FUND.

COLORADO.—*Pueblo*—Canon City 1st, 5. NEW YORK.—*North River*—Newburgh Calvary, 3..... 8 00

MISCELLANEOUS.

Installments on Loans.....1,320 17  
Interest.....29 20  
Premiums.....84 50 1,383 87  
\$1,391 87

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.  
ADAM CAMPBELL, Treasurer,  
58 Fifth Avenue, New York.

Pipestone, 7; Redwood Falls add'l, 4. *Minneapolis*—Minneapolis 1st, 15 08. 28 08

MISSOURI.—*Kansas City*—Sharon, 4 32. *Platte*—Cameron, 12; Chillicothe, 3; Mound City sab-sch, 2 45. *St. Louis*—Emmanuel, 10; St. Louis 1st (sab-sch, 12 30), 60 24; — Memorial Tabernacle, 3; Zoar, 10. *White River*—Westminster, 8. 113 01

NEBRASKA.—*Hastings*—Hastings German, 3. *Kearney*—Kearney 1st, 1; Shelton, 6. *Nebraska City*—Hickman German, 11 50. *Niobrara*—Winnebago Indian, 8. 29 50

NEW JERSEY.—*Elizabeth*—Clinton, 7 60; Perth Amboy, 16 30; Rahway 1st German, 2; Roselle, 4 36. *Jersey City*—Jersey City Claremont, 2. *Monmouth*—Burlington, 16; Freehold, 20 15. *Morris and Orange*—East Orange Bethel, 14 05; Rockaway, 13 03. *Newark*—Newark 2d, 13 70; — Park, 5 37; — Roseville, 112 41. *New Brunswick*—Dayton, 3 25; Trenton 5th (sab-sch, 7 13), 17 11. *Newton*—Newton, 60; Phillipsburgh Westminster, 6; Stanhope, 4. *West Jersey*—Cape Island, 9 04; May's Landing, 5. 331 37

NEW YORK.—*Albany*—Albany 3d, 7 91; — State Street, 29 83; Bethlehem, 2; Broadalbin, 1 05; Hamilton Union, 3; Mayfield Central, 4 50; Northampton, 2 29; Saratoga Springs 1st sab-sch, 2 50; Tribe's Hill, 4. *Binghamton*—McGrawville, 5 87; Preble, 2; Smithville Flats, 2; Whitney's Point, 2. *Boston*—Newburyport 2d Ladies' Miss Soc'y, 5. *Brooklyn*—Brooklyn Bethany, 3; — Duryea additional, 4. *Buffalo*—Buffalo Lafayette Street, 17 99; — Westminster, 18 80. *Cayuga*—Auburn 1st sab-sch, 50; Genoa 2d, 2; Meridian, 4. *Champlain*—Malone, 20 82. *Columbia*—Catskill, 16 55; Hudson, 21. *Geneva*—Canandaigua, 9 39; Geneva 1st, 25. *Hudson*—Haverstraw Central, 31; Middletown 2d, 23 08; Ridgebury, 50 cts.; West Town, 3. *Long Island*—Bridgehampton, 24 24; Sag Harbor, 3 25. *Lyons*—Junius, 2. *Nassau*—Islip, 12. *New York*—New York 5th Avenue additional, 5; — Harlem, 27 27. *Niagara*—Albion, 10; Holley, 2 19. *North River*—Highland Falls 3 12; Pine Plains, 10. *Otsego*—Cooperstown, 22 83; Richfield Springs, 8 63; Unadilla, 4 04. *Rochester*—Lima, 9; Ogden, 3 17; Parma Centre, 2; Rochester Brick, 50. *St. Lawrence*—Watertown Stone Street, 10. *Steuben*—Arkport, 64 cts. *Syracuse*—Baldwinsville, 8 86; Marcellus, 8. *Troy*—Caldwell, 5; Troy 2d (sab-sch, 6 18), 43 15; — Memorial, 2 31. *Utica*—Camden, 2; Vernon Centre, 1 42. *Westchester*—Peekskill 2d, 9 20. 611 29

NORTH DAKOTA.—*Fargo*—Galesburg, 3. 3 00

OHIO.—*Athens*—Deerfield, 4; McConnellsville, 2. *Bellefontaine*—Bellefontaine, 2 56; Urban sab sch, 3 45. *Cincinnati*—Cincinnati Walnut Hills, 68. *Cleveland*—Cleveland

land 1st, 33 65; — North sub-sch, 10; Northfield, 5; North Springfield, 1. *Columbus*—Columbus 1st, 50; Scioto, 4. *Dayton*—Clifton, 12 53; Springfield 1st, 53. *Huron*—Sandusky, 50 cts. *Lima*—Findlay 1st, 25; Mount Jefferson, 5. *Mahoning*—Youngstown, 43 23. *Marion*—Delaware, 21; Iberia, 3; Kingston, 3 55. *Portsmouth*—Eckmansville, 8 05. *St. Clairsville*—Coal Brook, 4 80; New Athens, 7; Nottingham, 11 50; Wheeling Valley, 3 17. *Steubenville*—Amsterdam, 30; Hopedale, 4; Island Creek, 5 30; New Philadelphia, 10; Steubenville 2d, 13 56; Still Fork, 5. *Zanesville*—Brownsville, 8 24; Granville sub-sch, 4 85; Mt. Vernon, 10 45; New Concord, 3; Norwich, 2. 464 38

**OREGON**.—*East Oregon*—Umatilla, 3. *Portland*—Portland St. John's, 1 10. *Willamette*—Salem, 13. 211 10

**PENNSYLVANIA**.—*Allegheny*—Allegheny McClure Avenue sub-sch, 7 25; Glasgow, 1 25; Millvale, 4 63; Sharpsburgh, 2. *Blairsville*—Parnassus, 15 81. *Butler*—Portersville, 6. *Carlisle*—Chambersburg Falling Spring, 30. *Chester*—Christiana, 3 25; Clifton Heights, 2 40; Forks of Brandywine, 14. *Clarion*—Beech Woods, 27 43; Greenville, 10 17; Penfield, 6; Scotch Hill, 1; Tylersburgh, 1. *Erie*—Cambridge, 8; North East, 8 50; Sunville, 3. *Huntingdon*—West Kishacoquillas, 6. *Kittanning*—Saltsburgh, 10 63. *Lackawanna*—Camptown, 3. *Lehigh*—Bethlehem 1st, 6 11; Easton 1st, 23; Mauch Chunk, 11 43. *Northumberland*—Bald Eagle and Nittany, 3 67. *Philadelphia*—Philadelphia 1st, 50; —Bethesda, 33 20; —Gaston, 16 70. *Philadelphia North*—Chestnut Hill, 65; Fox Chase Memorial, 6 20; Manayunk, 35; Overbrook, 41 56. *Pittsburgh*—Bethel, 20; Mount Olive, 4; Pittsburgh 1st sub-sch, 23 56; —East Liberty (sub-sch, 23 53), 45 99; —Home-wood Avenue, 4 70; —Knoxville, 5; —Shady Side (sub-sch, 47 50), 135 63; Riverdale, 10. *Washington*—Cross Roads, 6; Hookstown, 3 67; West Liberty, 5; Wheeling 2d, 5. *Wellsboro*—Elkland and Osceola, 1; Knoxville, 2; Wellsboro, 5 19. *Westminster*—Mount Joy (sub-sch, 1), 23 53. 758 84

#### RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1894.

**BALTIMORE**.—*Baltimore*—Baltimore 1st sub-sch, 5; —Boundary Avenue sub-sch Miss. Soc'y, 3 90; —Broadway, 7; —Brown Memorial (sub-sch, 13 23), 144 83; —Bethel, 6; —Piney Creek, 8 43. *Washington City*—Washington City 1st, 7 13; —6th, 21; —Westminster, 10. 211 24

**CALIFORNIA**.—*San Francisco*—Lebanon, 2 50. 2 50

**COLORADO**.—*Boulder*—Tinnath, 3; Pueblo—Pueblo 1st, 4 17. 8 17

**ILLINOIS**.—*Bloomington*—Bloomington 2d, 125; —Chenoa, 7 10; Gibson City 1st, 14 37; Minook, 5. *Carro*—Golconda, 3; Murphysboro, 5; Nashville, 2 80. *Chicago*—Chicago 1st, 67; —4th, 16; Jefferson Park, 86 90; Evanston 1st, 33 95. *Freeport*—Freeport 1st, 75. *Ottawa*—Grand Ridge 1st, 7 20; Owego, 4 82. *Peoria*—Princeville, 17 19; Prospect, 23; Yates City 1st, 5. *Rock River*—Kewanee, 3. *Schuyler*—Oquawka, 1; Warsaw, 1 90. *Springfield*—Pisgah, 1 14. 422 53

**INDIANA**.—*Crawfordsville*—Delphi, 10 78. *Fort Wayne*—Omsian, 4 30; Salem Centre, 1. *Indianapolis*—Hopewell, 13 29. *Logansport*—Bethlehem, 3; Concord, 2 70; Luconia, 2 40. *Vincennes*—Brazil, 10; Mt. Vernon 1st, 3 40; Petersburg, 4 30. 54 73

**INDIAN TERRITORY**.—*Choctaw*—Wheelock, 1. 1 00

**IOWA**.—*Des Moines*—Chariton, 3 50; Indianola 1st, 4 20. 7 70

**KANSAS**.—*Emporia*—El Paso, 3. *Neosho*—Iola, 5. *Solomon*—Beloit, 10. 18 00

**KENTUCKY**.—*Louisville*—Hopkinsville 1st, 2. 3 00

**MICHIGAN**.—*Petoskey*—Petoskey, 13 58. *Saginaw*—West Bay City Covenant, 1. 14 58

**MISSOURI**.—*Ozark*—Mt. Vernon, 1. *St. Louis*—St. Louis 1st, 23 75. *White River*—Westminster, 6. 80 75

**NEBRASKA**.—*Hastings*—Hastings German, 1. *Nebraska City*—Blue Springs, 5. 6 00

**NEW JERSEY**.—*Elizabeth*—Roselle, 5 23. *Jersey City*—Jersey City Claremont, 2; Passaic 1st sub-sch, 4 77; Paterson Redeemer, 63 89. *Monmouth*—Forked River, 1. *Newark*—Newark 2d, 10 07; Park, 5 10. *New Brunswick*—Alexandria 1st, 7; Dayton, 3 91; Holland, 5 65; Milford, 17 36. *Newton*—Blairstown (sub-sch, 9 51), 54 55; Oxford 1st, 6 10; Stanhope, 3. 189 63

**NEW MEXICO**.—*Sante Fe*—Las Vegas 1st, 5 54. 5 54

**NEW YORK**.—*Albany*—Albany State St., 35 79; Hamilton Union, 3; Menands Bethany, 19 55; New Bethlehem, 2; Saratoga Springs 1st sub-sch, 3. *Binghamton*—Whitney's Point, 3. *Boston*—Newburyport 1st, 10. *Buffalo*—Buffalo Lafayette St., 13 50; —Westminster, 13 43; Silver Creek, 4 40. *Cayuga*—Auburn 2d, 5 11; Aurora, 10 14. *Champlain*—Malone 1st, 20 82. *Columbia*—Catskill, 16 56; Hudson, 20. *Geneva*—Ovid, 11 63. *Hudson*—Monroe, 13 50; West Town, 3. *Long Island*—Sag Harbor, 3 25. *Lyons*—Lyons, 23. *Nassau*—Glen Cove, 2; Whitestone, 4. *New York*—New York Adams Memorial,

*South Dakota*—*Black Hills*—Whitewood, 2. *Central Dakota*—Flandreau 2d, 3 65. 5 65

**TENNESSEE**.—*Union*—Eusebia, 2; Hebron, 5; Madisonville, 63 cts. 7 59

**TEXAS**.—*North Texas*—St. Jo, 9 30. *Trinity*—Albany, 6 95. *Dallas Exposition Park*, 2. 18 36

**UTAH**.—*Utah*—Hyrum Emmanuel, 2; Nephi Hunting-ton, 3. 5 30

**WASHINGTON**.—*Puget Sound*—Seattle 1st, 23. 23 00

**WISCONSIN**.—*La Crosse*—Greenwood (sub-sch, 1), 4. *Madison*—Reedsburgh, 2. *Milwaukee*—Ottawa, 43 cts. *Winnebago*—Oxford, 1 17. 7 60

Receipts from Churches in January.....\$ 3,030 63  
Receipts from Sabbath-schools.....220 37

#### LEGACY.

Estate of Mrs. Mary Woods dec'd (Net.), 652 14. 652 14

#### REFUNDED.

Rev. W. H. Hannum, 53.....53 00

#### MISCELLANEOUS.

Jane B. Worth, Tallula, Ill, 1; Merrill, Wis., 5; Cash, 500; Mrs. A. J. Newell, 10; Rev. W. L. Tarbet and wife, 60 cts.; C. Penna., 2; E. P. Goodrich, Mich., 5.....523 60

#### INCOME ACCOUNT.

From Estate of Chas. Wright, dec'd, 19; 75; 899; 18 52; 139 10.....601 63

Total receipts in January.....5,081 25  
Total receipts from April 20, 1893.....93,203 45

JACOB WILSON, Treasurer,  
1234 Chestnut Street, Philadelphia.

5; Harlem, 33 76; West End, 50 81; West Farms, 2. *Niagara*—Albion, 10; Holley, 3 62. *Otego*—Unadilla, 4 85. *Rochester*—Ogden Centre, 3 61. *Steuben*—Arkport, 77 cts. *Troy*—Glen Falls, 43 09. 296 19

**OHIO**.—*Cincinnati*—Cincinnati 2d, 6. *Cleveland*—Cleveland 1st, 53 18; —Bolton Avenue Chapel, 10; —North sub-sch, 10; North Springfield, 1. *Columbus*—London, 5 43. *Dayton*—Dayton Memorial, 10. *Lima*—Blanchard, 10; McComb, 10. *Mahoning*—Youngstown 1st, 33 62. *Marion*—Mt. Gilead, 6. *St. Clairsville*—Pleasant Valley, 1 13. *Steubenville*—Amsterdam, 10; Still Fork, 5. *Zanesville*—Bladenburgh, 2; Martinsburg, 2 55; Mt. Pleasant, 2 58. 163 49

**PENNSYLVANIA**.—*Blairsville*—Johnstown, 10 61; Parnassus, 16 30. *Butler*—Allegheny, 3; Prospect, 3. *Chester*—Bethany, 3; Chester 2d, 80 84; Forks of Brandywine, 10; Honey Brook, 5. *Clarion*—Leatherwood, 4 24; New Bethlehem, 7 40; Shiloh, 1. *Erie*—Waterford Park, 2. *Westminster*—6 Kittanning—Middle Creek, 3; Saltsburgh, 23 24. *Lackawanna*—Rushville, 4; Stevensville, 4; Tunkhannock, 13 10. *Lehigh*—Bangor, 3 15; Bethlehem 1st, 6 11; Mauch Chunk 1st, 18 38. *Philadelphia*—Philadelphia Calvary, 125 80. *Philadelphia North*—Fox Chase Mem'l, 6 30; Germantown Market Square, 36 30. *Pittsburgh*—Duquesne, 6; Edgewood, 14 11; Pittsburgh 1st sub-sch, 15 31; East Liberty (sub-sch, 23 53), 45 99; Shady Side (sub-sch, 19), 64 25; Racoon (sub-sch, 4 47), 35 47. *Shenango*—Little Beaver, 1 67. *Washington*—Cross Roads, 4; Mill Creek, 3; Mount Prospect, 11 50. *Wellsboro*—Elkland and Osceola, 1; Wellsboro, 6 23. *Westminster*—Slateville, 5 74. 535 92

**SOUTH DAKOTA**.—*Black Hills*—Whitewood, 2. 2 00

**TENNESSEE**.—*Union*—Madisonville, 63 cts.; New Salem, 1; Spring Place, 3. 4 63

**TEXAS**.—*North Texas*—Gainesville 1st, 10. 10 00

**WISCONSIN**.—*Madison*—Reedsburgh, 2. *Milwaukee*—Ottawa, 52 cts. *Winnebago*—Oxford, 1 40. 3 93

Total received from Churches and Sabbath-schools.....\$ 2,088 63

#### PERSONAL.

W. R. J., 118 75; Rev. W. L. Tarbet and wife, Springfield, Ills., 80 cts.; Rev. H. T. Scholl, Big Flats, N. Y., 5; E. P. Goodrich Ypsilanti, Mich., 6; C. Penna., 3; Cash, 500; A. G. Pettibone, Chicago, 50.....683 55

Total receipts for January, 1894.....\$ 2,773 17  
Previously reported.....22 689 75

Total receipts from April 1st, 1893 to February 1st, 1894.....\$25,461 92  
C. M. CHARNLEY, Treasurer,  
P. O. Box 294, Chicago, Ills.

## RECEIPTS FOR FOREIGN MISSIONS, JANUARY, 1894.

ATLANTIC.—Atlantic—Beaufort, 6 98. *Fairfield*—Shiloh 1st sab-sch,\* 23 cts. *South Florida*—Upsala Swedish sab-sch,\* 8 85. 16 06

BALTIMORE.—Baltimore—Baltimore Boundary Avenue sab-sch Miss. Soc'y, 5 94; — Broadway sab-sch,\* 12 54; — Brown Memorial, 235 48, sab-sch, 50; — Central, 52 63; — Fulton Avenue, 16; — Park, 15 65; Emmittsburgh sab-sch, 40 56; Fallston, 2; Franklinville, 5; Frederick City, 12 25. *New Castle*—Buckingham, 6; Dover, 106; Elkton sab-sch,\* 81 34; Lower Brandywine, 26 79; Newark, 28; New Castle, 97 68, sab-sch, 6; West Nottingham sab-sch, 15 80; Wilmington Rodney Street, 49 04. *Washington City*—Falls Church, 12 32; Georgetown West Street sab-sch Jun. Miss. Soc'y, 50; Lewinsville sab-sch, 8; Vienna sab-sch,\* 10 35; Washington City 1st, 40 82; — 4th, 50 30; — Assembly Y. P. S. C. E., 10 80; — Assembly Ch., 88; — Covenant, 50; — Eastern Y. P. S. C. E., 5; — Metropolitan, 50; — Westminster, 100. 1,289 79

CALIFORNIA.—Benicia—Two Rocks sab-sch, 11; Vallejo, 30, sab-sch, 5. *Los Angeles*—Alhambra, 9, sab-sch, 3; Anaheim Y. P. S. C. E., 7 96; Cucamongo sab-sch, 8; Los Angeles Boyle Heights, 4, sab-sch, 6; Pomona Y. P. S. C. E., 25; Rivera, 4 30; Riverside Calvary, 5; San Diego, 40 85; Santa Paula sab-sch,\* 4 50. *Oakland*—Alameda Y. P. S. C. E., 10; Berkeley 1st, 38 25; Danville Y. P. S. C. E., 3 52; Elmhurst, 5; Livermore, 10; Oakland 1st, 50. *San José*—Cambria Y. P. S. C. E., 7; Templeton, 5, Y. P. S. C. E., 3. *Stockton*—Bethel, 12. 301 88

CATAWBA.—Cape Fear—Wilmington Chestnut Street, 1. *Catawba*—Lloyd sab-sch,\* 2. *Southern Virginia*—Christ sab-sch,\* 9 75. *Yadkin*—Mocksville 2d, 1; Mt. Airy 2d sab-sch,\* 75 cts.; Salisbury sab-sch,\* 2 50. 17 00

COLORADO.—Boulder—Brush sab-sch,\* 5; Fort Morgan, 10, Y. P. S. C. E., 7; Timnath, 2. *Denver*—Central City, 6; Denver Central, 172 26; — Westminster sab-sch,\* 5 71; Idaho Springs sab-sch,\* 3 56; Littleton Y. P. S. C. E., 1 25. *Gunnison*—Glenwood Springs, 1 50; Grand Junction, 8 10, sab-sch,\* 6 90. *Pueblo*—Alamosa, 10 60, sab-sch, 2 92; Cañon City, 82, sab-sch, 4; El Moro, 8 90; Engle, 5 80; Huerfano Cañon 74 cts.; La Luz, 4; Las Animas, 5; Monte Vista Union Y. P. S. C. E., 2 50; Pueblo 1st, 22 92; Rocky Ford sab-sch, 2 50; Silver Cliff sab-sch,\* 7. 383 10

ILLINOIS.—Alton—East St. Louis, 13 50; Jerseyville Y. P. S. C. E., 8; Moro, 6. *Bloomington*—Bloomington 1st, 25; Chenoa, 25 52; Clinton sab-sch,\* 20; Cooksville, 10 33; Danville Junction sab-sch,\* 17 14; El Paso, 25 02; Fairbury, 5; Gibson City, 75 01; Normal, 11; Paxton, 9; Philo sab-sch, 10; Piper City, 6; Pontiac Y. P. S. C. E., 15; Rossville sab-sch,\* 7 50; Waynesville, 13; Wenona Y. P. S. C. E., 6. *Cairo*—Carmi, 40, Y. P. S. C. E., 4; Du Quoin Y. P. S. C. E., 6 60; Flora, 10; Nashville, 10. *Chicago*—Braidwood Y. P. S. C. E., 15; Chicago 1st, 91 57; — 4th, 138; — 41st Street, 131 70; — Avondale Junior Missionaries, 3 54; — R. R. Chapel sab-sch,\* 50; — Scotch sab-sch,\* 18; Elwood, 4; Evanston 1st, 169 75; Harvey, 3 60; La Grange, 14 50; Lake Forest, 90; River Forest, 31 84; Wilmington, 11 50, sab-sch, 12. *Freeport*—Freeport 1st, 81 73; Galena German, 16, sab-sch, 13 16; Willow Creek, 96 97; Winnebago, 48; Woodstock, 16 31. *Mattoon*—Ashmore, 10; Toledo sab-sch, 2; West Okaw Y. P. S. C. E., 10. *Ottawa*—Aurora, 30 82; Au Sable Grove, 23 45, sab-sch,\* 11; Sandwich Y. P. S. C. E., 8. *Peoria*—Peoria 2d, 128 71; Yates City, 5. *Rock River*—Buffalo Prairie, 5; Dixon Y. P. S. C. E., 13; Franklin Groves sab-sch Infant Class, 3; Millersburgh, 13 16, sab-sch, 14 20; Morrison sab-sch, 4 61, Y. P. S. C. E., 11 89; Junior Y. P. S. C. E., 1 93; Newton sab-sch, 2 75,\* 5 90; Norwood, 133 35; Peniel, 7; Princeton sab-sch,\* 12 36, Y. P. S. C. E., 7 50; Rock Island Central, 37 61, sab-sch,\* 24 12; Sterling, 190 18. *Schuyler*—Camp Creek, 15, sab-sch, 11, Y. P. S. C. E., 76; Chill, 4 65; Fountain Green, 1; Good Hope, 1; Rushville Y. P. S. C. E., 50; Salem German, 14. *Springfield*—Greenview, 13 60; Irish Grove, 5; Petersburg sab-sch, 39 50; Pisgah, 3 95; Springfield 1st Y. M. M. Society, 25; Sweet Water, 2. 2,409 08

INDIANA.—Crawfordsville—Colfax, 2; Darlington, 6; Dayton Y. P. S. C. E., 15 15; Delphi, 58 28; Eugene Cayuga, 7; Frankfort sab-sch, 50; Rockfield, 4; Waveland, 11 70. *Fort Wayne*—Bluffton, 11; Decatur sab-sch,\* 3 39; Elkhart, 13; Fort Wayne 1st sab-sch,\* 44; — West Side sab-sch,\* 4 65; — 3d sab-sch,\* 10; Huntington sab-sch,\* 17; Kingsland,\* 2 25; La Grange,\* 8, sab-sch,\* 4; Ossian, 11 60,\* 25. *Indianapolis*—Bainbridge, 4; Carpentersville, 8; Indianapolis 12th, 18. *Logansport*—Brookston, 5 25; Centre, 3 15; La Porte sab-sch,\* 15 10; Logansport 1st Y. P. S. C. E., 20; South Bend 1st, 131; Union, 3 90. *Muncie*—Union City, 7; Winchester Y. P. S. C. E., 10 45. *New Albany*—Corydon, 7 05; Hanover, 56; New Philadelphia, 2; — Beech Grove sab-sch,\* 11 cts.; Pleasant Township, 3 50; Rehoboth, 3; Seymour, 43 60. *Vincennes*—

Brazil, 90; Mount Moriah, 1; Olive Hill, 2; Petersburg Y. P. S. C. E., 3 81; Vincennes sab-sch, 3 22. *White Water*—Richmond, 901; Shelbyville German, 7. 881 16

INDIAN TERRITORY.—Cherokee Nation—Elm Springs, 28; Park Hill, 15; Tahlequah sab-sch,\* 2. *Choctaw*—Bethel Mission, 2 50; Oak Hill, 21; Pine Ridge, 2; San Bois, 2 75; Wheelock Freedmen sab-sch, 1 35; Presbytery 75th Anniversary, 7. *Oklahoma*—Still Water sab-sch,\* 2 50. 76 10

IOWA.—Cedar Rapids—Blairtown sab-sch,\* 13 37; Cedar Rapids 2d, 100; — 3d sab-sch, 13 19; Clinton sab-sch, 11 10; Wyoming 1st, Mr. Robert Inglis, 5. *Corning*—Afton, 8; Anderson, 2; Brooks, 2; Lenox, 11 32,\* 18, sab-sch,\* 6 86, Y. P. S. C. E., 5; Nodaway, 3; Shenandoah sab-sch, 5 22; Sidney, 15; Villisca, 17 76, Y. P. S. C. E., 16. *Council Bluffs*—Woodbine, 11 26. *Des Moines*—Derby, 2; Humeston, 6 50; Osceola, 7 40; Russell, 9 92; Winterset sab-sch, 2 70. *Dubuque*—Pine Creek, 6 10; Sherrill's Mound German, 10 50; Zion, 5. *Fort Dodge*—Fonda, 9, sab-sch, 1; Grand Junction, 8 04; Ramsey German, 5 30, sab-sch,\* 5. *Iowa*—Bonaparte, 9; Burlington 1st sab-sch, 84; — Hope, 13 14; Fairfield sab-sch,\* 40; Keokuk Westminster, 71 13; Libertyville, 4; Martinsburgh, 50; Mediapolis sab-sch,\* 2 04, Y. P. S. C. E., 20 45; Spring Creek, 2; West Point, 6. *Iowa City*—Bethel,\* 3 58; Brooklyn, 12 47; Marengo, 5 23; Muscatine Y. P. S. C. E., 5; Summit, 7 60, Infant Class, 1 40. *Sioux City*—Sac City sab-sch,\* 6. *Waterloo*—Grundy Centre, 24 50, sab-sch, 3 50; Janesville, 5; Toledo, 11 50, sab-sch, 3 50. 733 36

KANSAS.—Emporia—Arkansas City, 20; Belle Plaine, 4 10; Burlingame, 12; Conway Springs, 6; El Paso, 4 10; Salem Welsh, 5; Wichita West Side, 4 08. *Larned*—Great Bend, 4 60, sab-sch, 3 48. *Neosho*—Erie, 6 56; Geneva, 2; Parsons, 43 75, sab-sch, 3 86; Walnut sab-sch,\* 1. *Osborne*—Downs,\* 2; Norton, 2 15; Osborne sab-sch,\* 2 75. *Solomon*—Bennington, 3, L. M. S., 8 50; Clyde, 30; Concordia, 54 80; Manchester, 4 10; Minneapolis sab-sch, 6 82. *Topeka*—Auburn sab-sch, 20; Clay Centre sab-sch, "Birthday Box," 9 14; Gardner sab-sch Infant Class, 1; Kansas City Central, Y. P. S. C. E., 3 65; Manhattan, 19; Oak Hill, 5; Olathe sab-sch, 3 40; Perry, 10. 305 84

KENTUCKY.—Ebenezer—Lexington 2d, 548 67; Paris 1st, 16; Sharpsburg, 5 30. *Louisville*—Hopkinsville 1st Y. P. S. C. E., 15; Louisville Central Y. P. S. C. E., 12 50; — College Street, 96 92; — Warren Memorial, 123 74; Princeton 1st, 13 76. *Pennsylvania*—Richland Y. P. S. C. E., 2. 843 89

MICHIGAN.—Detroit—Detroit 2d Avenue sab-sch, 30; Ypsilanti, 5. *Flint*—Bad Axe sab-sch,\* 34 63; Cass City, 5 58. *Grand Rapids*—Grand Rapids 1st, 43 26. *Kalamazoo*—Benton Harbor, 9 58; Edwardsburgh Y. P. S. C. E., 6 37; Richland, 22 54. *Lake Superior*—Iron Mountain, 9 62, sab-sch, 3 30; Manistique Redeemer sab-sch,\* 9; Menominee, 41 25; Stambaugh Christ sab-sch,\* 3 75. *Lansing*—Battle Creek K. D. Soc., 15; Brooklyn, 9 75; Homer sab-sch, 3. *Monroe*—Blissfield, 1. *Petoskey*—Harbor Springs Jun. Y. P. S. C. E., 25; Mackinaw City, 3. *Saginaw*—Bay City 1st, 35 84; West Bay City Covenant, 1. 317 97

MINNESOTA.—Duluth—Duluth 1st, 33 20; — 2d, 5 74, sab-sch, 60 cts.; — Bethany sab-sch, 3 76; — Hazlewood Park sab-sch,\* 1 50. *Mankato*—Beaver Creek,\* 3 50, sab-sch,\* 3 50; Fulda,\* 2 67; Lake Crystal sab-sch,\* 4 58; Redwood Falls, 13; Windom, 20; Worthington Westminster, 20, sab-sch,\* 4 26. *Minneapolis*—Minneapolis 1st, 71 51; — Franklin Avenue,\* 4 28, sab-sch,\* 4 29; — Westminster support of Mr. Irwin, 100; Oak Grove, 7 50. *Red River*—Angus sab-sch,\* 1 86. *St. Paul*—Dundas sab-sch, 2; Stillwater, 8 28; St. Paul Goodrich Avenue Y. P. S. C. E., 10; — House of Hope sab-sch African Bible Reader, 15, sab-sch Kanazawa School, 15; White Bear sab-sch,\* 2 14; — Y. P. S. C. E.,\* 1 23. *Winona*—Chatfield, 34 77; Chester Y. P. S. C. E., 4; Fremont, 4 16; La Crescent sab-sch,\* 1 65; Rushford, 9 20. 314 08

MISSOURI.—Kansas City—Holden, 12 35, Y. P. S. C. E., 9 26; Kansas City Hill Memorial, 2; Sedalia Central, 84, sab-sch, 19 05. *Ozark*—Boliver sab-sch,\* 4 34; Joplin, 31 82, sab-sch, 15 70; Neosho, 18, sab-sch, 4; Springfield 2d, 5; — Calvary, 8; Webb City,\* 8 30, sab-sch,\* 8 30. *Palmyra*—Hannibal Day Spring Missionary Band, 28 76; Milan, 2 50, sab-sch, 2 50. *Platte*—Albany, 8; Hope Chapel,\* 7 65; King City, 10 50; Lincoln, 2 40; Mound City sab-sch, 7 50; Stanberry, 6. *St. Louis*—Bethel, 5, sab-sch,\* 11, Union sab-sch,\* 8 50; Elk Prairie, 5; Emmanuel sab-sch, 10; Nazareth German, 3; sab-sch, 7, L. M. S., 18; St. Louis 1st, 93 83, sab-sch, 12 30; — North Y. P. S. C. E., 32; Webster Grove, 114, sab-sch, 41; Zion German L. M. S., 8, sab-sch, 1 50; Zoar sab-sch, 10. *White River*—Westminster, 5. 687 06

MONTANA.—Butte—Deer Lodge, 44 05; Granite, 2 40.



*Great Falls*—Kallispell, 5, sab-sch, 8 50; Phillipsburg, 5 55; Helena Central sab-sch, \* 9. 74 50

*NEBRASKA*.—*Hastings*—Aurora, R. J. Hall and wife, 5; Axtel, 7 00; Hastings 1st sab-sch Truth Hall Peking, 10; German, 5. *Kearney*—Big Springs sab-sch, \* 15 25; Broken Bow sab-sch, \* 8 41; Clontibret, 3; Mrs. A. J. Newell, 10. *Nebraska City*—Blue Springs, 67 86; Goshen sab-sch, \* 8; Hickman German, 30; Lincoln 1st Dr. Links Class, native teacher in China, 9; Little Salt, 3; Palmyra sab-sch, \* 4; Plattsmouth German, 5, sab-sch, 5; Utica, 4 40. *Niobrara*—Niobrara, 1; Winnebago Indian, 7. *Omaha*—Bellevue, 20, sab-sch, \* 5 50; Tekamah Y. P. S. C. E., 10. 231 43

*NEW JERSEY*.—*Elizabeth*—Connecticut Farms sab-sch, 16, Dime Offering, 15; Cranford, 40 07; sab-sch, 11 90; Elizabeth Marshall Street Good Will sab-sch, \* 11 75; Metuchen, 50; Plainfield 1st Y. P. S. C. E. salary of J. G. Woods, 11; Roselle, 28 78, sab-sch, \* 15 16; Springfield, 18, sab-sch, \* 23 32. *Jersey City*—Arlington, 118 67, sab-sch, 10, Y. P. S. C. E., 30; Englewood, 460; Jersey City 3d, 44 18; Claremont, 5, sab-sch, \* 19 38; Westminster, 11 10; Passaic 1st sab-sch, 4 75; Paterson East Side Y. P. S. C. E., 25; Redeemer, 153 70; Rutherford, 88 23; West Hoboken, 15 33. *Monmouth*—Allentown, 50; Burlington East sab-sch salary G. Y. Taylor, 60; Columbus sab-sch, 10; sab-sch, \* 8; Farmingdale, 9 15, sab-sch, \* 5 87; Freshold Y. P. S. C. E., 5 35; Jacksonville, 4 50; Long Branch, 13 57, Y. P. S. C. E., 14 55; Manalapan sab-sch, \* 4 29; Manasquan, 7 73; Moorestown sab-sch, 5 51; Plumstead, 8 75; Providence, 3; Tuckerton sab-sch, \* 4 63. *Morris and Orange*—Madison sab-sch Miss Soc'y salary of native helper, 50; Morristown 1st Children's Miss. Soc'y, \* 26 13; Mt. Freedom, 8 08; Myersville German sab-sch, \* 3; New Providence, 4; Orange 1st, 2 100, sab-sch, 100; Central Y. P. Association, 25; Hillsdale, 106 83, Dr. Laffin's Work, 550; Parsippany, 15; South Orange 1st, 50; Succasunna sab-sch for Teheran school, 50; Wyoming, 4, Y. P. S. C. E. for temple at Nain Tsun, 10; Valhalla sab-sch, \* 30. *Newark*—Caldwell support of Mr. Lane, 150; Lyon's Farms, 60 32; Montclair 1st "aid," 150; Trinity, 100, salary of A. C. Good, 100; Newark 2d, 114 29; 5th Avenue sab-sch, \* 14 50; 3d German, 10; High Street 485 13, Y. P. S. C. E., 43 14; Park, 50 23, sab-sch Benev. Association, 46 59; Roseville sab-sch, 50. *New Brunswick*—Arnwell 1st Sunday Eggs at the Manse, 3; 2d, 13 50; Dayton, 21 43; Kirkpatrick Memorial, 20; New Brunswick 1st, 204 43; Princeton 1st, 249 30; Trenton 1st, 277 90; 3d sab-sch, \* 20 07; Prospect Street sab-sch, \* 12 19; "A Friend" for Hainan, 500, Y. P. S. C. E. of New Brunswick Presbytery, 15 15. *Newton*—Asbury Y. P. S. C. E., 25; Hackensack sab-sch, 29; Harmony sab-sch, 10; Phillipsburg Westminster, 20. *West Jersey*—Bridgeton 2d, 47 09, sab-sch, 28 29; 2d Irving Avenue sab-sch, 8, Y. P. S. C. E., 16 25; Camden 1st Y. P. S. C. E. salary G. Smith, 25; 2d sab-sch, \* 10; Cedarville Osborn Memorial, 7 61; May's Landing 8, sab-sch, 5 00; Salem sab-sch, 88 03, sab-sch, \* 8 23; Vineland Y. P. S. C. E., 10. 7,597 63

*NEW MEXICO*.—*Arizona*—Sacaton Pima, 10. *Rio Grande*—Socorro Spanish sab-sch, \* 6 05. 14 05  
*NEW YORK*.—*Albany*—Albany 6th, 13, sab-sch Truth Hall Peking, 15; State Street, 194 54, sab-sch, 213 57; Ballston Spa, 26 25; Broadalbin, 2 25; Jefferson, 51 73; Mariaville, 11; Mayfield Central, 9 24; Menands Bethany, 53 67; Rockwell Falls, 25; Saratoga Springs 1st sab-sch, 16 50; Stephentown, 4 50; Tribes Hill, 8; Voorheesville sab-sch, \* 2 16. *Binghamton*—Binghamton 1st Mr. and Mrs. F. Edgerton, 15; 1st Immanuel sab-sch, \* 10; Conklin, 10; Nichols, 20 71; Preble, 2; Waverly, 61 01; Whitney's Point, 6. *Boston*—Boston St. Andrews, 11.—*Brooklyn*—Brooklyn 1st, 1,123; Arlington Avenue sab-sch, \* 25 27; Bethany, 8 57; Classon Avenue Y. P. S. C. E., 8 60; Friedenskirche, 19 29; Lafayette Avenue, 515; South 4d Street, 28 25; Throop Avenue, 168. *Buffalo*—Buffalo Lafayette Street, 184 24; Westminster, 118 15; Clarence, 5 10; Sherman, 18; Springfield, \* 7 54. *Cayuga*—Auburn 1st, 343 07; Aurora, 40 55; Meridian, 22; Port Byron, 13; Sciopioville sab-sch, \* 1 50. *Champlain*—Malone 1st Congregation, 80 24; Port Henry, 41 32. *Chester*—Big Flats sab-sch, \* 15; Elmira 1st, 5; Lake Street, 50; Monterey, 10; Sugar Hill, 16 25. *Columbia*—Ashland, 5 18; Catskill, 8 50, sab-sch, \* 34 80; Durham 1st sab-sch, \* 14 50; Hillsdale, 14; Hudson, 180; Jewett Mr. and Mrs. North, 50, sab-sch, \* 1 50. *Genesee*—North Bergen sab-sch, 4 17; Warsaw 53 73. *Geneva*—Bellona sab-sch, \* 13; Branchport sab-sch, \* 1 55; Canandaigua, 14 29, sab-sch, 25 65; Geneva 1st, 23 81; Ovid Y. P. S. C. E., 23; Penn Yan, 67 61, sab-sch, 14 29, sab-sch, \* 23 50; Romulus, 66 25. *Hudson*—Chester, 45 23; Circleville, 8, sab-sch, 7; Goshen, 198 23; Haverstraw Central, 55, sab-sch, 50; Hopewell Rev. J. S. E. Erskines, 10; Livingston Manor, 5; Middletown 3d, 69 33; Mount Hope, 7 16, sab-

sch, \* 5 65; Nyack 1st sab-sch, \* 25; Palsades sab-sch, 34 27; West Town, 23. *Long Island*—Bridgehampton, 28 54; Northampton Quogue, 25; Shelter Island Y. P. S. C. E., 25; Southampton sab-sch for Chinese, 20. *Lyons*—Fairville sab-sch, \* 3 20; Lyons sab-sch, \* 18; Newark sab-sch, 23 75; Palmyra, 9 25; Rose, 10; Victory, 9 70; Wolcott 1st, 6, sab-sch, \* 9 04; Walcott 2d, 16 10. *Nassau*—Babylon sab-sch salary Rullia Ram, 24; Hempstead Christ Church, 31, Mineola sab-sch, 25, Y. P. S. C. E., 6 34; Islip sab-sch, 8; Oyster Bay, 20, Y. P. S. C. E., 15; Ravenswood, 3; Springfield Y. P. S. C. E., 7. *New York*—New York 5th Avenue, 9,460 81; 13th Street, 25; 14th Street 42 51, Y. P. S. C. E., 19; Adams Memorial, 10; Allen Street, 5; Bethlehem Chapel Y. P. S. C. E. for Africa, 1 25; Bohemian, 5; Brick Branch sab-sch, 49 73; Central, 346 50; Covenant, 20; East Harlem Y. P. S. C. E., 10; Emmanuel Chapel, 25 23; Harlem for Papal Lands, 28 31; Hope Chapel Y. P. S. C. E., 2 50; Mount Washington, 300; sab-sch, 7 89; Phillips, 7; Riverdale, 5; Rutgers Riverside, 401 25; Scotch, 534 18, sab-sch, 45. *Niagara*—Albion, 40; Lewiston, 5; Lockport 1st, 23 94; North Tonawanda North, \* 17. *North River*—Amelia salary of W. E. Finley, 11; Hughsonville, 17 15; Lloyd sab-sch, 10; Marlborough, 2 25, Y. P. S. C. E., 5 75; Matteawan, 20 08, sab-sch, 5, Y. P. S. C. E., 5, Jr. Y. P. S. C. E., 27; Wappinger's Creek, 30. *Ontario*—Gilbertville sab-sch, 27; Hobart, \* 13 65; Middlefield, 4; Milford, \* 5; Unadilla, 26 70. *Rochester*—Brighton sab-sch, \* 16 45; Brockport, 103 46; Genesee 1st, 30; Honeoye Falls sab-sch, 11 52, \* 4 13; Lima, 21; Mount Morris, 50 39, sab-sch, 16 65, \* 6 61, Y. P. S. C. E., 10; Ogden Centre, 19 33; Rochester 3d Y. P. S. C. E., 19 68; Brick, 125 49; Westminster sab-sch, \* 20; Sparta 1st, 74 87; sab-sch, \* 20 cts. *St. Lawrence*—Adams, 7 35; Hammond Chippewa Bay Y. P. S. C. E., 3; Heuvelton, 3; Oswegatchie 2d, 1, sab-sch, 3; Platts, 1 73; Sackett's Harbor sab-sch, 3 31, Y. P. S. C. E., 7 82. *Steuben*—Arkport, 4 21; Jasper, 7 67. *Syracuse*—Camillus, 10; Canastota, 63 60; Onondaga Valley, 9 27; Syracuse Memorial, 32. *Troy*—Caldwell Y. P. S. C. E., 8; Hoosick Falls sab-sch, 12; Salem, 3, \* 9 65; Troy 2d Street, 847 47; Woodside, 123 54, sab-sch, \* 14 70. *Utica*—Boonville, 10 57; Holland Patent, 73; North Gage, 5; Oneida, 10; Rome, 26 60; Turin sab-sch, 3 54; Waterville, 65 70; Whitesboro sab-sch Miss Gray's Class, 5. *Westchester*—Huguenot Memorial, 200; Peekskill 1st, 34 09; Rye, 68 02; White Plains, 23 25; Yonkers 1st, 161 25; Westminster, 41 13, sab-sch, 50, Y. M. Bible Class, 25, Y. P. S. C. E., 5; Yorktown sab-sch, \* 8. 19,667 53

*NORTH DAKOTA*.—*Fargo*—Fargo sab-sch, \* 16 97; Lisbon sab-sch, \* 11 25. *Pembina*—Bathgate, 5; St. Thomas, 8; Tyner, 7. 43 23

*OHIO*.—*Bellefontaine*—Belle Centre, 14 50, Y. P. S. C. E., 5 67; Bellefontaine, 18 91, sab-sch, 157 17; Buck Creek, 13; Bucyrus, 23 20; Tiro sab-sch, \* 3 13; Zanesfield sab-sch, \* 3 50. *Chillicothe*—Bloomington, 30 50, sab-sch, 5 04; Salem for chapel at Salmas, 51; Washington, 10 79; Wilmington, 18 73. *Cincinnati*—Cincinnati North sab-sch, 30; College Hill, 76 11; Delhi, 14 53; Glendale sab-sch, 25; Norwood, 30; Wyoming sab-sch, 50; Interest on Baxter Bequest, 265. *Cleveland*—Ashtabula, 23 06; Cleveland 1st, 230 49; 50, student Volunteer Society salary of Mr. Jackson, 187 50; 2d 40; Bolton Avenue Chapel, 13; Woodland Avenue King's Daughters and Sons, 13; East Cleveland, 19 04; Northfield, 12; North Springfield, 5, sab-sch, \* 9 75; Rome sab-sch, \* 5. *Columbus*—Central College, 9; Columbus 2d, 8 04, sab-sch, \* 23 97; Broad Street for South American Missions, 10; Westminster, 26; Lower Liberty, 3; Mount Sterling sab-sch, \* 2 17; Westerville, 10 60, sab-sch, 7 40. *Dayton*—Dayton Park, 16 25, Y. P. S. C. E., 25 04; Franklin, 2; Greenville, 43; Middletown, 65 75; Monroe sab-sch, \* 2 14; Oxford a friend, 25 50; South Charleston, 45 70; Springfield 1st, 23; 2d sab-sch, 30 50, \* 10. *Huron*—Chicago sab-sch, \* 6; Monroeville, 5 05. *Lima*—Convoy, \* 2 30; Lima 1st, 24; McComb sab-sch, \* 6 15; Sidney sab-sch, \* 8 21; St. Mary's sab-sch, 15. *Mahoning*—Clarkson sab-sch, \* 2 63; New Lisbon sab-sch, 22; Warren Y. P. S. C. E., 5 50; Youngstown, 517 39. *Marion*—Delaware sab-sch, 65; Liberty, 8, sab-sch, \* 8; Richmond, 2; Trenton, 7, Y. P. S. C. E., \* 3; York, 5. *Maumee*—Antwerp, 2, sab-sch, 2; Hull's Prairie, 5; North Baltimore, 37; Toledo 1st, 41 21; 5th, 18; Tontogony, 4 65; West Bethesda, 50. *Portsmouth*—Decatur, 7; Red Oak, 23; Sardinia, 9 48. *St. Clairsville*—Beallville, 3; Coal Brook, 21 43; Farmington, 3 14; Pleasant Valley, 1 40; Scotch Ridge, 3 65; Short Creek, 17; St. Clairsville Y. P. S. C. E., 15. *Steubenville*—Amsterdam, 25; Bakerville sab-sch, \* 2 32; Beech Spring, 30; Bethel sab-sch, 9 23; Corinth sab-sch, 63 50; Deersfield, 10; Feed Spring, 5; Harlem, 43; Hopevale, 3; Irondale sab-sch, \* 3 08; Madison, 7 20, sab-sch, 11 20; Minerva, 13; New Cumberland, 3; New Hager-

town, 9; New Philadelphia sab-sch,\* 5; Oak Ridge, 19; Steubenville 1st, 35 97; — 3d sab-sch,\* 10; Still Fork, 7 50, sab-sch, 12 50; Toronto sab-sch, 5 67, \*23 12; Urichville, 21. *Wooster*—Ashland, 10 88; Belleville, 4 61; Fredericksburgh, 52; Hopewell, 25; Loudonville 12 60; Mansfield sab-sch for Chefoo Boys School, 100; Orrville, 2. *Zanesville*—Brownsville, 18, sab-sch, 28; Clark, 16; Hanover, 2 65; Keene sab-sch, 10; Mt. Vernon, 69 07; Mt. Zion sab-sch,\* 4 76; New Concord, 14; Norwich, 18; Unity sab-sch,\* 2 86; West Carlisle, 4; Zanesville 1st, 114 73. 3,849 10

OREGON.—*East Oregon*—Umatilla Indian, 5. *Portland*—Portland Chinese work in China, 2 35; — sab-sch,\* 2; Smith Memorial, 4 25. *Southern Oregon*—Phoenix sab-sch,\* 8 30. *Willamette*—Dallas sab-sch,\* 8. 24 90

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 15 50; Aspinwall, 5 10; Bakerstown sab-sch, 20; Beaver M. G. M., 10; Bridgewater, 34; Bull Creek, 10; Fairmount, 8 50; Leetsdale sab-sch, 28 30; Natrona Y. P. S. C. E., 5; Tarentum, 36 11. *Blairsville*—Greensburg, 104 42; Johnstown Y. P. S. C. E., 15; Latrobe, 100; Livermore, 6; Murrysburg, 8; Parnassus, 65; Union, 9 32; Unity, 42; Wilmerding sab-sch,\* 4. *Butler*—Butler sab-sch, 91 34; Plain Grove sab-sch, 41 33; Pleasant Valley, 8 16; Scrub Grass, 34. *Carlisle*—Big Spring sab-sch scholarship, 60; — sab-sch,\* 8 15; Chambersburg Central, 45 54; Lower Path Valley sab-sch, 31 51, Y. P. S. C. E., 8; Mechanicsburg sab-sch for Tungchow School, 44 46; Mercersburg, 56 23, Y. P. S. C. E., 2 09; Middle Spring sab-sch for Tungchow School, 100; Middletown, 15. *Chester*—Bryn Mawr, work of Dr. Wanless, 495, Missionary Association, 557 50, sab-sch, 75; East Whiteland sab-sch,\* 8 50; Kennett Square, 5; Media, 50; Oxford 2d, 50 cts. *Clarion*—Academia, 9 46; Brookville sab-sch, 59 50; Clarion, 34 67; Du Bois sab-sch,\* 23 56; Leatherwood, 20 68; Licking sab-sch, 12 25; New Bethlehem, 22 41; Penfield sab-sch, 9; Shiloh,\* 2; Tionesta, 16 50. *Erie*—Cambridge, 10; Cochranton, 6; Concord, 8; Cool Spring Infant Class, 2; Erie 1st, 73 29; — Chestnut St., 17; Evansburg, 2; Fairview, 8; Garland, 19; Mill Village sab-sch,\* 2 22; Oil City 1st, 59 67; Pittsfield, 14 17; Pleasantville, 58 50; Springfield,\* 1; Tideoute, 58. *Huntingdon*—Bedford, 43 50; Hollidaysburg, 48 96, sab-sch, 4 38; Lost Creek sab-sch,\* 3 88; Lower Spruce Creek, 10 52; Mount Union sab-sch,\* 25; Newton Hamilton Y. P. S. C. E., 4; Orbisonia, \*; sab-sch, 2 40; Osceola, 12; Shellsburg, 13, sab-sch,\* 4 51; Spruce Creek, 187 95; West Kishacoquillas Allenville sab-sch, 22, Shiloh, 7 34, Belleville sab-sch, 43 30; Williamsburg, 49 16, Y. P. S. C. E., 6 35. *Kittanning*—Indiana, 72; Middle Creek, 5; Saltsburg, 86. *Lackawanna*—Ashley sab-sch Birthday, 7 05,\* 53; Bennett, 5; Bethany, 3 04; Carbondale, 96 25; Hawley, 12; Kingston, 46 12; Montrose sab-sch \* 20 92; Scranton 1st sab-sch,\* 52 24, in memory of Clarence Hannah, 5; Troy, 61 40; West Pittston Y. P. M. Band for Huie Kin's School, 20; Wilkes Barre Memorial sab-sch,\* 122 24. *Lehigh*—Allen Township, 10; Audenreid support of Luk-sing, 42 52, sab-sch for Tahriz Boys' School, 50; Bangor sab-sch for Ningpo, 25; Bethlehem 1st, 35 10, sab-sch for Ningpo, 10, Y. P. S. C. E., 22 50; Easton 1st, 135; — Brainerd, 653 03; Hazleton sab-sch for Ningpo, 25; Mauch Chunk, 51, sab-sch for Ningpo, 40; Middle Smithfield sab-sch,\* 4 10; Pottsville 1st sab-sch for Ningpo, 16 77; Reading Olivet, 25, sab-sch for Ningpo, 10; Shawnee,\* 8; South Bethlehem, 40, sab-sch,\* 7 50; Stroudsburg sab-sch for Ningpo, 12 62. *Northumberland*—Berwick sab-sch,\* 14; Bloomsburg, 168 62; Mahoning, 98 34, sab-sch, 18 39; Muncy, 20, sab-sch, 5; New Berlin, 23, sab-sch, 7; Renovo 1st sab-sch, 21; Sunbury, 40. *Parkersburg*—French Creek, 10; Hughes River, 5 30; Mannington sab-sch,\* 5 50. *Philadelphia*—Philadelphia 1st, 1,904 91; — 2d, 215 78; — 9th, 91; — Calvary, 1,000; — Kensington 1st, 179; — McDowell Memorial, 24 75; — Tabernacle, 647 04; — West Hope, 15 53; West Spruce Street Y. P. S. C. E., 25; — Woodland, 1,179 53; — Zion, 5. *Philadelphia North*—Carversville, 1 18; Conshohocken, 1 91, sab-sch, 3 46, Y. P. S. C. E., 4 88; Doylestown, 47 42; Fox Chase Memorial, 24 46; Frankford Y. P. S. C. E., 3 80; Germantown 1st, 1,362 06; Jenkintown Grace, 17; Lower Providence, 41; Manavunk sab-sch,\* 73 53; Neshaminy of Warwick sab-sch, 6; New Hope, 16 91; Norristown 1st sab-sch, 215 23; Pottstown, 24 40, sab-sch, 9 04; Roxborough, 5. *Pittsburgh*—Bethany, 20; Cannonsburg 1st, 52 50, salary of native worker, 50; — Central, 12 34; Charleroi, 7; Fairview, 10; Finleyville, 16 25; Hebron sab-sch \* 3; Miller's Run, 13 50; Mingo, 8; Mount Carmel, 5; Mount Pisgah sab-sch,\* 9; Oakmont 1st, 55; Pittsburgh 1st, 1,000; — 3d, 811 40; — East Liberty, 112 35, sab-sch, 117 58, Class No. 10, 10; — Shady Side, 211 50, sab-sch 114. *Redstone*—Dunbar, 29, sab-sch 11 50; Dunlap's Creek, Mr. Jeremiah Baird, 25; Little Redstone, 6 18; McKeesport 1st sab-sch, 63 79 \* 6 01, Stuart Plan sab-sch, 20 19; Mount Pleasant Reunion, 19 15; Scottsdale sab-sch \* 20; Smithfield, 2. *Shenango*—Hermon sab-sch, 9 30; Leesburgh, 5; Mahon-

ing, 15; Mount Pleasant, 32, sab-sch,\* 16 81; New Castle 2d, 18 81; Petersburg, 5; Sharon, 15 40; Sharpsville, 4 50; Westfield, 273, Y. P. S. C. E., 50. *Washington*—Core sab-sch, 23 20; Cross Roads, 25, sab-sch, 22; Fairview, 12; McMechen, 1; Moundsville, 17, sab-sch, 11, Y. P. S. C. E., 10; Washington 3d, 51 65; West Alexander, 164, sab-sch,\* 10 23; Wheeling 1st, 168 40, A Friend, 25, sab-sch, 25; — 2d, 18 93. *Wellsboro*—Knoxville, 1, sab-sch, 1, Academy Corner sab-sch, 1; Mount Jewett, 5; Tioga, 13 33; Wellsboro, 34 24, sab-sch, 48 88, Y. P. S. C. E., 18 33. *Westminster*—Cedar Grove, 17; Chestnut Level sab-sch, 10 27; Hopewell sab-sch,\* 6; Leacock, 5; Little Britain, 15; Slateville, 20 33; Strasburgh, 4 50, sab-sch, 15; York 1st Y. P. S. C. E., 5. 16,861 44

SOUTH DAKOTA.—*Central Dakota*—Brookings sab-sch,\* 4 72; Hitchcock, 5; Huron, 43 44; Woonsocket, 4 61. *Dakota*—Poplar Creek sab-sch, 1 77. *Southern Dakota*—Brule Co. 1st Bohemian, 2; Marion Emmanuel German, 3; Parkston, 18. 51 54

TENNESSEE.—*Holston*—College Hill,\* 15; Mount Bethel sab-sch,\* 11 40, Y. P. S. C. E., 6 47; Mount Olivet, 1 30; Tabernacle sab-sch,\* 5. *Kingston*—Rockwood, 2 35. *Union*—Bethel sab-sch,\* 1 64; Eusebia, 2 50; Hebron, 12; Madisonville, 3 46; Unita, 2. 63 62

TEXAS.—*Austin*—San Antonio Madison Square Y. P. S. C. E., 16 15. *North Texas*—Seymour, 1 59; St. Jo., 5 59. *Trinity*—Dallas 2d, 3 65, sab-sch, 5 73; Mary Allen Seminary sab-sch \* 20. 46 53

UTAH.—*Utah*—American Fork,\* 4, sab-sch,\* 3; Ephraim sab-sch, 3; Hyrum Emmanuel sab-sch, 3; Nephi, 5; Smithfield Central 3 30. 26 20

WASHINGTON.—*Alaska*—Fort Wrangell, 6 25. *Olympia*—Woodland, 3. *Puget Sound*—Mount Pisgah, 3 10; Seattle 1st, 10. *Spokane*—Cortland sab-sch,\* 4; Rathdrum, 5. *Walla Walla*—Kamiah 1st, 4. 35 35

WISCONSIN.—*Chippewa*—Ashland 1st, 20 50; Bayfield sab-sch,\* 5; Hudson, 20 50. *La Crosse*—Greenwood, 5; La Crosse 1st, 15 39, sab-sch, 1 54; Mauston German sab-sch,\* 1 85; New Amsterdam, 12; North Bend, 13. *Madison*—Beloit German, 4 07, sab-sch, 1; Janesville, 26 83; Kilbourne City, 16; Lodi, 3 75, sab-sch,\* 8 90; Madison Christ, 137 42; Oregon, 3 16; Reedsburg sab-sch, 4 50. *Milwaukee*—Beaver Dam 1st Y. P. S. C. E., \* 3 50; Milwaukee German sab-sch, 7 52; — Holland, 18, sab-sch, 5; — Immanuel, 196 93, for a student in Tokyo, 25; — Westminster sab-sch, 2 06, Birthday, 1 35; Ottawa, 2 87; Waukesha sab-sch, 22 20, \*20. *Winnebago*—Amberg, 4; Badger, 75 cts; Merrill, 7 87; Oconto 25, sab-sch, 36 58; Oxford, 7 71; Rural, 27; Sheridan, 1; Stevens Point sab-sch,\* 15 15, Y. P. S. C. E., 8 18; Wausau Y. P. S. C. E., 7 50. 745 28

#### WOMAN'S BOARD.

Woman's Board of North West, 8,900; Woman's Board of New York, 6,000; Woman's Board of North Pacific, 317 22; Woman's Board of Northern New York, 2,000; Woman's Board of Philadelphia, 5,490 48; Woman's Occidental Board, 1,125 58 ..... \$23,833

#### LEGACIES.

Bequest of J. W. Smiley, deceased, 950; Bequest of Mrs. Christian Phillips, deceased, 100; Bequest of S. D. Dean, deceased, 238 97; Bequest of Eliza J. Bradley, deceased, 24 72; Interest on bequest of Charles Wright, deceased, 76; Bequest of Mary Woods, deceased, 290; Bequest of Daniel Chapman, deceased, 456 88; Bequest of Virgil W. Dunning, deceased, 100; Bequest of Mary Woods, deceased, 362 14; Bequest of Patience V. Newcomb, deceased, 999; Bequest of Robert Dickey, deceased, 9 50; Estate of Mitchell Annuity, 500; ..... \$5,062 71

#### MISCELLANEOUS.

G. G. Williams, N. Y., 100; "A believer in Missions," Pittsburgh, salary, G. A. Godduhn, 200; M. W. Laird for temple at Nain Tsun, 2; Robert Walker, 10; Ellie T. Morris, salary native preacher, 40; A. G. Agnew for temple at Nain Tsun, 25; Cash, N. Y., 5; From "a friend," Maryland, 400; Tithe offering from three children, 1; J. J. Janeway, New Brunswick, salary, H. M. Lane, 1,500; George A. Strong, N. Y., 50; Andrew Byers, 40 cts.; James Rattray, Reading Centre, N. Y., 5; "Bell" for temple at Nain Tsun, 20; Rev. J. W. Boal and wife, Centre Hall, Pa., 5; K. Penna., 100; East Bloomfield Congregational Church and Society 32 94; "One who wants to help" for temple at Nain Tsun, 100; A. M. Ashcraft, Hot Springs, Ark., support

of Budhewa Lingh. 10; Miss Catharine M. Fraser, Fowlerville, N. Y., 2; Cash, 500; W. R. J., 900; Sam'l W. Brown, Manayunk, Pa., 300; John H. Converse for hospital at Miraj. 900; "Cash, 5; Missionary Society, Wooster University, salary, Henry Forman, 50; Missions, 1; Rev. and Mrs. T. N. Palmer, native preacher in China, 25; Mrs. Caroline L. S. Dickson, dec'd, 8 58; Mrs. J. Livingston Taylor, Cleveland, O., 1,000; R. T. Smith, Cleveland, O., 100; J. L. Rhea, Knoxville, Tenn., for Persia, 10; W. J. McKnight, Washington, D. C., 10; Mrs. Caleb S. Green, Trenton, N. J., 300; James Frazer, Baldwinville, N. Y., 10; Friends of Dr. and Mrs. J. N. Wright, for chapel at Salmas, 135 85; Lucy Oughton, Hawley, Pa., temple at Nain Tann, 5; Mrs. Mary E. Schively, Phila., thank offering, 25; Miss Elia McIlvay, 1; Miss M. S. Rice for Persia, 1 50; F. H. Andrews, N. Y., salary of Missionary, 20; Miss Addie L. Foote, Boulder, Col., 15; A. B. Weaver, Clearfield, Pa., 750; Ray Cornell for temple at Nain Tann, 1; Family Missionary Jug for 1893, itinerating work in Siam, 15; Wm. Adriance, Poughkeepsie, N. Y., 10; W. F. Matthews, Kansas City, Kans., 10; Two friends in Iowa for work in China, 2 25; Christmas offering to Missions from a friend, 50; Rev. Meade C. Williams, St. Louis, Mo., 50; J. Lee Garrett, Hanover, Ind., 5; An offering for Laos, 35 50; "B. H., 25; "A friend," 250; "W." of Iowa, 25; "Endeavor," 25; Miss E. G. Long, 5; Cash, 200; Mary E. Sill, Geneva, N. Y., 5; G. S. Simonton, Washington, Pa., 20; Mrs. Simonton, Washington, Pa., 10; Mrs. L. B. Atwater, temple at Nain Tann, 5; "Miss E. M. C., 10; "M. L. R., for Ranga Ram, 12; "M. L. R., for Miss Givens' work, 7; Mrs. M. I. Blackford, 80; For scholarship in Hule Kin's school, 121; "B. D., 1,000; "Edwin," 25; Y. M. and Y. W. C. A. of Parson's College, 25; Miss Carrie

Pierson, for R. M. Mateer's work, 12; Rev. J. V. Shurts,\* 10; Sarah C. Shurts,\* 15; Geo. S. Will, Jr., 1 50; Jno. R. Jones, Terra Alta, W. Va., 60; Cornelia U. Halsey, Newark, N. J., 100; Mrs. H. J. Biddle, 100; Isabella and D. H. Wallace, Pittsburgh, 500; "From Home Friends," 100; C. O. Tidecutt, Pa., 20; "A friend," 50; Mary B. Cratty, Bellairs, O., 10; "S. D. H., 20; S. M. Carson, Washington, D. C., 5; J. Scott Davis and family, 5; Rev. Jno. Branch, 1; Church at Ratnagiri, India, 6 15; "State of California," 1,000; Rev. Wendell Prime, 50; "Cincinnati, O., 20; Ira G. Lane, N. Y., 50; M. B. Huey, Princeville, Ills., 25 cts.; Mrs. J. R. Mann, 5; Second Congregational Church of Coventry, N. Y., 40 51; A. D. Barber, 2; Rev. W. L. Tarbet and wife, 2 80; Rev. Walter Mitchell, Wilmington, O., 10; Rev. H. T. Scholl, Big Flats, N. Y., 2; "C. Penna., 22; Thos. Nesbitt, Utica, Pa., 10; C. E. Spillman, Florida, Ills., 1; "A steward," 2 50; Mrs. Oliver White, 2 50; Geo. F. Sprague, Chicago, 10; W. M. Donaldson and wife, 2 50; "In His name," 50; "A friend," 15; L. M. Jones and wife, Hanover, Mich., 2 50; E. P. Goodrich, Ypsilanti, Mich., 35; "X. Y. Z., 20; Mrs. Luke Deland, Hot Springs, N. C., 10; Pupils in Beirut Seminary, 2 75; Mrs. W. E. Dodge and D. Stuart Dodge, 227 25; Rev. George S. Hays, Chafco, China, 24 25..... \$12,335 47

Total amount received during January 1894.... 90,303 34  
Total amount received from May, 1893, to January 31, 1894..... 458,609 63  
Total amount received from May 1893 to January 31, 1894..... 340,468 13

WILLIAM DULLES, JR., Treasurer,  
53 Fifth Avenue, New York, City.

\* The Mitchell Memorial Laos Fund.

#### RECEIPTS FOR FREEDMEN, JANUARY, 1894.

ATLANTIC.—Fairfield—Ebenezer, 2 25; Ladson Chapel, 2; Sumpter 2d, 1. Knox—Christ, 2. McClelland—Immanuel, 2. South Florida—Eustis, 15 57; Klemmings, 3 50. 28 23

BALTIMORE.—Baltimore—Baltimore 1st sab-sch, 5; —Boundary Avenue sab-sch, 2 82; Fallston, 2. Highland, 1 50; Taneytown, 16 94. New Castle—Manokin, 5; New Castle 1st sab-sch, 6 33. Washington City—Washington City 1st, 7 13; — 6th, 21; — Assembly, 18; — Westminster, 10. 95 72

CALIFORNIA.—Benicia—San Rafael (sab-sch, 2 75), 14 05; Two Rocks, 9. Los Angeles—Glendale, 4 25; Pasadena 1st, 28 40; San Bernardino 1st, 8 50. Oakland—Berkeley 1st, 5; Livermore, 3. San Francisco—San Francisco Lebanon, 2 50. San José—Los Gatos, Y. P. S. C. E., 5 79 70

CATAWBA.—Cape Fear—Lillington, 1; Simpson Mission, 2; St. Matthew, 2; Wilmington Chestnut Street, 2 25; Williams Chapel, 1. Southern Virginia—Grace Chapel, 2. Yadkin—Mocksville 2d, 1. 11 25

COLORADO.—Boulder—Timnath, 2. Denver—Littleton, 10. Pueblo—Canon City 1st (sab-sch, 3), 17; Del Norte, 10 10; Pueblo 1st, 3 47. 42 37

ILLINOIS.—Bloomington—Bloomington 2d, 180; Chenoa, 5 92; Clinton, 11; Fairbury, 3; Piper City 1st, 12; Waynesville, 4. Cairo—Nashville, 2; Shawneetown, 6 57. Chicago—Chicago 1st, 61 65; — 4th, 26; — 8th, 104 97; Wheeling Zion, 2. Freeport—Freeport 1st, 25; Galena German, 3. Mattson—Chrisman, 2; Edgar, 4; Oakland, 2; Tower Hill, 5; Tuscola, 11 78; Vandalia, 4. Ottawa—Au Sable Grove, 10; Grand Ridge, 5 40; Troy Grove, 3 60. Peoria—Albana, 2 50; French Grove, 1; John Knox, 3 20; Lewistown sab-sch, 20 07; Oneida, 5; Princeville, 29 12; Washington, 5. Rock River—Ashton, 10; Coal Valley, 1 25; Franklin Grove, 5; Kewanee, 2; Pleasant Ridge, 40 cts. Schuyler—Carthage, 13 50; Elvaston, 10; Mount Sterling 1st, 31 45; Rushville, 9 21; Salem German, 1. Springfield—Lincoln, 5 50; Piquah, 1 60. 638 59

INDIANA.—Crawfordsville—Crawfordsville 1st, 5 35; Delphi, 8 80; Frankfort 1st, 30; Glen Hall, 1; Romney, 8 17. Fort Wayne—Elkhart, 10; Fort Wayne 1st, 52 71; Oeslan, 4 12. Indianapolis—Southport, 7 23. Logansport—Michigan City, 12 30; South Bend 1st, 20; Valparaiso, 4. Maraca—Anderson 1st, 10. New Albany—Bedford, 4 22; Hanover, 12 63; Madison 1st, 6 90; Sharon Hill, 2. Vincennes—Brazil, 10; Mount Vernon 1st, 2 25; Vincennes,

11 (sab-sch, 2 23), 13 23; Worthington, 5. White Water—College Corner, 2; New Castle, 9; Shelbyville 1st, 18 56. 261 29

INDIAN TERRITORY.—Choctaw—Beaver Dam, 1; Wheelock Freedmen sab-sch, 1 40; Choctaw Presbytery per Pittsburgh Mission, 191 48. Sequoyah—Nuyaka, 6. Oklahoma—Chickasha, 2. 201 23

IOWA.—Cedar Rapids—Cedar Rapids 1st, 23 25. Corn- ing—Clarinda, 22. Council Bluffs—Atlantic, 5; Council Bluffs 1st, 14. Des Moines—Albia 1st, 7; Charleston, 7 30; Derby, 2 40; Humesett, 1 50; Lucas, 3; Panora, 3; Promise City, 2; Seymour, 2. Dubuque—Dubuque 1st, 7. Fort Dodge—Carroll, 6 60. Iowa—Keokuk Westminster, 11 57; Kossuth 1st, 4 66; Wapella, 5 75. Iowa City—Columbus Central, 2 22; West Branch, 4 27. Sioux City—Ida Grove, 30. Waterloo—Ackley, 35; Geneva, 6 20; Salem, 7; Tranquillity, 9; Waterloo 1st, 22. 246 51

KANSAS.—Emporia—Eldorado 1st, 7; Mulvane, 2; Winfield, 10. Highland—Axtel, 4 25; Baileyville, 4; Frankfort, 4. Neosho—Lone Elm, 1; Miliken Memorial, 3; Ottawa, 4 67; Yates Centre, 1st, 6 10 Osborne—Hays City, 4 57; Long Island, 3 51; Rose Valley, 3 40. Solomon—Beloit, 10; Union 1st, 2. Topeka—Oak Hill, 2; Perry, 3 60. 74 19

KENTUCKY.—Ebenezer—Paris 1st, 6. Louisville—Hopkinsville 1st, 1 70; Louisville 4th, 4; Central, 21 50. 23 30

MICHIGAN.—Detroit—Detroit 2d Avenue sab-sch, 20. Flint—Brookfield, 1 43; Cass City, 61 cts.; Fraser, 1 63; Linden 1st, 3 50; Mundy, 2 50; Popple, 1 83. Lake Superior—Marquette 1st, 17 66. Lansing—Marshall, 5 24. Saginaw—Ithaca 1st, 8 23; West Bay City Covenant, 2. 74 68

MINNESOTA.—Mankato—Redwood Falls, 9; Wells, 25. Minneapolis—Minneapolis 1st, 4 84; — Bethlehem (sab-sch, 4 83), 13; — Highland Park, 12 24. St. Paul—Onaka, 50 cts.; St. Paul Dayton Avenue, 25; — Westminster, 6 10; White Bear, 1 50. Winona—Chatfield, 13 05; Lacrescent, 2 60; Richland Prairie, 1 40. 113 23

MISSOURI.—Kansas City—Sedalia Central, 8 55. Ozark—Ebenezer, 3; Mount Vernon, 5; Ozark Prairie, 4 00. Paimyra—Moberly 1st, 2 48. Platte—Avalon, 3 25; Marysville 1st, 12; Savannah, 3 55. St. Louis—Emmanuel, 10; St. Charles, 21; St. Louis 1st (sab-sch, 12 30), 46 cts. Webster Grove (sab-sch, 5), 25. White River—Hot Springs, 4; Westminster, 16. 161 89

NEBRASKA.—Hastings—Hastings German, 3 00; Hol-

drege 1st, 7 28. *Kearney*—Kearney 1st, 3 70; North Platte, 4. *Nebraska City*—Alexandria, 4; Beatrice 1st, 17 48; Hickman German, 9 50; Lincoln 2d, 10 53; Pawnee 1st, 12 87. *Niobrara*—Wayne 6 45; Winnebago Indian, 4. *Omaha*—Bellevue, 10; Craig 1st, 11; Omaha 1st, 41 87; — Knox, 6; — Lowe Avenue, 12 85. 164 03

*NEW JERSEY*.—*Elizabeth*—Elizabeth Siloam sab-sch, 5 65; Rahway 1st German, 1; Roselle, 4 86. *Jersey City*—Jersey City Claremont, 3; Passaic 1st sab-sch, 4 53. *Monmouth*—Delanco, 2 85; Englishtown, 4; Forked River, 2; Freehold, 10 57; Jacksonville, 2 75; Moorestown (sab-sch, 5 50), 15 50; New Gretna, 6; Providence, 1 75. *Morris and Orange*—East Orange Bethel, 20 12; Mendham 2d, 10 00; New Vernon, 39 87. *Newark*—Bloomfield 1st, 97 32; Caldwell, 15 60; Montclair 1st, 18 25; Newark Park, 5 49. *New Brunswick*—Alexandria 1st, 8; Bound Brook, 15; Dayton, 3 25; Pennington, 16 66; Stockton, 4; Trenton 5th (sab-sch, 3 64), (Jr. C. E., 2 50), 18 26; — Prospect Street, 38. *Newton*—Belvidere 2d, 10; Bloomsbury, 7 37; Newton, 75; Stanhope, 2 00. *West Jersey*—Cape Island, 9 66; Haddonfield, 12. 488 71

*NEW YORK*.—*Albany*—Albany 3d, 11 13; — State Street, 29 22; Corinth, 1 00; Hamilton Union, 2 00; Menands Bethany, 14 43; Northampton, 5; North Bethlehem, 1; Saratoga Springs 1st sab-sch, 2 50; Tribe's Hill, 4. *Binghamton*—Binghamton West, 15; Cortland, 16 34; Whitney's Point, 2; *Boston*—Boston Scotch, 5. *Brooklyn*—Brooklyn Bethany, 3; — Cumberland St., 7; — Throop Avenue (Miss. Soc., 25), 170. *Buffalo*—Allegany, 2; Buffalo Lafayette Street, 22 49; — Westminster, 218 80; Portville, 67. *Cayuga*—Auburn Central (sab-sch 3 59), 19; Aurora, 10 14; Port Byron, 1. *Champlain*—Malone 1st, 34 71. *Chemung*—Watkins (sab-sch, 3 18), 21 23. *Columbia*—Durham 1st, 8 28; Hudson, 30; Windham Centre, 33. *Genesee*—Wyoming sab-sch, 9 46. *Geneva*—Canandaigua, 12 83; Ovid, 12 25; Seneca Castle, 2 62; Waterloo sab-sch, 10; West Fayette, 2. *Hudson*—Cochection, 3; Middletown 2d, 18 55; Monroe, 50; Ridgebury, 1; West Town, 4. *Long Island*—Bellport, 4; Sag Harbor, 7 45; South Haven, 2. *Lyons*—Lyons, 18; Palmyra, 3 12. *Nassau*—Glen Cove, 2. *New York*—New York 5th Avenue, 30; — Adams Memorial, 5; — Harlem, 64 75. *Niagara*—Albion, 10; Holley 1st, 2 19. *North River*—Newburgh Calvary sab-sch, 30; Wappinger's Creek, 9 00. *Otsego*—New Berlin, 2; Richfield Springs, 7 87; Stamford, 15. *Rochester*—Ogden Centre, 2 17; Piffard, 1; Rochester Brick (sab-sch, 59 52), 159 52; Sweden, 10; Victor 1st, 2 36. *St. Lawrence*—Adams sab-sch, 7 86; Hammond, 12; Hope Chapel, 3 44; Ox Bow, 3 72. *Steuben*—Arkport, 63 cts. *Syracuse*—Baldwinsville, 13 25; Marcellus, 7; Mexico 1st, 40; Syracuse Park Central, 23 29. *Troy*—Brunswick, 3 96; Troy Memorial, 4 50; — Woodside, 2. *Utica*—Camden 1st, 4; Utica Memorial, 20; Walcott Memorial, 17. *Westchester*—Gilead, 13; Katonah, 31; Mahopac Falls, 5 50; New Rochelle 2d, 8 86; Patterson, 13; Peekskill 1st, 48 79; Yorktown, 7. 1,559 82

*NORTH DAKOTA*.—*Pembina*—Knox, 10. 10 00  
*OHIO*.—*Athens*—Deerfield, 4; McConnellsville, 5. *Bellefontaine*—Bellefontaine, 1 33; — 1st, 1 53; Urbana 1st sab-sch, 3 63. *Chillicothe*—Greenfield 1st, 19 60; South Salem, 14. *Cincinnati*—Glendale 1st, 39 61; Wyoming sab-sch, 25. *Cleveland*—Akron 1st, 2; Cleveland 1st, 22 65; — Bolton Avenue Chapel, 10; — North sab-sch, 10; North Springfield, 1 31. *Columbus*—Columbus 1st, 30; — 2d, 6; — Westminster, 13 25; London, 6 84. *Dayton*—Clifton, 14 27; Dayton 1st, 74 97; Springfield 1st, 23; Troy 1st, 10 85; Xenia, 15 23. *Huron*—Sandusky 1st, 10 45. *Mahoning*—Clarkson, 1 50; Ellsworth, 18; Youngstown 1st, 170 74. *Marion*—Liberty, 2. *Maumee*—Bowling Green 1st, 18 07; Maumee, 5; Toledo 1st, 25 23; — Westminster, 18 17. *Portsmouth*—Ironton, 13. *St. Clairsville*—Bellaire 2d, 13; Crab Apple, 7 21; Mount Pleasant, 8 12; Nottingham, 17 05. *Steubenville*—Amsterdam, 20; Bakersville sab-sch, 3; Carrollton, 18; East Liverpool 1st, (sab-sch, 18), 69; Hopedale, 4; Long's Run, 6 78; Minerva, 4; Oak Ridge, 6; Still Fork, 7; Toronto sab-sch, 5 67; Two Ridges, 4; Unionport, 1. *Wooster*—Fredericksburgh, 38; Hopewell, 15; Perrysville, 2 28; Savannah, 16 55. *Zanesville*—Granville, 2 60; Mt. Vernon, 10 45; New Concord, 2; Norwich, 2; Zanesville Putnam, 9 18. 941 47

*PENNSYLVANIA*.—*Allegheny*—Allegheny 1st (sab-sch, 53 12), 150 21; — McClure Avenue sab-sch, 19 30; — North sab-sch, 14 06; Beaver, 17; Bridgewater, 6; Bull Creek, 10; Concord, 2; Freedom, 6; Glenshaw, 9; Hilland, 13 43; Leetsdale, 63 94; Millvale, 5 35. *Blairsville*—Braddock 1st, 10 36; New Alexandria (sab-sch, 4 90), 23 26; New Salem, 14 65; Plum Creek, 12 25; Poke Run, 23. *Butler*—Bruin, 5; New Hope, 3; Prospect, 6; Summit, 6 50. *Carlisle*—Carlisle 1st, 16; — 2d, 32 22; Chambersburgh Central, 7 62; Duncannon, 11; Gettysburgh, 38 85; Monaghan, 11 75; St. Thomas, 3. *Chester*—Christiana, 3 50; Forks of Brandywine, 12; Oxford 2d, 50 cts.; Wayne, 65 20. *Clarion*—Academia, 3; Beech Woods, 26 06; Em-

lenton, 6 31; Leatherwood, 8; New Bethlehem, 7 63; Punxsutawney 1st, 6 48; Rockland, 2 25; Scotch Hill, 1; Shiloh, 1; Tylersburgh, 1. *Erie*—Bradford 1st, 16 43; Erie Park, 3; Fairfield, 2; Fairview, 4; Jamestown, 1st, 3 14; Mereer 2d, 25 78; Tideoute, 16; Titusville 1st, 51 55. *Huntingdon*—Logan's Valley (sab sch, 4), 12; Pine Grove, 3 10; West Kishacoquillas, 5. *Kittanning*—Middle Creek, 3; Saltsburgh, 16 20; Srader's Grove, 1; West Glade Run, 9 23. *Lackawanna*—Canton, 16; Honesdale 1st, 20 54; Monroeton, 6; Wilkes Barre 1st, 120 34; — Westminster, 14. *Lehigh*—Bangor, 6; Easton 1st, 64; Mauch Chunk, 15 79; South Bethlehem 1st, 2. *Northumberland*—Bald Eagle and Nittany, 4 27; Hartleton, 7; Muncy, 8; New Berlin, 11. *Philadelphia*—Philadelphia 1st, 58 58; — Co-hocksink sab-sch, 8 30; — Hebron Memorial, 5 10; — Kensington 1st, 35; — Patterson Memorial, 13; — Tabor, 50 69; — Tioga, 20 50; — Zion German, 2; — West Green Street, 41 64. *Philadelphia North*—Fox Chase Memorial, 6 20; Germantown 2d, 129 46; Jenkintown Grace, 2; Mount Airy, 4 46; Newtown, 47; Pottstown (sab-sch, 2 42), 14 60; Roxborough, 5; Torresdale Macalester Memorial, 3. *Pittsburgh*—Cannonsburgh 1st, 5; Edgewood, 16 75; McDonald 1st, 29 35; McKee's Rocks, 10; Mansfield, 13 67; Pittsburgh 3d, 230; — East Liberty (sab-sch, 58 79), 114 26; — Shady Side (sab-sch, 47 50), 125 63; Sharon, 20; Swissvale, 48 02; Valley, 3 53; West Elizabeth, 4 25. *Redstone*—Brownsville, 8; Union Mission Band of Wheeler, 15; Laurel Hill, 25 35; Pleasant Unity, 2. *Shenango*—Enon, 6; Moravia, 3 75; New Castle 2d, 8; Unity, 16; Wampum, 3 45; Westfield (sab-sch, 22), 144. *Washington*—Burgettstown (sab sch, 13 70), 28 70; Cross Roads, 5; Wheeling 2d, 5. *Wellsboro*—Wellsboro, 5 19. *Westminster*—Centre (sab-sch, 3 50), 16 50. 2,598 73

*TENNESSEE*.—*Holston*—Mount Bethel, 3 10. *Union*—Hebron, 1; Madisonville, 52 cts. New Market 1st, 6; New Providence, 1 50; Shiloh, 5. 17 12

*TEXAS*.—*North Texas*—Seymour, 3 50. 3 50

*UTAH*.—*Utah*—American Fork, 1 50; Richfield, 5. 6 50

*WASHINGTON*.—*Olympia*—Tacoma Calvary, 3. *Puget Sound*—Seattle 1st, 10. 13 00

*WISCONSIN*.—*Chippewa*—Baldwin, 5; West Superior, 5. *La Crosse*—La Crosse 1st, 3 63 (sab-sch, 1 50), 5 12. *Madison*—Lodi 1st, 9 90; Reedsburgh, 2; Verona, 4. *Milwaukee*—Beaver Dam Assembly, 8; Ottawa 1st, 43 cts. *Winnebago*—Florence, 10 78; Oxford, 1 17. 51 41

Receipts from Churches January, 1894.....\$ 7,663 46

#### MISCELLANEOUS.

Woman's Executive Committee, 4,423 74; Wilson Legacy, Streator, Ill., 50; Cash, Portland, Oregon, 2; T. and M., Chicago, Ill., 9; Rev. John L. Godfrey, Pulaski, Pa., 10; Anna S. Cratty, Bellaire, O., 5; "Friends in Milwaukee," Wis., 13; "From a friend," Bethlehem, Pa., 20; Elizabeth A. Cummins, Bellaire, O., 20; "Cash," Brooklyn, N. Y., 500; "Pisgah," 2; Rev. C. W. Wycoff, Upper St. Clair, Pa., 10; Miss Caroline Van Voorhis, Catskill, N. Y., 8 90; Mrs. C. C. Cook, Buffalo, N. Y., 5; "M. C. O.," Frazeysburg, O., 20; Elam Mead Legacy, McComb, O., 100; S. P. Harbison, Allegheny, Pa., 200; M. B. Huey, Princeville, Ill., 26 cts.; Individual at Flat Rock, Ill., 4 10; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 20; "C. Penna.," 8; Rev. H. T. Scholl, Big Flats, N. Y., 4; A Friend, 5; B. F. Felt, Galena, Ill., 100; E. P. Goodrich, Ypsilanti, Mich., 5; A friend of Galway Church, N. Y., 20; Miss M. Campbell, Mansfield, O., 4; Prof. R. E. Wilder, Greenfield, Ill., 5; Mrs. Isabella Brown, Cincinnati, O., 100.....\$ 5,656 20

#### DIRECTS, DECEMBER, 1893.

*Brainerd*—  
Golden Link Band, Charleroi, Pa., 10; Mr. and Mrs. J. S. Marquis, Jr., 15 ..... 25 00  
*Albion*—  
Dr. Burrell's Church, Brooklyn, 25; Rev. Prichard's, Brooklyn, 25; Rev. R. J. Cresswell, 3.. 53 00  
*Oak Hill*—  
Eldorado, 8 50..... 8 50  
*Scotia Seminary*—  
Lagrange, Ind., 10; J. T. Turner, Iowa City, 25; Second Church sab-sch, Lafayette, Ind., 40; Miss Anna Anthony, Philadelphia, Pa., 5; Miss Lizzie Parr, 25; Mrs. M. Mieser, Cedar Rapids, 10..... 115 00



DIRECTS, JANUARY, 1894.

## Scottia Seminary—

Miss Anna R. Spottswood, Newcastle, Del., 24;  
Mrs. Julia Waller, Bloomsburg, Pa., 100;  
Epelion Sigma Missionary Band Bethlehem,  
Phila., Pa., 30; Miss Daisy Weaver, Mayes-  
ville, S. C., 15; Miss Ella C. Herron, Mayes-  
ville, S. C., 15; Y. P. S. C. E. Potter Chapel,  
Mingo Junction, O., 25; Geo. S. White, Utica,  
N. Y., 13 30; A. W. Parker, Esq., Brooklyn,  
N. Y., 56; First Church, Elizabeth, N. J., 15;  
a friend, Santa Monica, Cal., 15; Y. P. S. C. E.,  
Santa Monica, Cal., 5.....

297 30

## Cotton Plant—

Lockport, N. Y., 1; Sabbath-school, Chester,  
Pa., 30; Miscellaneous, 12..... 43 00  
\$ 541 80

Total receipts for January, 1894.....\$ 14,081 48  
Previously reported.....130,806 66

Total receipts to date.....\$134,888 11

JOHN J. BRACOM, Treasurer,  
516 Market Street, Pittsburg, Pa.

## RECEIPTS FOR HOME MISSIONS, JANUARY, 1894.

ATLANTIC.—*East Florida*—Waldo, 10. *South Florida*—  
Bartow, 10; Lakeland and sab-sch, 7. 37 00

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch, 50;  
—Bohemian, 4; —Boundary Avenue sab-sch Missionary  
Society, 5 68; —Broadway (Pastors' sab-sch class, 3), 4;  
Cumberland 1st, 60; Emmitsburg sab-sch, 30 28; High-  
land, 2; Lonsconing, 18. *New Castle*—Blackwater  
(Ocean View, 1), (Frankford, 1 15), 3 63; Cool Spring,  
4 56; Felton (Y. P. Society, 5), 11 50; Georgetown, 1 50;  
Harrington, 5 50; Milford, 50; West Nottingham sab-  
sch, 18 30. *Washington City*—Clifton, 10; Georgetown  
West Street sab-sch Junior Missionary Society, 50; Her-  
mon, 2; Washington City 1st, 50 96; —Assembly Y. P. S.  
C. E., 8 10; —Metropolitan, 50; —Westminster, 100.

531 95

CALIFORNIA.—*Benicia*—Kelseyville, 8 90; Lakeport, 8 20;  
Vallejo (sab-sch, 10), 40; Rev. G. W. Hays, 5. *Los*  
*Angeles*—Carpenteria, 17 25; Cucamonga, 5; Los Angeles  
3d, 25; —Grand View, 8; —Welsh, 10; Newhall, 5; North  
Ontario, 16; San Diego, 20 05; San Fernando, 10; San  
Geronimo, 9. *Oakland*—Berkley 1st, 17 50; Danville Y. P.  
S. C. E., 8 53; Golden Gate, 5; Oakland 1st add'l, 50; —  
2d, 10. *San Francisco*—San Francisco Franklin Street,  
5. *Stockton*—Bethel, 8; Grayson, 5; Tracy, 5. 305 43

CATAWBA.—Catawba—Wadesboro, 50 cts. 0 50  
COLORADO.—*Boulder*—Berthoud, 23; Brush, 10; Collins,  
1; Ft. Steele, 4; Holyoke, 30; Rawlins, 38 01; Saratoga,  
5 05; Timnath, 2. *Denver*—Akron sab-sch, 3; Black  
Hawk, 8; Golden, 25. *Gunnison*—Grand Junction (sab-  
sch, 4 95), 15. *Pueblo*—Antonito, 3 40; Bowen, 6; Canon  
City (sab sch, 4), 66; Colorado Springs 1st, 131 68; Cucha-  
ras Mexican, 1 11; El Moro, 4; Engle, 6; Huerfano Canon,  
1 80; La Luz, 6; Pueblo 1st, 30 84; Rocky Ford sab-sch,  
2 50; Trinidad 1st, 21 23. 451 91

ILLINOIS.—*Alton*—Carlyle, 5; East St. Louis, 13 50;  
Whitehall Y. P. S. C. E., 8. *Bloomington*—Chenoa,  
33 15; Wenona, 17. *Cañero*—Cañero, 7 75; Metropolis, 3 65;  
Nashville, 6; Rev. B. C. Swan, 5; Mrs. Clara S. Swan, 5;  
Miss Augusta D. Swan, 5. *Chicago*—Bradwood Y. P. S.  
C. E., 15; Chicago 1st, 91 57; —4th additional, 481 53; —  
8th, 131 48; —Campbell Park Y. P. S. C. E., 30; —Jef-  
ferson Park, 100; Evanston 1st, 164 75; Herscher, 10;  
Lake Forest, 30; Morgan Park, 12 80; Wheeling Zion, 2.  
*Freesport*—Belvidere (sab-sch, 18), 73; Freesport 1st, 47 5;  
—2d, 12; Galena German (sab-sch, 10), 26; Galena South,  
97 87; Hanover, 7 60; Rockford Westminster, 15 26.  
*Mattoon*—Effingham (Y. P. S. C. E., 3), 5; Kansas, 15;  
Marvin, 1 50; Oakland Mission Band, 6; Pana, 20; Pleas-  
ant Prairie, 12 50; Taylorville, 10 55; Tower Hill, 30;  
Walnut Prairie, 1 50. *Ottawa*—Earville, 15; Mendota  
and sab-sch, 76; Ottawa 1st, 60; Paw Paw (Jr. Y. P. S. C. E.,  
3), 19; Waltham sab-sch, 4. *Peoria*—Canton Y. P. S. C.  
E., 5 37; Crow Meadow, 8 50; Eureka additional, 7; John  
Knox, 2 60; Low Point, 16; Peoria 1st, 63 88; Princeville,  
77 63. *Rock River*—Buffalo Prairie, 3; Edgington, 67;  
Morrison (Y. P. S. C. E., 11 88), 239 95; Newton sab-sch,  
2 75; Princeton Y. P. S. C. E., 7 50; Rock Island Broad-  
way, 77 30. *Saugus*—Augusta, 29; Camp Creek sab-  
sch, 12; Good Hope, 1; Salem German, 12. *Springfield*—  
Petersburg sab-sch, 39 50; Pisgah, 3 33; Rev. W. L.  
Tarbet and wife, 2 40. 2,737 14

INDIANA.—*Crawfordsville*—Frankfort 1st sab-sch, 49.  
*New Albany*—Corydon, 5 05. *Vincennes*—Evansville  
Walnut Street Y. P. S. C. E., 15. 80 05

INDIAN TERRITORY.—*Chactas*—Aplle, 6; Beaver Dam,  
1; Lenox, 4; Wheelock, 2. *Oklahoma*—Ardmore, 7 50;  
Furcell, 5. *Seguoyah*—Elm Spring, 40; Nuyaka, 10;  
Park Hill, 30; Rabbit Trap, 5; Red Fork, 11 77; Tulsa  
5 55; Wewoka, 1; Rev. A. D. Jack, "tithe," 10. 151 88  
IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch, 15 07;  
Marion, 16 68; Mount Vernon Y. P. S. C. E., 5. *Corning*—  
Anderson, 3; Corning Y. P. S. C. E., 8. *Lenox* (Young  
People, 8), 55 97; *Platte Centre*, 6; Prairie Star, 7; She-  
nandoah sab-sch, 5 23. *Council Bluffs*—Adair (sab-sch,  
3), 4 55; Council Bluffs 2d (sab-sch, 3), 19; Griswold, 9 65.

*Des Moines*—Albia, 23 27; Allerton, 23 50; Dallas Centre  
sab-sch, 5; Derby, 13; Grand River, 10; Hopeville, 6;  
Humeaton, 23; Jacksonville, 18; Leon, 11; Lineville, 14;  
Lucas, 10; Milo (Y. P. S. C. E.), 23; Minburn, 4; Osceola, 5 81;  
Pella Holland, 5 50; Promise City, 14; Seymour, 13. *Dubuque*  
—Dubuque 3d, 10; Frankville, 9; Hazleton, 7; Lime Spring,  
5 75; Mount Hope, 11; Otterville, 4; Zion, 16. *Fort Dodge*  
—Boone (L. M. S., 5), 81; Pomeroy, 5. *Iowa*—Fairfield  
1st sab-sch, 30 50; Hope, 14; Keokuk Westminster, 55 67;  
Lebanon, 3; Mediapolis, 35 35; Montrose, 15; Morning  
Sun 1st, 37 26; West Point, (Y. P. S. C. E., 5 50), 25 25.  
*Iowa City*—Davenport 1st (sab-sch, 17 10), 333 08; Iowa  
City, 46; Muscatine Y. P. S. C. E., 5; Williamsburgh, 21.  
*Sioux City*—Hosper's 1st Holland, 5; Larrabee, 21 30;  
Sioux City 1st, 109; —2d, 30; —3d (sab-sch, 5), 17; —4th,  
5; Storm Lake (a member, 5), 35; Union Township, 35 72.  
*Waterloo*—Grundy Centre, 9; Janesville, 4; Toledo, 10 68;  
Union German, 6. 1,890 43

KANSAS.—*Emporia*—Brainard, 2 50; Conway Springs,  
13 18; Council Grove 1st, 30; Emporia 1st (sab-sch, 23 11),  
73 20; —Arundel Avenue sab-sch, 1 30; Lyndon, 14 50;  
Melvern, 8; Osage City 1st, 11 65; Peabody, 19; Salem  
Welsh, 3; White City, 11; Wichita Lincoln Street, 6.  
*Highland*—Horton, 18. *Larned*—Arlington (sab-sch,  
1 65), (Jr. Y. P. S. C. E., 5), 6 65; Minneceah, 10; Spearville,  
13 50. *Neosho*—McCune (Y. P. S. C. E., 2), 26 25; Osage  
1st, 23; Parsons sab-sch, 3 56. *Osborne*—Hays City, 15 11;  
Wakeeny, 16. *Solomon*—Bennington 1st (L. M. S., 8 50),  
11 50; Dillon, 3 40; Hope, 1 30; Lincoln (sab-sch, 3 30),  
23 30; Manchester, 4; Solomon City, 10; Union, 3 10; Rev.  
N. A. Rankin, 5; Rev. R. Arthur, Tithe, 3 70. *Topeka*—  
Auburn (sab-sch, 3 35), (Y. P. S. C. E., 4 13), (Jr. Y. P. S.  
C. E., 1), 20 35; Bethel, 9; Kansas City Grand View Park  
(sab-sch, 6 87), 30; —Western Highlands, 33 09; Law-  
rence 1st, 37; Oakland, 5 25; Topeka 1st, 49 06; —West-  
minster (sab-sch, 2 67), (Y. P. S. C. E., 2 30), 43 98; Waka-  
rusa, 7 25. 630 88

KENTUCKY.—*Ebeneser*—Frankfort, 55. *Louisville*—  
Hodgensville, 3; Hopkinsville 1st, 1 25; Kuttawa, 9; Louis-  
ville Warren Memorial, 243 95. 317 30

MICHIGAN.—*Detroit*—Detroit 1st, 935; —2d Avenue sab-  
sch, 30; —Jefferson Avenue, 535; —Trumbull Avenue  
sab-sch, 50; Pontiac (sab-sch, 9 15), 86 08; Ypsilanti (sab-  
sch, 5), 10. *Flint*—Cass City, 3 05; Croswell add'l, 50  
cts.; Fenton, 13; Flint, 30; Ft. Gratiot, 10; Linden sab-sch,  
2 64; Port Huron, 6. *Kalamazoo*—Benton Harbor, 8;  
Decatur (Y. P. S. C. E., 7 25), 35. *Lake Superior*—  
Escanaba 1st, (sab-sch, 3), 28; Ford River, 12 50; New-  
berry, 8 35; Red Jacket, 20. *Lansing*—Battle Creek  
King's Daughters, 15; Eckford, 6 50; Lansing 1st sab-sch,  
11; —Franklin Street, 21 24; Tekonsha, 11. *Petoskey*—  
Alanson, 1; Conway, 3. *Saginaw*—Alpena (sab-sch, 1 25),  
13 25; Coleman, 2; Ithaca, 9 24; Saginaw East Side 1st  
(Y. P. S. C. E., 10), 81. 1,974 35

MINNESOTA.—*Duluth*—Duluth Lakeside, 23 60; Ely Y. P.  
S. C. E., 7 29; Virginia, 10. *Mankato*—Beaver Creek, 10;  
Fulda sab-sch, 1 68; Lakefield, 11; Pipestone, 9; Rush-  
more, 1 50; Windom, 11; Worthington Westminster, 17;  
M. Westminster, 780 67. *Minneapolis*—Minneapolis 1st,  
54 77; —Andrew, 73 37; —Bethlehem, 24 06. *Red River*—  
—Western, 9 25. *St. Cloud*—Harrison, 2 15; Royaltan,  
2 10. *St. Paul*—St. Paul Arlington Hills, 34; —East,  
18; —Merriam Park, 15; Westminster, 14. *Winona*—  
Chatfield, 19 13; Houston, 18; Rochester, 30. 1,189 70  
MISSOURI.—*Kansas City*—Kansas City 2d, 417 31; —Lin-  
wood add'l, 1; Sedalia Central, 21. *Ozark*—Lockwood, 6;  
Springfield 2d, 5; Calvary, 6; West Plains 1st, 4 97. *Fair-  
myra*—Centre, 2; Laclede, 5. *Platte*—Barnard, 17 30; Beth-  
el, 8; Cameron, 13; Craig, 30 33; Gallatin, 14; Graham, 3;  
Jameson, 8; Lincoln, 3; Mound City sab-sch, 7 50; New  
Point, 6; Parkville (Lakeside sab-sch, 3 30), 35 03; Savannah  
(sab-sch, 2 30), 14 30; Stanberry, 7 67; St. Joseph 8d St.,  
5; —Hope Chapel (Y. P. S. C. E., 7 40), 12 25; Rev. J. H.  
Byers, 5. *St. Louis*—Elk Prairie, 2 50; Ironton, 10; Naze-  
areth German, 5; Pacific, 8; St. Louis 1st (sab-sch, 13 30),

Ptains, 14 06; Morristown South Street (sab-sch. Miss. Soc'y 67 50), 98 50; New Vernon additional, 1 23; Orange 1st a member, 250; Parsippany, 15; South Orange 1st, 50; Summit Central sab-sch, 98; Wyoming, 4. *Newark*—Newark 2d, 121 21; — Park, 82 79; — Woodside (sab-sch, 5), 30 27. *New Brunswick*—Amwell 2d Mt. Airy sab-sch, 3 29; — United 1st, 7 01; Dayton, 20 17; Lambertville, 100; Lawrence, 67 33; Pennington a member, 1 50; Princeton 2d, 25; Trenton 5th (sab-sch 5 00), 24 86. *Newton*—Andover sab-sch, 5 40; Asbury sab-sch, 10; Hackensack sab-sch B. D. Miss. Soc'y, 29; Harmony (sab-sch, 10), 22 57; Oxford 1st, 27; Stanhope 1st, 12 54. *West Jersey*—Atlantic City 1st, 5; Blackwoodtown, 40; Bridgeton 2d sab-sch, 25 28; Cape Island, 21 23; May's Landing (sab-sch, 5), 13; Pleasantville, 3; Salem sab-sch, 74 44. 1919 00

*New Mexico*—Arizona—Florence (sab-sch, 7), 8; Sacaton Pima, 30; Winston, 7; Rev. I. T. Whittemore, 2. *Rio Grande*— Lordsburg, 8 50; Pajarito, 6. *Santa Fe*—

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27 50; Palmyra, 48 49; Rose, 11; Wolcott 1st, 10 90. *Nas-  
sau*—Islip sab-sch, 6; Northport Y. P. S. O. E., 8 99;  
Springfield Y. P. S. O. E., 7; Whitestone, 7; A Pastor, 2.  
*New York*—New York 1st, 2,516 66; — 5th Avenue addi-  
tional, 120; — 14th Street, 48 51; — Adams Memorial, 10;  
— Allen Street Youth's Missionary Society, 5; — Brick  
(Branch sab-sch, 49 73), 99 73; — Hope Chapel (Y. P. S.  
O. E., 2 50), (Jr. O. E., 3 50), 5; — Harlem, 28 24; — Mad-  
ison Square, 1,033 30; — Mount Washington, 606; — Wash-  
ington Heights, 98 51; — West End sab-sch, 24 77; —  
Woodstock (sab-sch, 10), (Y. P. S. O. E., 5), 20. *Niagara*  
—Albion, 140; Lewiston (sab-sch, 2 40), 7 40; Mapleton Y.

P. S. C. E., 5. *North River*—Amenia South, 23 41; Lloyd  
sab-sch, 10; Marlborough (Y. P. S. O. E., 6 73), 33 31;  
Pleasant Valley, 8. *Utah*—Burl, 5; Gilbertville 1st sab-  
sch, 27; Richfield Springs (sab-sch, 5 40), 68 64. *Roches-  
ter*—Avon Central, 13 45; Fowlersville additional 3; Hom-  
eoye Falls sab-sch, 11 52; Mount Morris (sab-sch, 15), 19;  
Nunda, 49 50; Ogden, 18 02; Pittard, 1 50; Rochester  
Brick, 198 50; — Central, 260 65; Webster, 7. *St. Law-  
rence*—De Kalb Junction, 5; Morristown, 11; Sackett's  
Harbor sab-sch, 3 31; Waddington, 14; Watertown Stone  
Street, 24. *Steuben*—Addison sab-sch, 9 77; Angelica,  
13 43; Arkport, 2 23; Canisteo 1st, 100. *Syracuse*—Can-  
astota, 20; Casenovia, 1st, 43; Collamer Y. P. S. O. E., 3;  
Constantia, 62 50; East Syracuse Y. P. S. O. E., 25;  
Jordan, 20 35; Liverpool 1st, 4; Marcelina, 20; Pompey, 2;  
Syracuse 4th sab-sch, 50. *Troy*—Bay Road, 8; Caldwell, 5;  
Hosick Falls (sab-sch, 4 20), (Y. P. S. O. E., 8 25), 12 55;  
Mechanicville 1st, 18 48; Melrose, 14; Pittstown, 10; Troy  
2d, 110 17; — Memorial, 24 34; — Park, 12 26; — Westmin-  
ster, 28 57. *Utica*—Camden 1st, 5; Clinton, 26 77; Kirk-  
land, 20; New Hartford, 44 43; North Gage, 4; Oneida 1st  
sab-sch, 47 66; South Trenton, 4; Utica 1st, 63 57, Rev. J.  
Burkhardt and wife, 5. *Westchester*—Croton Falls, 28 76;  
Mahopac Falls, 26 21; Mt. Kisco 1st Y. P. S. O. E., 10;  
New Rochelle 2d, 45 24; Peekskill 2d, 87 28; South East  
Centre sab-sch, 12; South Salem sab-sch, 34 15; Thomp-  
sonville, 12; Yonkers Westminster, 45 60. 10, 197 26

*NORTH DAKOTA*—Bismarck—Mandan sab-sch, 8 25.  
*Fargo*—Elm River, 2 26; Kelo, 2; Rev. T. E. Douglas, 6.  
*Pembina*—Cavalier, 2 20; Hamilton, 7 70; St. Thomas,  
2 25. 22 15

*OHIO*—Athens—Nelsonville 1st Y. P. S. O. E., 1 55; New  
Matamoras, 10. *Bellefontaine*—Bellefontaine, 17 13;  
Gallion 1st, 21; Urbana (sab-sch, 4 15), 33 52; West Lib-  
erty, 6 24. *Chillicothe*—Hillsboro, 277; Marshall, 4 11;  
Piquah, 50. *Cincinnati*—Cincinnati Walnut Hills 1st,  
731 06; Norwood, 16 45; Wyoming (sab-sch, 50), 410.  
*Cleveland*—Ashtabula, 17 07; Cleveland 1st (Bolton Ave-  
nue Chapel, 53), 260 43; — Madison Avenue (sab-sch,  
17 75), 27 42; North Springfield, 10. *Columbus*—Colum-  
bus 2d, 23 53; Greenfield, 2; Lancaster, 27; London, 47 62.  
*Dayton*—Clifton, 27 45; Springfield 1st, 100; — 2d sab-  
sch, 40. *Huron*—Sandusky 1st, 66 55. *Lima*—Convoy,  
2 25; Harrison, 1 52; Middlepoint, 2. *Mahoning*—New  
Lisbon 1st sab-sch, 23 16; Poland, 23 50; Warren Y. P. S.  
O. E., 5 50; Youngstown, 470 93. *Marion*—Cardington,  
10; Delaware, 156; Liberty sab-sch, 5 71; Richwood, 8;  
York, 9. *Maumee*—Antwerp and sab sch, 7; Bryan, 15;  
Perrysburgh Walnut Street, 2; Toledo 1st, 48 65; —  
Westminster, 22 48. *Portsmouth*—Portsmouth 2d, 135 04.  
*St. Clairsville*—Bellair 2d, 25; Buchanan, 6. *Coal Brook*,  
15 55; Mount Pleasant, 15 09; New Castle, 3 50; Pleasant  
Valley, 2; St. Clairsville, 45; Woodfield, 4. *Steubenville*  
—Amsterdam, 25; Bethel, 21; Corinth sab-sch, 63 50;  
East Liverpool 1st, 57 50; Harlem, 40; Hopedale sab-sch  
Thanksgiving Collection, 2; Steubenville 2d, 23 23; Mill  
Fork (sab-sch, 12 50), 25; Toronto sab-sch, 5 60; Urich-  
ville, 15. *Wooster*—Fredericksburgh, 50; Hopewell (East  
Hopewell sab-sch, 12 50), 27 50. *Zanesville*—Brownsville  
sab-sch, 12; Granville, 6 40; Homer, 5 25; Keene sab-sch  
10; Mt. Vernon, 64 80; New Concord, 10; New Lexington  
4; Norwich 12; Roseville, 7 25; Uniontown, 3 60; Unity  
(Y. P. S. O. E., 4 23), 12 58; Zanesville 1st, 10. 2,996 01

*OREGON*—East Oregon—Monkland, 4 70; Moro, 7; Uma-  
tilla Indian, 10. *Portland*—Portland 2d, 20; Bellwood  
(sab-sch, 2), 6. *Southern Oregon*—Medford, 10; Rose-  
burg 1st sab-sch, 3 45. *Willamette*—Independence Cal-  
vary, 26; Yaquina Bay, 11 25. 97 50

*PENNSYLVANIA*—Allegheny—Allegheny 1st, 749 21;  
Beaver M. G. M., 10; Freedom, 7; Leetsdale (sab-sch, 10),  
108 11; Millvale, 6 47; Pine Creek 1st, 7; Sowickly Sp.,  
25; Springdale, 2. *Blairsville*—Greensburg 1st addi-  
tional, 20; Johnstown, 45 71; Livermore, 4 41. *Butler*  
—Butler sab-sch, 91 23; North Butler, 6; Plain Grove,  
18; Scrub Grass sab-sch, 12 55. *Carlisle*—Carlisle 2d, 31;  
Harrisburgh Pine Street sab-sch Senior Department, 250.  
*Chester*—Chester 2d, 70 55; Coatsville, 23 28; Fagg's  
Manor in part, 10; Fairview, 9; Forks of Brandywine, 25;  
Media, 50. *Clarion*—Brookville, 23 28; Clarion additional  
1; Punxsutawney, 25 10. *Erie*—Greenville, 27; Pleasant-  
ville, 5; Sunville, 2; Westminster, 8. *Huntingdon*—Alex-  
andria, 54; Bellefonte, 133 02; Huntingdon, 144 10;  
Juniata sab-sch, 5 77; Lost Creek, 16 78; West Klaho-  
quillas, 53 23. *Kittanning*—Kittanning 1st, 146; Brader's  
Grove, 8 28. *Lackawanna*—Mountain Top, 5; Pittston  
1st (sab-sch, 16 12), 39 45; Scranton Washburn Street,  
45; Sugar Notch, 6; Towanda 1st sab-sch, 160. *Lakip*—  
Allen Township, 10; Bethlehem 1st, 26 24; Easton 1st, 70;  
Mauch Chunk 1st, 77 11. *Northumberland*—Blooms-  
burgh 1st, 41 22; Mahoning, 25 22; Williamsport 2d addi-  
tional, 20. *Parkersburg*—Bethel Y. P. S. O. E., 2;  
Parkersburg sab-sch, 2 05. *Philadelphia*—Philadelphia  
1st, 1,270 75; — Central Y. P. S. O. E., 25; — Ochocksak 2d St.



Troy—Hoosick Falls, 13 07; Troy Oakland Avenue, 10.  
 Utica—South Trenton, 3; Redfield, 3; Rev. J. Burkhardt  
 and wife, 5.

Total received from churches.....\$ 655 82

## MISCELLANEOUS.

Rev. Geo. Alexander, D.D., Special..... 100 00

Total received for New York Synodical Aid

Fund, January, 1894..... 755 82

Total received for New York Synodical Aid

Fund, from April 1, 1893..... 5,471 60

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York.

## RECEIPTS FOR SUSTENTATION, JANUARY, 1894

CALIFORNIA.—Stockton—Woodbridge Bethel, 3. 3 00

COLORADO.—Pueblo—Pueblo 1st, 69

ILLINOIS.—Springfield—Pisgah, 57 cts.; Rev. W. L.  
 Tarbet and wife, 40 cts. 97

INDIANA.—New Albany—Mt. Vernon, 2 65  
 IOWA.—Corning—Prairie Chapel, 1 00  
 KANSAS.—Highland—Horton 1st, 2 00  
 MICHIGAN.—Saginaw—West Bay City Covenant, 2 00  
 MISSOURI.—St. Louis—Zoar, 1 00  
 TENNESSEE.—Union—Madisonville, 11  
 TEXAS.—Austin—Austin 1st, 10 00  
 WISCONSIN.—Milwaukee—Ottawa 1st, 9 cts.; Winne-  
 bago—Oxford, 23 cts. 22

Total from churches..... 24 74

## MISCELLANEOUS.

E. P. Goodrich, Ypsilanti, Mich., 1; Interest on

Permanent Fund, 88 75..... 39 75

Total for Sustentation, January, 1894..... 64 49

Total for Sustentation from April, 1893..... 10,748 29

O. D. EATON, Treasurer,

Box L., Station D.

53 Fifth Avenue, New York.

## RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1894.

BALTIMORE.—Baltimore—Baltimore 1st sab-sch, 25; —  
 Boundary Avenue S. S. Missionary Society, 2 82; —  
 Faith, 11 29; Bel Air, 11 25. New Castle—Red Clay  
 Creek, 9; Wilmington Central, 74 54. Washington City  
 —Washington City 1st, 9 52; — Gunton Temple Mem'l,  
 10; — Westminster, 25. 178 42

CALIFORNIA.—Benicia—St. Helena, 30; Vallejo sab-sch,  
 2 95. Los Angeles—Coronado Graham Memorial, 12 90;  
 Rivera, 5 60; Riverside Calvary, 11; San Diego, 31 20.  
 Oakland—Berkeley 1st, 11 70; North Temescal King's  
 Daughters, 5. San Jose—Watsonville, 7 53. 107 88

CATAWBA.—Cape Fear—Wilmington Chestnut St., 1. 1 00

COLORADO.—Boulder—Timnath, 2. Pueblo—Cañon City  
 (sab-sch, 3), 27; Hastings, 4; Pueblo 1st, 6 25; Trinidad  
 1st, 10 91. 50 16

ILLINOIS.—Alton—Greenville, 10. Bloomington—Che-  
 noa, 10 65; Piper City, 6. Cairo—Golconda, 2; Nashville,  
 4, Shawneetown, 25 20. Chicago—Chicago 1st, 61 65; —  
 4th, 17; Evanston 1st, 39 54; Highland Park, 23 62; Wheel-  
 ing Zion, 2. Freeport—Freeport 1st, 25; Galena German,  
 4. Mattoon—Kansas, 5; Tower Hill, 5. Ottawa—Grand  
 Ridge, 5 40. Peoria—Onelda, 2 50; Princeville, 26 cts.  
 Rock River—Kewanee, 2. Schuyler—Oquawka (sab-sch,  
 4), 24; Quincy 1st, 7 25; Salem German, 5. Springfield—  
 Pisgah, 57 cts. 285 74

INDIANA.—Crawfordsville—Delphi, 16 14. Fort Wayne  
 —Ossian, 7 47; Salem Centre, 1. Logansport—Lucerne,  
 2 30. New Albany—Bedford, 6 85; Mount Vernon, 3 60.  
 Vincennes—Brazil, 10. 47 36

INDIAN TERRITORY.—Choctaw—Wheelock, 2. Oklahoma  
 —Beaver, 1. 3 00

IOWA.—Cedar Rapids—Cedar Rapids 2d, 28 54; Rich-  
 land Centre, 10; Springville, 4. Corning—Prairie Chapel,  
 2. Des Moines—Chariton, 5 60. Dubuque—Dubuque 1st,  
 10. Iowa—Keokuk Westminster, 15 44; Lebanon, 2; Mount  
 Pleasant German, 9. Iowa City—Davenport 1st, 51 10;  
 Union, 3 60. Sioux City—Sac City, 5. 146 28

KANSAS.—Emporia—Big Creek, 1; Burlington, 5.  
 Larned—Spearville, 3 70. Neosho—Ottawa, 6 88. Osborne  
 —Downs, 2. Solomon—Beloit, 10. 28 58

KENTUCKY.—Louisville—Louisville Central, 129 88;  
 Owensboro 1st, 87 50. 217 38

MICHIGAN.—Detroit—Detroit Jefferson Avenue, 215;  
 Milford sab-sch, 5. Flint—Case City, 94 cts.; Lapeer,  
 19 78. Grand Rapids—Grand Rapids 1st, 17 30. Saginaw  
 —West Bay City Covenant, 2. 260 02

MINNESOTA.—Mankato—Worthington Westminster, 9.  
 Minneapolis—Minneapolis 1st, 38 64. St. Paul—St. Paul  
 Arlington Hills, 2; — Central, 13 79. Winona—Chat-  
 field, 4 46. 65 89

MISSOURI.—Platte—Bethel, 2; Chillicothe, 3; Marys-  
 ville 1st, 15. St. Louis—Nazareth German, 5; St. Louis  
 1st, 105 63; Webster Grove, 5; Zion German, 3. White  
 River—Westminster, 8. 146 63

NEBRASKA.—Hastings—Hastings German, 3. Kearney  
 —Kearney 1st, 8 40; Wood River, 8 10. Nebraska City—  
 Hickman German, 19. Niobrara—Niobrara, 1. 39 50

NEW JERSEY.—Elizabeth—Elizabeth 1st, 174 90; Rah-  
 way 1st German, 2; Roselle, 7 85. Jersey City—Jersey  
 City Claremont, 3; Passaic, 4 78; Rutherford 1st, 33 18.  
 Morris and Orange—East Orange Bethel, 28 62; Orange  
 1st additional, 100; — German, 10. Newark—Newark 2d,  
 60 24; — Park, 8 96. New Brunswick—Dayton, 5 86;  
 Trenton 5th (sab-sch, 3 06), 14; — Prospect Street, 35.

Newton—Stanhope, 4. West Jersey—Cape Island, 22 40;  
 May's Landing, 10. 525 79

NEW MEXICO.—Santa Fe—Las Vegas 1st, 8 22. 8 22

NEW YORK.—Albany—Albany 3d, 10 51; — State Street,  
 53 68; Bethlehem, 4; Corinth, 1; Hamilton Union, 7;  
 Mariaville, 7; Saratoga Springs 1st (sab sch, 4 50), (B.  
 Day Box, 7 45), 11 95; Tribes Hill, 4. Binghamton—  
 Nineveh, 14 54; Smithville Flats, 3; Whitney's Point, 2.  
 Brooklyn—Brooklyn Bethany, 3; — Duryea additional,  
 6; — South 3d Street, 4. Buffalo—Buffalo Lafayette  
 Street, 23 49; — Westminster, 34 91. Columbia—Hud-  
 son, 70. Geneva—Canandaigua, 6 74; Ovid, 24 03. Hud-  
 son—Haverstraw Central, 20; Ridgebury, 1; West Town,  
 6. Long Island—Sag Harbor, 18 40. Lyons—Lyons, 23;  
 Palmyra, 3 12. Nassau—Far Rockaway, 18. New York  
 —New York 5th Avenue, 50; — Adams Memorial, 5; —  
 Harlem, 57 84; — Mount Washington, 100. Niagara—  
 Albion, 10; Holley, 78 cts.; Lewiston, 5. North River—  
 Pleasant Valley, 8 52. Otsego—Oneonta, 27; Richfield  
 Springs, 26 80. Rochester—Ogden 3 91; Sparta 2d,  
 12 77. St. Lawrence—Watertown Stone Street, 18. Stev-  
 en—Arkport, 1 15; Pultney, 3. Troy—Troy Memorial,  
 3. Utica—Camden, 2. Westchester—Yonkers 1st sab-  
 sch, 20 95. 740 09

NORTH DAKOTA.—Fargo—Galesburg, 2 25. 2 25

OHIO.—Bellefontaine—Bellefontaine, 5 17. Chillicothe  
 —Chillicothe 3d, 6 90. Cincinnati—Cincinnati 2d, 10; —  
 Central, 31 21; — Walnut Hills, 41; Milford, 2; Wyoming  
 sab-sch, 25. Cleveland—Cleveland 1st (Bolton Avenue  
 Chapel, 30), 89 77; — North sab-sch, 10; Northfield, 4;  
 North Springfield, 2. Columbus—Columbus 1st, 50; —  
 2d, 10 50; Scioto, 3 60. Dayton—Clifton, 18 57; Eaton,  
 10 50; Springfield 1st, 60. Huron—Sandusky 1st, 26 cts.  
 Lima—Findlay 2d, 2 50. Mahoning—Youngstown,  
 119 57. Marion—Delaware, 25. Maumee—Tontogony,  
 2 76. St. Clairsville—Coal Brook, 4 74; St. Clairsville,  
 15. Steubenville—Amsterdam, 10; Hopedale, 3; New  
 Harrisburgh, 5; Steubenville 2d, 15 32; Still Fork, 6.  
 Wooster—Hopewell, 15. Zanesville—Brownsville, 11 52;  
 Mt Vernon, 18 80; New Concord, 3; Norwich, 4. 641 69

OREGON.—East Oregon—Umatilla, 5. 5 00

PENNSYLVANIA.—Allegheny—Allegheny Central, 23 79;  
 Fairmount, 2 30; Millvale, 8 63. Blairsville—Blairsville,  
 43; Johnstown, 61 65. Butler—Allegheny, 2 12; New  
 Salem, 3; North Washington, 3. Carlisle—Harrisburgh  
 Market Square (Macedonian Band), 50; Upper Path Val-  
 ley, 4. Chester—Chester 3d, 35 10; Clifton Heights, 3 45;  
 Coatesville, 34 42; Doe Run, 9; Fagg's Manor, 50; Forks  
 of Brandywine, 14. Clarion—Leatherwood, 10; New  
 Bethlehem, 9 46. Erie—Belle Valley, 3; Kerr's Hill (sab-  
 sch, 1), 5 97; Sunville, 3; Waterford Park, 3. Huntingdon  
 —Bellefont, 95; West Kishacoquillas, 6. Kittanning  
 —Saltsburgh, 15 97. Lackawanna—Camptown, 3; Har-  
 mony, 16; Mount Pleasant, 2; Pittston 1st (sab-sch, 14 63),  
 29 90. Lehigh—Easton 1st, 59; Hazleton, 31 74; Reading  
 Olivet, 30. Northumberland—Northumberland, 7. Park-  
 ersburgh—Terra Alta, 17. Philadelphia—Philadelphia  
 1st, 873 39; — 9th, 55; — Kensington 1st, 50; — Northern  
 Liberties 1st, 15 50; — Patterson Memorial, 4; — Taber-  
 nacle additional from Ladies Society, 20; — Tabor, 37.  
 Philadelphia North—Chestnut Hill 1st, 26; Fox Chase  
 Memorial, 9 30; Germantown 2d, 291 23; Manayunk, 25.  
 Pittsburgh—Mount Olive, 3; Pittsburgh East Liberty  
 (sab sch, 47 04), 84 49; — Homewood Avenue, 4 89; —  
 Shady Side (sab-sch, 38), 106 50. Redstone—Brownsville,



13; Dunning's Creek, 7; Rehoboth, 7 3/4. *Shenango*—Volant, 2. *Washington*—Cross Roads, 4. *Welleboro*—Welleboro, 3 3/4. *Westminster*—Little Britain, 7; Mount Joy (sub-ech, 1 3/4), 35 3/4; Slateville, 13. 1,346 3/4  
*TEXAS*.—*Union*—Madisonville, 34 cts. 34  
*UTAH*.—*Utah*—Hyrum Emmanuel, 2. 2 00  
*WISCONSIN*.—*La Crosse*—La Crosse 1st (sub-ech, 1 3/4), 9 3/4. *Madison*—Beloit German (sub-ech 1), 3 3/4; *Reedsburg*, 2. *Wausau*—Beaver Dam Assembly, 7; *Otawa*, 73 cts. *Winnebago*—Oxford, 2 1/2. 34 3/4

From the churches and Sabbath-schools.....\$ 5,495 00

#### FROM INDIVIDUALS.

R.

*BROOKLYN, N. Y.*, 1; "A Friend," *Brooklyn, N. Y.*, 3; "Tithe," *Centralia, Ill.*, 13; *Mary F. Post, Newburgh, N. Y.*, 10; "M. P. W.," *Phila.*, 2; *John D. Thompson, Los Angeles, Cal.*, 1,000; *Mrs. Bessie E. Welch, Savannah, O.*, 1; *Prof. E. E. Wilber, Greenfield, Ill.*, 3; "Cash," *Chicago*, 130; *Rev. W. L. Tarbet and wife, Piquette, Ill.*, 40 cts.; "O. Penna.," 4; "A Friend," 10; *E. P. Goodrich, Ypsilanti, Mich.*, 9 ..... 2,305 40  
 Interest from the Permanent Fund, including \$300 from the Roger Sherman Fund..... 3,544 44  
 Interest from the Latta Fund (Bynd of Ohio). 41 07  
 For the Current Fund.....\$ 18,375 30

#### PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Sarah Pratt, Elmira, N. Y. .... 300 00

Total for January, 1894.....\$ 18,375 30

Total for the Current Fund since April 1, 1893..\$112,573 37

Total for the Current Fund during the same period last year..... 121,210 44

W. W. KENNEDY, Treasurer,

1304 Chestnut St., Phila., Pa.

#### RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1894.

*ATLANTA*.—*McClendon*—Immanuel sub-ech, 1. 1 00  
*BALTIMORE*.—*Baltimore*—Baltimore 1st, 1 3/4; — *Donny*—*Avenue* sub-ech, 20 3/4; — *Brown Memorial* sub-ech, 35. *Washington City*—*Washington City* 1st, 3 7/4; — 4th sub-ech, 3 3/4; — *Westminster*, 13. 73 00  
*CALIFORNIA*.—*Los Angeles*—*Pasadena* Calvary sub-ech, 2. *Oakland*—*Livermore*, 2. *San Francisco*—*San Francisco Westminster*, 20 45. *Stockton*—*Grayson*, 2. 35 45  
*CATAPUGA*.—*Cape Fear*—*Wilmington* Chestnut Street sub-ech, 2. 2 00  
*COLORADO*.—*Boulder*—*Timnath*, 9. *Pueblo*—*Canon City*, 6; *Ochsman Mexican*, 25 cts.; *El Moro*, 2; *Engle*, 17 3/4; *La Luz*, 2 1/4; *Monte Vista*, 7 7/8; *Pueblo* 1st, 2 00. 43 00  
*ILLINOIS*.—*Bloomington*—*Chenon*, 4 3/4; *Gibson City*, 11 3/4. *Osage*—*Friendville* sub-ech, 1 3/4; *Nashville*, 1 3/4; *Wabash* sub-ech, 2 5/4. *Chicago*—*Chicago* 1st, 24 3/4; — 4th, 9; *Evansville* 1st, 13 1/4; *Hinsdale*, 2 1/4; *Lake Forest*, 103 3/4; *Libertyville* sub-ech, 2 5/4; *Maywood*, 14. *Freeport*—*Galena* German, 4 3/4. *Madison*—*Toledo* sub-ech, 6; *Tower Hill*, 7. *Ottawa*—*Oswego*, 4. *Rock River*—*Spring Valley*, 2 7/8; *Starling*, 44 3/4. *Schuyler*—*Oquawka*, 5. *Springfield*—*Piquette*, 35 cts. 273 3/4  
*INDIANA*.—*Crawfordsville*—*Dayton*, 7 4/8; *Delphi*, 3 3/4. *Fort Wayne*—*Fort Wayne* 1st, 5 3/4; *Osnab*, 2 3/4. *Ligonport*—*Lake Prairie* sub-ech, 7 3/4; *Michigan City*, 10. *Muncie*—*Liberty* sub-ech, 13. *New Albany*—*Bethlehem* sub-ech, 2; *Madison* 1st sub-ech, 31. *Vincennes*—*Brasil* sub-ech, 10; *Mount Vernon*, 2 3/4. 65 79  
*INDIAN TERRITORY*.—*Choctaw*—*Bethel Mission*, 2 3/4; *Pine Ridge*, 2. *San Bot*, 2 3/4; *Wheelock*, 1. 6 00  
*IOWA*.—*Cornwall*—*Brooks*, 1; *Nodaway*, 1; *Villona Jr. C. E.*, 3. *Council Bluffs*—*Sharon* sub-ech, 30 cts.; *Woodbine* sub-ech, 4 3/4. *Des Moines*—*Chariton* sub-ech, 4 3/4. *Fort Dodge*—*Coco Rapids*, 2 3/4; *Dedham*, 2; *Ripley* sub-ech 2. *Iowa*—*Keokuk Westminster*, 5 1/4. 31 00  
*KANSAS*.—*Neosho*—*Paola*, 20 01. *Solomon*—*Beloit*, 13. *Topeka*—*Oak Hill*, 1; *Riley Centre* German, 2 7/4. 44 71  
*KENTUCKY*.—*Ebenizer*—*Ashland* sub-ech, 21 7/4. *Louisville*—*Hopkinsville* 1st, 1 3/4. 22 3/4  
*MICHIGAN*.—*Detroit*—*Brighton*, 2; *Stony Creek*, 7. *Flint*—*Cass City*, 40 cts.; *Otter Lake* sub-ech, 54 cts. *Lake Superior*—*Newberry* sub-ech, 2 4/8. *Lansing*—*Jackson Y. P. S. C. E.*, 10. 32 3/4  
*MINNESOTA*.—*Duluth*—*Brainerd C. E. S.*, 4. *Mankato*—*Redwood Falls*, 3; *Worthington Westminster* sub-ech, 6 3/4. *Minneapolis*—*Minneapolis* 1st, 6 04. *Winona*—*Chatfield*, 6 7/4; *Washington*, 7; *Winona* 1st sub-ech, 10 3/4. 39 3/4  
*MISSOURI*.—*Kansas City*—*Drexel* sub-ech, 4. *Ozark*—*Walden*, 2. *Platte*—*New Point* sub-ech, 13. *St. Louis*—*Namurth German*, 3; *St. Louis* 1st, 28 7/8; *Zion German*, 2. *White River*—*Westminster*, 6 3/4. 63 25  
*MONTANA*.—*Helena*—*Helena* Central sub-ech, 17 3/4. 17 3/4  
*NEBRASKA*.—*Omaha*—*Fremont* sub-ech, 24 07. 24 07  
*NEW JERSEY*.—*Elizabeth*—*Rahway* 1st German, 1; *Roselle*, 2 3/4. *Jersey City*—*Jersey City* *Claremont*, 5; *Patterson* *Redeemer*, 37 07. *Monmouth*—*Moorestown* sub-ech, 5 3/4. *Morris and Orange*—*Hanover C. E. S.*, 3; *Succunna C. E.*, 10. *Newark*—*Montclair* *Grace*, 10; *Newark* 2d, 10 3/4; — *Park*, 2 3/4. *New Brunswick*—*Dayton*, 1 3/4; 1 3/4

*Truiston St.*, 2. *Newton*—*Stanhope* (sub-ech and C. E. S., 2 1/4), 2. *West Jersey*—*Salem* sub-ech, 2 3/4. 131 44  
*NEW YORK*.—*Albany*—*Albany State St.*, 17 3/4; *Broadbent*, 30 cts.; *Mayfield Central*, 2 04; *Saratoga Springs* 1st sub-ech, 130; *Voorheesville*, 16. *Singhanton*—*Singhanton* 1st Junior C. E., 10; *Cortland*, 27 3/4. *Boston*—*Holyoke* sub-ech, 20. *Somerville* sub-ech, 2 3/4. *Brooklyn*—*West New Brighton* Calvary, 4. *Buffalo*—*Albany*, 5; *Buffalo Lafayette Street*, 4 3/4; — *North chapel* sub-ech, 10; — *Westminster*, 16 1/4; *Killbuckville* sub-ech, 4 00. *Oswego*—*Auburn* 2d, 6 3/4. *Champlain*—*Malone*, 13 3/4. *Olean*—*Catskill* (C. E. S.), 21 3/4. *Genesee*—*Batavia* C. E., 10. *Hudson*—*Middletown* 2d, 13 3/4; *Ridgebury*, 23 cts.; *West Town*, 2. *Long Island*—*Southampton* sub-ech, 23 3/4. *Lyons*—*Lyons*, 15. *Nassau*—*Roslyn* sub-ech, 1. *New York*—*New York* 5th Avenue, 5; — *Adams Memorial*, 5; — *Harlem*, 20 1/4. *Niagara*—*Holley*, 1 3/4. *North River*—*Little Britain*, 14. *Malden*, 4 3/4; *Pine Plains*, 13 3/4. *Otsago*—*Unadilla*, 2 4/8. *Rochester*—*Ogden*, 1 3/4; *Rochester Westminster* sub-ech, 7 3/4. *St. Lawrence*—*Adams* sub-ech, 12 3/4. *Steuben*—*Artport*, 25 cts. *Syracuse*—*Marcellus*, 16 7/8. *Troy*—*Middle Granville* sub-ech, 13 3/4; *Salem* sub-ech, 11 3/4. *Utica*—*Clinton* sub-ech, 5; *North Gage* sub-ech, 2. *Westchester*—*Port Chester* sub-ech, 9 3/4; *South East Centre* sub-ech, 2. 475 3/4  
*OHIO*.—*Bellefontaine*—*Bellefontaine* (sub-ech, 25 7/8), 27 44. *Chillicothe*—*Chillicothe* 2d, 10. *Cincinnati*—*Cincinnati* 6th, 22. *Cleveland*—*Cleveland* 1st, 19 3/4; — *North* sub-ech, 10; *Northfield*, 4. *Columbus*—*Columbus* 2d, 4; *Lancaster*, 20. *Dayton*—*Dayton* Park (C. E.), 6. *Lima*—*Findlay* 1st, 22; *Rockport* sub-ech, 6. *Makoning*—*Youngstown*, 45 3/4. *Mauvee*—*Pemberville*, 20. 24. *Claireville*—*Coal Brook*, 4 3/4; *Still Water*, 2 3/4. *Steubenville*—*Amsterdam*, 5; *Steubenville* 2d, 16 3/4; *Still Fork*, 6. *Wesley*—*Hopewell*, 10. *Savannah* sub-ech, 20. *Zanesville*—*Mt. Vernon*, 6 3/4. 227 07  
*OREGON*.—*East Oregon*—*Umatilla*, 1. 1 00  
*PENNSYLVANIA*.—*Allegheny*—*Allegheny* *McClure* Ave. (sub-ech, 14 1/4), C. E., 25 1/4; *Bellevue C. E.*, 10; *Lentsdale* sub-ech, 27 3/4. *Milvale*, 20. *Sharpsburg*, 23. *Stairville*—*Beulah* sub-ech, 25; *Black Lick C. E. S.*, 5. *Butler*—*Butler C. E.*, 10; *Prospect*, 2. *Cortland*—*Chambersburg* *Falling Spring*, 20; *Newport C. E.*, 2. *Chester*—*Chester* 1st sub-ech, 43 3/4; *Fork of Brandywine*, 21. *Clarion*—*Brookville* sub-ech, 2 3/4; *East Brady*, 5. *New Bethlehem*, 5; *Tionesta* (sub-ech, 2 3/4), 4 00. *Erle*—*Milledgeville* (Y. P. S. C. E.), 5; *Sunville*, 2; *Titusville*, 5; *Westminster C. E.*, 10. *Huntingdon*—*Lost Creek C. E.*, 5. *Kittanning*—*Saltsburg*, 17 3/4. *Lehigh*—*Easton* 1st, 24; *Manch Chunk*, 17; *Mountain*, 2. *Philadelphia*—*Philadelphia Arch Street* sub-ech, 25; — *Bethany* (Girl's Infant School), 100; — *Co-hoekink* sub-ech, 5 3/4; — *Green Hill C. E.*, 5; — *Kensington* 1st (Bible Class, 51), (sub-ech, 200), 294; — *Patterson Memorial*, 4; — *Zion German*, 2. *Philadelphia North*—*Chestnut Hill*, 44. *Falls of Schuylkill* (C. E.), 20. *Pittsburgh*—*Pittsburgh* 1st sub-ech, 47 3/4; — *East Liberty*, 20 3/4; — *Homewood Avenue*, 6 4/8. *Shenango*—*Knott* sub-ech, 6. *Washington*—*Moundsville*, 23. *Welleboro*—*Welleboro*, 2 1/2. 1 017 71  
*SOUTH DAKOTA*.—*Black Hills*—*Alzada* sub-ech, 2 3/4. 2 3/4

TEXAS.—Birmingham—Pratt City sab-sch, 3 87.  
Union—Madisonville, 51 cts. 4 18

TEXAS.—North Texas—Jacksboro, 2; Seymour, 5. 7 00

UTAH.—Utah—American Fork, 1 65; Ephraim sab-sch, 2. 4 65  
WASHINGTON.—Olympia—Chehalis sab-sch, 2. Spo-  
kane—Grand Coulee, 1 20. 3 20

WISCONSIN.—La Crosse—Greenwood (sab-sch, 1), 3;  
La Crosse 1st (sab-sch, 20 02), 27 55. Madison—Reeds-  
burgh, 2. Milwaukee—Ottawa, 26 cts. Winnebago—  
Oshkosh, 1; Oxford, 70 cts. 34 51

Total from Churches, January, 1894..... \$ 1,724 00  
Total from Sabbath-schools, January, 1894..... 1,068 83

Total from Churches and Sabbath-schools, Jan-  
uary, 1894.....\$ 2,812 83

#### MISCELLANEOUS.

Jane B. Worth, Tallula, Ill., 1; George Shuman,  
Secor, Ill., 5; Bridgeport sab-sch, Iowa, 5 58;  
Mrs. L. S. Mott, St. Louis, Mo., 2; Riverside  
sab-sch, Montana, 3; Dr. J. L. Campbell, New  
York City, 5; Mary S. Douglas, Orange, N. J.,  
5; D. W. Lyons, Wooster, O., 50 cts.; "Cash,"  
Brooklyn, N. Y., 500; Joseph Dixon, Bruyns-  
wick, N. Y., 5; "Contribution," 1; Goodland  
sab-sch, Kansas, 1; Bethlehem Chapel C. E.,  
5; — W. F. M. S., 5 15; Emma C. Shepperson,  
Langdon, Mo., 4; W. H. Ingersoll, Hamburg,

N. Y., 10; Anonymous, 1; Solarville sab-sch,  
Ohio, 1; Seack sab-sch, Wyoming, 2; Darrow  
sab-sch, Wis., 4 04; Wm Davis, Ok. Ty., 1; J.  
W. Rawson Mo., 1 10; H. B. Wilson, Ga., 60  
cts.; John Ross, Ind. Ty., 1 50; New Kamilchie  
sab-sch, Wash., 1 80; Callow Dist. sab-sch,  
Wash., 2 15; M. A. Stone, Ill., 25 cts.; J. G.  
Harris, Va., 2 18; L. J. Allen, W. Va., 5; C. K.  
Powell, Neb., 2 20; B. Mayers, So Carolina,  
7 67; J. V. N. Hartness, Mich., 1; Halls River  
sab-sch, Fla., 5; F. L. Forbes, Mich., 2 28; W.  
H. Long, N. C., 1 22; R. F. Sulzer, Minn.,  
8 88; Smith's Ferry sab-sch, Pa., 1; William  
Sisson, Brookfield, Mo., 1; Rev. J. H. At-  
kinson, Wilsonville, Pa., 1; Robt. F. Mo-  
Clean, Muncy, Pa., 2; Whitehall sab-sch, Va.,  
5; Manchester sab-sch, Pa., 2 23; Clarks sab-  
sch, Pa., 1 55; Banister Hill sab-sch, 1 40;  
Hony Nut sab-sch Pa., 70 cts.; "O. Penna.,"  
1; Rev. W. L. Tarbet and wife, 60 cts.; A  
Friend, 5; E. P. Goodrich, Ypsilanti, Mich., 3;  
Jos. C. Platt, Waterford, N. Y., 25..... 632 20

Total receipts for January, 1894.....\$ 3,475 22  
Amount previously acknowledged..... 81,227 35

Total contributions since April 1st, 1893.....\$85,073 17

C. T. McMULLIN, Treasurer,  
1234 Chestnut St., Phila., Pa.

#### CRAIG HALL, GREENEVILLE AND TUSCULUM COLLEGE.

We are glad to find room here for this picture, for which there was not room on pages 826-7; and also for the following note from President Moore, which was received after those pages had been filled and prepared to go to press.

In February, Rev. E. A. Elmore, D.D., of Knoxville, was with us in a precious meeting of twelve days. Many of the students were led to take a stand for Christ. All the young women in school and about three fourths of the young men are on the Lord's side.

# Officers and Agencies of the General Assembly.

## THE CLERKS.

*Stated Clerk and Treasurer*—Rev. William H. Roberts, D. D., 1137 So. 48th Street, West Philadelphia.  
*Permanent Clerk*—Rev. William E. Moore, D. D., Columbus, O.

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*Treasurer*—Frank K. Hipple, 1340 Chestnut Street.  
*Recording Secretary*—Jacob Wilson.  
*OFFICE*—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the financial affairs of the Board, containing remittances of money or requests for reduced railroad rates, should be addressed to Mr. O. D. EATON, Treasurer.

Applications for aid from churches should be addressed to Mr. O. E. BOYD, Recording Secretary.

Applications of Teachers, and letters relating to the School Department, should be addressed to Rev. G. F. MCAFEE, Superintendent.

Correspondence of Young People's Societies and Sabbath-schools should be addressed to Rev. Thornton B. Penfield.

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Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House as soon as they are ready. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

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Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, D. D., *Superintendent of Sabbath-school and Missionary Work*.

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Remittances of money and contributions to the Rev. C. T. McMULLIN *Treasurer*.

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OFFICE—Room 23, Montauk Block, No 115 Monroe Street, Chicago, Ill.

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*Secretary*—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.

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*Library and Museum*—1229 Race Street, Philadelphia.

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# THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA.



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# THE CHURCH AT HOME AND ABROAD

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An eminent minister in Western New York writes:

"I have just finished my reading of the April number of the CHURCH AT HOME AND ABROAD, and I wish to say to you that I have been delighted with it. It is the best number that I have read and is, in every way, excellent. The subjects are well chosen, and are treated in a lively and entertaining manner, and the illustrations are a great feature."

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From Northern New York a lady writes:

"You will find one dollar enclosed—my subscription for the CHURCH AT HOME AND ABROAD for the year 1894. I took it last year, and thought I could not do without it as I find it such a help in preparing articles to be read at our Missionary Society. Money has been so scarce that I could not renew my subscription until now. I have received the Magazine, however, for which I am very thankful. Reading it gives one a far greater interest in missions, I find. It deserves a large circulation."

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From Salt Lake City, Utah, a minister writes:

"Owing to the hard times, it being so very difficult to make the ends meet, I made up my mind to do without the CHURCH AT HOME AND ABROAD this year. We are a mission church; our members all are working men, and can do but little for our support. So we felt we could not pay for it. But it is no use trying; *we must do without other things*. So, please find one dollar to pay from the first of April.

God has graciously visited us with the converting power of the Holy Spirit. At our last communion twenty united with us, and five more have appeared before the session."

(See page 453.)



# THE CHURCH AT HOME AND ABROAD.

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MAY, 1894.

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## CHURCH WORK AND CHURCH GROWTH.

There are a few instances in which a particular church is the only one existing in a considerable district—say, a township. By a higher commission than any conference or council or presbytery can give—by a commission which those ecclesiastical bodies can merely authenticate—the minister of a church thus situated is the pastor of every soul living within the limits of that district. He is bound not only to have open doors at his place of preaching, welcoming all who come, and then and there faithfully declaring the counsel of God to them; but with all the assistance he can get and all the tact he can acquire, to induce that entire population to accept and profit by his pastoral care, to become, not only virtually but consciously and thankfully members of his flock—*i. e.* of the flock of Christ which Christ has sent him to tend and feed.

It may indeed be, in such a case, that some devout Christians, living on his field, may accept his ministration thankfully, support it loyally and improve it with docility and fidelity, as the best and, for the time being, the only ministry available to them, who, if a minister of some other denomination were within their reach, would prefer his ministry.

It may even be that a minister bearing alone the whole pastoral responsibility of such a field and trying to minister faithfully to all

its people, will find some of them whose antecedents have been such elsewhere, or who have such opinions or temperaments or prejudices, that he will have greater difficulty in winning them to church-attendance than a minister of some other denomination would probably have.

We can imagine a Presbyterian minister, in such circumstances, wishing with all his heart that there was a Methodist or a Baptist, or a Congregational, or an Episcopal church across the village green from his own; and vice versa.

But most frequently there is a church of another denomination—if not just across the green, at least, in a neighboring street.

Let us suppose a village in which there are three churches, of three different denominations. The village is small, containing not more people than could be comfortably seated—every man and woman and child of them—in one of those churches. But it is at the centre of a township six miles square. The people all come to that village to buy their groceries—to get their letters—to market their grain and eggs and potatoes—and to have their horses shod. Why should they not all come there to worship God and to hear his Gospel?

Their three houses of worship have not been placed so near together for any purpose of unfriendly rivalry, but because each is to

accommodate people scattered all through the township. Each congregation has good reasons for locating its house of worship near the centre of its field; and locally they all have the same field.

The pastors of these three churches are Rev. Stephen Faithful, Rev. John Thoughtful, and Rev. James Earnest. They love each other, and each of them is humble enough to think the others better than himself. They meet regularly once a week, in the study of one of them, for brotherly consultation and united prayer.

Stephen is always helped to feed his flock with sincere milk of the word or strong meat of sound doctrine, by the clear and cogent papers which John is apt to prepare and read to his brothers. John never lies down at night without thanking God for Stephen's constant fidelity to truth and duty. These two, by themselves, might perhaps be in some danger of being so much engrossed in contemplation of the Gospel, and improving their methods of stating and explaining its truths to their attentive hearers as to forget that there are some hundreds of people within hearing of their church bells who never hear the Gospel more articulately uttered than those bells utter it. But James stirs up their pure minds with frequent reminders of this. He sometimes fails to measure his words, and some of his sentences are explosive. His elocution has more energy than melody, and a stranger might think him wanting in charity and courtesy. But John and Stephen knew him too well to mistake his zeal for anger, and, consciously or unconsciously, they both are quickened by it. They go back to their books, but they look between the lines, as through lattice-work, and seem to catch glimpses, now and then, of numbers of faces that they never see from their pulpits. James does a good deal of his thinking

on foot or on a saddle. One of his frequent thoughts is that he and his two brethren in the ministry ought to preach the Gospel to everybody in that township—that all the people in that township ought to come habitually to those three churches—that indeed that some practical, straightforward, business-like way ought to be devised for securing this, if human persuasion, wisely directed and persistently applied, with prayer for divine guidance and help, can secure it.

He brings up this matter frequently at their meetings, and they consult fraternally about it. All agree as to the desirableness of what James urges. Many different plans are talked over. John reads an able paper on *Reaching the Masses*, but it strikes Stephen that their rural population is not much *massed*.

In one of James' horseback rides, he recollects hearing Dr. Kendall say once—"The best way to do a thing is to *do it*"—or was it Horace Greely who said that? No matter which. It strikes James as true. His next thought is that the best machinery with which to do most things is the least machinery. He suspects that the very best work is done by hand.

He says to himself: "See here—my church is on the corner of Academy street and the main road. I go right out that road to visit my families—a half-dozen of them—out four miles. There are one, two, three cross roads turning off to the right and left and running through to the Farmington road or, the other way, to the river. Probably there are some houses on all of them. Yes, I've seen old Tom Burnham turn down one of them, carrying a jug in his hand. I've never gone to his house; but I will before next Sunday. But then there must be a good many people living along on all those roads, who come to our village to trade, but never come to

church. I know, they do not come to mine. I hope some of them go to the others, but I do not know. Ought I not to know? How can I find out how many of them do not go to any church, and invite them to come to mine, or else to one of the others?

Is not this the very work in which some of my people can help me?—some of these dear young people? What does *Christian Endeavor* mean?"

Such thoughts as these soon lead Pastor James to get together some of his most capable and reliable Christian Endeavorers—I am using the word in its primary and large meaning—and to propose that each one of them, or better each pair, going two and two, shall take one road, its full length, until they are more than half-way to the church in the next village, and visit every house. Where they find a family who attend one of the other churches or their own, they make a friendly call, have a Christian interview in a prayerful spirit, whether with or without formal prayer; make known their present effort to find and win all neglecters of the Sanctuary on that road; and ask their prayerful sympathy and help in it. At every house where the family do not go to any church, they are to use their utmost tact and affectionate earnestness to persuade them to do so. Naturally and properly they will invite them to their own church, to hear their minister, to enjoy his pastoral care, and to come into the fellowship (which they have found pleasant and profitable) of that congregation. If they find that there has been elsewhere a connection with one of the other denominations, or that there are views, or tastes, or prejudices, or social connections, which render it probable that they can more easily, or more profitably to themselves, be won to one of the other churches, let them be so reported to the pastor of that church, and let him and

his Christian endeavorers beware how they neglect or forget the intimation. If they do, then let those who first discovered them infer that the providence of God and the providence of their neighbors give these families to them, that the Lord sends them to get those sheep and lambs into their fold.

Beginning thus at their own church as their center, and exploring every regularly or irregularly radiating road and all their connecting cross-roads, any one church, even working alone, can in time make it certain that no family lives on that whole area, who are not members of their own or of some other congregation, or else are themselves distinctly responsible for persistent neglect of such privileges in despite of kind, faithful, prayerful, affectionate and reiterated invitation. How much more certainly and quickly will this be attained, if all those pastors and their people, unite in this Christian endeavor in this Christian spirit, and pursue it on their proper and natural lines, according to a concerted plan! They are not rivals in selfish competition; they are partners in one business, true yoke-fellows in the service of one Lord. They enjoy each other's confidence; they accord full Christian liberty to each other; they avail themselves severally of their various gifts, facilities, opportunities, affinities, for the common work of evangelizing and Christianizing an entire population.

Such faithful, industrious, generous church work will surely give healthy and vigorous church growth. Such growth in each church does not dwarf nor enfeeble adjacent churches. They are only dwarfed and enfeebled by neglecting, if they do neglect, to be in fellowship and partnership of the common work. If all are thus in fellowship of work, it will make them all flourish together and will enable them to accomplish jointly, for souls and for Christ, what neither of them could so fully

accomplish alone, nor all of them in selfish and suspicious separation.

In yonder park there are maple trees, and chestnuts, and poplars, and elms. The park has not been fenced off into so many sections, each devoted to the growth of one kind of trees. The different kinds are mingled; they all draw their nutrition from the common ground; but each, according to the specific law of its life, draws from the common soil the elements that are suited to its nature and so capable of contributing to its growth. The maple may not draw a line beyond which the elm shall not spread its roots. Right across each other their roots go, each to find the elements congenial to it, and which its specific vigor can assimilate into its characteristic fibre. They do not resist nor envy each other, but wind past each other in courteous gracefulness, bending into facile forms and intertwining in friendly embraces; to His

eye who sees beneath as above the surface is there not as great beauty in the cunning ramification and curious net-work of the spreading roots as to our eyes in the various uplifting and expansion of the leafy trees? If the poplars shoot their spires higher or the elms spread their branches more widely than some other trees, is it not because they strike their roots deeper or spread them farther, or more diligently seek through more busy rootlets for all earthy matter which they can possibly reach, that is capable of being utilized and glorified by being lifted into their living structure? The trees do not envy one another; they have not suffered by the growth of one another. Each, according to its nature and law of growth, has utilized matter which others could not; and together they constitute a more beautiful scene and furnish a more grateful shade than either species could produce alone.

THE PEARL OF DAYS.—In our February number (page 99) we suggested the desirableness of the republication of this admirable essay on the Sabbath, written by "a laborer's daughter," and published in England many years ago. We were not then aware that our own Presbyterian Board of Publication and Sabbath-school Work has a handsome volume containing this and two other "Prize Essays." The other two are entitled "Heaven's Antidote" and "The Torch of Time." The three constitute a handsome and readable volume of 72 pages.

We should count it a happy thing, if the circulation of this volume should get a large increase from the recent awakening of the American public mind to the value of the Sabbath as a day of rest and of opportunity for mental, social and spiritual improvement to those who industriously obey the first part of God's Fourth Commandment: "*Six days*

*shalt thou labor.*" The price of this volume of Prize Essays on the Sabbath, is 80 cents.

MINISTERIAL NECROLOGY.—The notice of "Rev. Andrew Donnell Jacks," in our April number, was evidently both incorrect and inadequate. The name should have been "Jacke," as it is correctly given in the proper place in this number with additional particulars.

The notice of Rev A. T. Young in the April number was also incomplete. We therefore repeat it complete in this number.

With much pleasure, we add the name of Miss Grace H. Dodge to our roll of SPECIAL CONTRIBUTORS engaged for the current year. She promises us an article in our series THE YOUNG CHRISTIAN. Her subject will be *The Young Christian Working Girl*. It is to be in the October number.

Our esteemed Editorial Correspondent, Rev. E. N. White, D. D., has lately been watching beside the death-bed of his loved and honored wife, in the home of their son, Rev. Stanley White, at Orange, N. J. In that valley of the shadow of death the divine Shepherd was with him, and now graciously comforts him. See ii Cor. 2:4.

SIAM AND LAOS are the lands to which our thoughts and prayers are specially invited this month. What God has done for them, through our missions—what great opportunities are offered us—what wide doors and effectual are opened before us—may be clearly seen in our pages 381 and the following. We are not inclined to make urgent appeals—so urgent as to seem frantic, and so frequent as to cease to be special. Neither is it our prerogative to censure God's people, as if we were commissioned to dictate the amount or the direction of their gifts. Our business is to obtain and communicate information, which may be both the available guide and the healthy stimulus to duty.

CHURCH STATISTICS.—The sessions have just now made up these for the ending ecclesiastical year. Very generally they show more than ordinary enlargement of rolls of communicants, and these are accompanied with reports of increased spirituality and better attendance upon the means of grace. It is thankfully believed to be a healthy growth. Would it comport with this to find a general shrinkage in gifts to the Lord's treasury, and a consequent necessity to halt the agencies for the Church's work at home and abroad?

How about thank-offerings? Can churches, Sabbath-schools, households, in which God's converting grace has been enjoyed the past year in unusual measure, express their gratitude more happily to themselves or more acceptably to God than by enlarged, com-

bined, unanimous effort to replenish the Lord's treasury in all its sub-treasuries?

THE TREASURERS' RECEIPTS, reported in the closing pages of this, as of every number, are carefully studied by some of the most thoughtful and intelligent readers. It is a proper and it may be a profitable study; not, indeed, for the purpose of "commending ourselves, or measuring ourselves by ourselves, and comparing ourselves among ourselves"—this, the Apostle says, is "not wise,"—but for the better purpose of ascertaining whether the gifts that are brought into the Lord's treasury are sufficient for the Lord's work, and then prayerfully enquiring whether it is within our power, by increase of our own offerings or by fraternal consultation and co-operation with others, to secure more ample provision.

The following brief communication from a thoughtful, busy, prosperous man, an elder in the West, contains a number of interesting questions to which we invite answers:

The year 1893 was a severe year for every one financially, but wife and I gave for benevolences one-half more than in 1892. We had to borrow to do this and have not yet paid \$1,000 thus borrowed. Already we have decided to give in 1894 as much as we did in 1893. Is it reckless? "Trust in the Lord and do good—so shalt thou dwell in the land and verily thou shalt be fed."—So says the Book, and I believe it and rest upon it. What shall Christians do for the Boards of our Church in these times when the debts of nearly all the Boards are increasing? Does not God call upon us to increase rather than lessen our gifts? Cannot every one lessen somehow the expense of living rather than lessen the benevolences?

These are *testing* times, and in proportion as we stand the tests and show ourselves worthy stewards of what God has entrusted to us,—in just that proportion may we expect Him to honor us with increased responsibility and larger ability to give and do.

## AN ITALIAN VILLAGE EMBRACING PROTESTANTISM—"A PEACEFUL REVOLUTION."

REV. ALEXANDER ROBERTSON, VENICE.

There are few villages in Italy that have not gone half way towards embracing Protestantism, that is to say, there are few that have not cast off the papacy. But as the recoil from the superstition and deception of Romanism often produces indifference, if not infidelity, there are as yet not many villages that have gone the second half of the way, and embraced reform. However, several have, and I wish in this paper to tell of one that has just done so, about which I can speak from personal knowledge.

This village is called Papigno. It is situated in the province of Umbria, in the valley of the Nera. It is picturesquely perched on the shoulder of a hill on the left bank of that river, half way between the large manufacturing town of Terni, the reputed birthplace of the historian Tacitus, and the far-famed Falls of Marmore, which so many tourists go to see.

Although Papigno is but a small country village of some 700 or 800 inhabitants, these are not solely peasants. The Jesuits, who are ever looking about for safe and profitable investments for their enormous wealth, have opened, in the neighborhood of Terni, a large steel manufactory, the working of the machinery of which costs them nothing, as the power developed at the Falls of Marmore is utilized for this purpose. The Italian government, in order also to turn the natural resources of the district also to account, and, it is said, to check an unpatriotic design on the part of the Jesuits, have opened opposite the steel foundry one for the manufactory of swords and guns. A number of the artisans employed in these works have chosen the village of Papigno as their home. Being young men, full of life and energy, they soon made their influence felt in that "sleepy hollow," and now they represent the public opinion of the place.

A few weeks ago several of these workmen made a pleasure excursion one Sunday morning to Arrone, a village situated some half-dozen miles higher up the valley of the Nera,

well-known as the home of Count Enrico di Campello, ex-canon of St. Peter's, and President of the Reformed Catholic National Italian Church. In this village, by the woodside, close to the entrance to the little Piazza, Count Campello has been able to erect by means of help received from England, a beautiful little church. When these young men from Papigno arrived at Arrone service was going on in this building. Curiosity in God's providence led them to enter in. Never before had they been present at a service conducted in Italian. For the first time they heard the Scriptures read and explained, and the glad tidings of salvation preached. For the first time they saw the preacher stand behind the table, and administer the Lord's Supper, adopting language they could understand, instead of the mumbled mystery of the mass. The truth took hold of them, and the beauty and order of the service captivated them. They said among themselves, "This is what we want. Our Roman service has never done us any good. It is conducted in a language we do not understand. Besides which our priests are ignorant, and, what is worse, many of them are immoral, and they cannot instruct and guide us." When they returned to Papigno at their first meeting as a Workmen's Society, they discussed their Sunday's experience, with the result that a request was sent by the Society to Count Campello, asking him to send someone (to use the words of the secretary, Signor Tocci), "to explain to them more fully what they had heard last Sunday." The Rev. A. Luzzi, Count Campello's assistant at Arrone, went to Papigno in answer to this call, and he explained to them privately and in public conference "The way of God more fully." He also gave them Bibles, prayer-books and pamphlets, explaining the doctrines and government of the Reformed Catholic Church, which were eagerly read and studied, and passed from hand to hand and from house to house; and the result was that the young men were confirmed in the faith and "God added



to their number daily." Very soon a second invitation to visit the village reached Signor Luzzi, who at once went and held a second public conference.

But now the young men were to find that "they who would live godly in this world, must suffer persecution." The public religious conferences had been held in a house belonging to the priest of a neighboring village. This priest came in a fury to Papigno, and threatened to turn out his tenant, who was his own brother, if he ever permitted such a meeting to take place in his house again. The priest next went to the Syndic to remonstrate with him for allowing the peace of the village to be disturbed by these 'Protestants,' but the Syndic turned him about his business, reminding him that the days of priestly tyranny were passed in Italy. Next the parish priest went to the proprietor of the house of the Workmen's Societies' Secretary, Signor Tocci, who is the leader of the movement, and begged him to turn Signor Tocci out of his dwelling. The proprietor told the priest to return next day, and he would give an answer. Meantime he sent for Signor Tocci to ask him about the Reform movement. Signor Tocci took with him his Bible and prayer book, and read to him out of them both. The two held earnest conversation together from sun-set to mid-night. The good result was that the proprietor, too, espoused the cause, "being persuaded" as Signor Tocci expressed it, "of the truth of our Gospel;" and his boy who was present during the long and earnest discussion said "Father, during all the time that thou hast frequented the Church of the Pope thou hast never understood anything of what the priest said. Instead of which, if thou hadst understood always this Gospel, thou too wouldst have been a priest." Next day when the priest called for his answer the proprietor said, "If you give me 250 francs (\$50) an hour I will turn him out!"

Whilst my wife and I were the guests of Count Campello at Arrone, Signor Tocci came to talk over matters with the Count. We were glad of the opportunity this afforded us of seeing him, and of learning from his own lips his views. We found him a man full of

intelligence, energy, determination and zeal. The directors of the steel foundry in which he works are beginning to look askance at him and at his companions, but he has no fear of them. He delights in reading the Bible. To him as to the majority of Italians brought up in the Church of Rome, the words of Scripture come home with all the novelty and freshness with which they strike the mind of a heathen. He read with great interest parts of our Saviour's sermon on the Mount, and we helped him to understand the sense, and the application of the words to his own present circumstances, as a Christian in Papigno. He begged for books for himself and his companions. In the Church of Rome he was told that *faith* raised a barrier between him and all investigation, all thinking for himself about the things of religion; now the *faith* he had got hold of, *Christian faith*, instead of *Papal obedience*, urged him to do those very things. "Understandest thou what thou readest?"—"Search the Scriptures"—such words of Scripture appealed to him. Christianity was bearing *intellectual* fruit. The stone which the Church of Rome places on the mouth of the well of knowledge had been rolled away. His faith was also bearing *moral* fruit. The Church of Rome never told him of religion having anything to do with the state of his heart and life before God. It never told him that "except a man be born again he cannot see the kingdom of God." What it told him was that his salvation depended on having certain offices said for him at the altar by its priests. Therefore, like his companions, he was not careful of his speech. Wrong words often escaped his lips. Now all that is changed. He told us that now he no longer swears, and when he hears people use bad language he feels pained. Several of his companions were one with him in this matter. *Faith* that proves itself by good works was showing itself. The *moral* fruit of Christianity was appearing. For him and for his companions the Apostle Paul's words were being verified, "If any man be in Christ he is a new creature; old things pass away and all things become new."

Before Signor Tocci left the Count's house he besought us all to come to Papigno, and

hold a large public religious meeting, for the village was ripe for that. We readily acceded to his request, arranging to go to Papigno on Sunday, November 26.

The day was propitious. After a week of continuous rain the sun shone forth brilliantly, making all nature glad. The only rain we had was in driving past the Falls of Marmore, whose swollen waters tumbling in a wild roaring mass from the height of over 600 feet, and foaming amongst the rocks beneath, raised clouds of vapour into the air which fell in drenching showers across our path. We rejoiced in the grand cataract, and in the bright sunshine, but as we neared Papigno a still more gladdening sight awaited us. We heard the sound of music. What was our surprise to find that half the village, preceded by their village band, had come out to meet us, and to bid us welcome to Papigno. The other half of the villagers were not hostile, nor even indifferent. They lined the streets and filled doorways and windows, and their ready smiles and hearty words showed that they too were friendly to the cause of truth and Catholic Reform,—to the cause of Christ and his true church.

For this meeting an unused *caffé* had been secured. The rooms were small, but each communicated with the other, and soon all were packed by an eager, expectant crowd. We were accommodated behind a small table at an angle of one of the central rooms, so that although we could be seen by but few, we could be heard by all. Count Campello described what was taking place, as *una Rivoluzione Pacifica*—"a peaceful revolution," and one that marked a return from paganism to Christianity, and from the Church of the Pope to the Church of Christ. Signor Luzzi spoke specially to the women present, who were apt to be more under the influence of the priests. He said they had been told by the priests that they were *protestanti*. "Yes," said Signor Luzzi, "we are protestants, as the papists themselves are protestants, with this difference, that we protest against error, whilst they protest against the truth." Afterwards I said a few words urging them to read and study the Bible, and

to persevere in the "peaceful revolution," which it was worth while coming from England to see, and promising them a supply of Bibles that it might grow and spread, and that soon a Reformed Christian Church might be established in their midst. Nothing could be more encouraging than the enthusiasm displayed by those present, and which broke out in frequent applause and cries of *ben detto*—"well said," *è vero*—"it is true!"

We had brought with us a few portions of Scripture, and these my wife distributed at the close of the meeting, first in the rooms of the *caffé*, and then in the street. The eagerness displayed by all to obtain a book was very remarkable. My wife was surrounded by a crowd of beseeching faces, and a forest of outstretched arms and hands. Soon our limited supply was exhausted, and we had to satisfy the majority by taking down a few names, and promising in that way to send them books by post at a future time.

As we prepared to go the band of the village was again in readiness, and amid music and cheers, and the farewells, and kind wishes of these good people we reluctantly drove off, thankful to have seen a village thus turning to God and to righteousness. Truly in Italy "the darkness is passing and the true light now shineth." The Italians are ready to receive the Gospel, and whilst they have forsaken the Church of Rome, to attend any church that instructs their minds and purifies their hearts, and especially such a church as the *Vraiz* ex-canon of St. Peter's is establishing in their midst. Whilst no right-minded man lives who does not pray that anarchial revolutions, accompanied by crime and bloodshed, may cease, every right-minded man must give his sympathies to peaceful revolutions, such as that of Papigno, and pray that God himself may multiply them throughout the length and breadth of Italy, that the kingdom of darkness may be overthrown, and that "kingdom which is righteousness and peace and joy in the Holy Ghost," may be established in every heart and in every home.



# FOREIGN MISSIONS.

## TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO MARCH 31, 1893 AND 1894.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. M.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$375,251 84	\$186,378 23	\$30,184 86	\$12,710 06	\$122,553 01	\$23,723 08	\$712,811 06
1894	226,225 65	160,295 20	29,281 01	13,645 31	62,017 56	61,812 07	575,464 80
Gain Loss	\$33,858 19	\$17,083 08	\$363 85	\$965 25	\$60,535 45	\$31,221 01	\$138,226 26

Total appropriated to April 1, 1894.....\$1,061,000 00  
Less reduction account of price of silver, (see Note).....  
\$1,011,000 00

Total appropriated.....\$1,011,000 00  
Received from all sources to April 1, 1894.....\$375,424 80  
Surplus of May 1, 1893.....1,856 72 577,343 52

Amount to be received before April 30, 1894, to meet all obligations.....433,626 48  
Received last year, April 1, 1893 to April 30, 1893.....300,626 29

Increase needed before the end of the year.....132,993 19

NOTE.—The low price of silver has enabled the Board to meet its obligations in countries using silver currency with less than the amount of gold estimated at the beginning of the year. \$50,000 has been withdrawn from the appropriations on this account.

The Student Volunteer International Convention, held at Detroit February 28 to March 4, was a notable gathering in the interests of foreign missions. The spirit of the meetings was quickening and full of enthusiasm. One of the largest churches in Detroit failed to accommodate the throngs anxious to attend, the student body itself almost filling the building. One, and sometimes two, overflow meetings were held, which were also well attended. Several interesting and striking personalities, well known in the missionary world, were present, and the programme was carefully arranged with a view to practical usefulness as well as the stimulus of enthusiasm. The attendance of students alone was 1,200, from 294 colleges, representing 80 states and every province of Canada east of British Columbia. The Spirit of God was given with power, and a mighty impulse was felt in many hearts. No doubt the missionary future of many lives was shaped during the Convention. The presence of Dr. J. Hudson Taylor and Miss Geraldine Guinness, of the China Inland Mission, gave special prominence to the claims of China, and a deep interest was elicited in that wonderful land.

The leaders of the Student Volunteer Movement have to do with a remarkable wave of enthusiasm in the interests of foreign missions among the students of the country, which needs guidance and careful supervision for the attainment of the best permanent results. Their opportunity is exceptional and the responsibility great. The organization of the movement has now become very compact and efficient, and the co-operation of missionary boards and societies is of the highest value.

The motto which has been chosen by the movement—"The Evangelization of the World in this Generation"—is no doubt dear to many hearts, but we think it would command a much larger, stronger and heartier endorsement on the part of the Christian Church if it could be changed in one or two of its expressions. If, for example, a watchword such as "The Redemption of the World Without Delay" could be substituted, it would convey to many minds a larger significance and a more inspiring ambition. The Report of the Convention, which is soon to be issued in a volume, will be a valuable contribution to missionary literature.

There is a constant issue on the part of boards and societies interested in foreign missions of pamphlets, leaflets and appeals, which are not only timely but often contain most valuable material. Among recent issues of value we might name the inspiring and powerful sermon of Dr. A. J. Lyman at the last meeting of the American Board, the Report of the Second Conference of the Officers and Representatives of the Foreign Mission Boards and Societies in the United States and Canada, and also the "Joint Appeal to all Evangelical Christians" on behalf of a more earnest movement in the great work of the world's conversion, by a Committee appointed by the above Conference. Also, "A History of Woman's Organized Missionary Work as Promoted by American Women," by Miss Ellen C. Parsons, the Editor of *Woman's Work for Women*, and "Woman Under the Ethnic Religions," by Mrs. Moses Smith. The sermon may be obtained from the American Board, Boston, and the Report and Appeal referred to above may be had gratuitously from Mr. W. Henry Grant, 58 Fifth Avenue, New York City, and the two leaflets by Miss Parsons and Mrs. Moses Smith can be procured from the Woman's Board of Foreign Missions of the Presbyterian Church, Room 48 McCormick Block, Chicago, Ill., and also from the Women's Board of Foreign Missions, 58 Fifth Avenue, New York, the first at 25 cents per dozen, or three cents a copy, and the second at 20 cents per dozen, or two cents a copy.

Dr. Ellinwood is the Morgan Lecturer at Auburn Theological Seminary this year, and delivered an admirable course of six lectures on timely foreign missionary topics. It is to be hoped the lectures will soon be issued in a volume.

The Annual Report of the Canton Mission of our Church, just received, is full of encouragement. Rev. A. A. Fulton, of Canton, writes concerning it: "Never before have we closed a year with so many inquirers and candidates for baptism. I know you will be glad to see how we are pushing the village work. The medical boat and assistants

under my charge reached 950 villages. We expect to reach 1,000 this coming year. We completed the White Memorial Chapel at Yan Peng, with the approval of the magistrate. I saw the magistrate at San Ning a few weeks ago, and he promised protection when we begin our new church there, to be built by the native Christians at a cost of \$3,000. Our contributions equal those of last year, which included Hainan. The number of patients is greater than that of last year. So it should be every year. It is thirteen years since I came to China, and I have never had a sick day. I would rather be here on rice and salt fish than be the pastor of the largest church in America."

Our missionaries in China who are located at interior stations on the borders of regions as yet untouched by missions are ever on the alert for opportunities to extend our work. Dr. E. C. Machle, of the Lienchow Station, situated in the interior, northwest of Canton, on the borders of Hunan towards the north, and Kwangsi towards the west, has just undertaken a tour into the Province of Kwangsi. His destination was Wai Tsap, which could be reached only by a four days' journey on foot. The journey was undertaken by invitation of a couple of patients who had been in the hospital for treatment, and when they left extended an invitation to the Doctor to visit the large city of Wai Tsap in Kwangsi Province, whence they came. The Doctor decided to go in the hope that the way might be thus opened for the entrance of mission work into that hostile province. His journey would take him over a route not traveled by foreigners before. It is doubtful, in fact, whether a foreigner has ever been in Wai Tsap. Our Lienchow missionaries have already entered Hunan by the back door, and they are now planning to enter Kwangsi by the side door. We shall await with interest the report of Dr. Machle's journey.

We are reminded by a respected correspondent that Prof. Day's Mission Library of the Divinity School of Yale University, to which reference was made in our April number, is intended only to include foreign missions

under Protestant auspices, and that the Newberry Library of Chicago had moved in this matter upon entirely independent lines, with the more comprehensive idea of including ancient, medieval, and modern missions, whether Greek, Papal or Protestant, Domestic or Foreign. Both ideas are worthy of an earnest effort for their accomplishment, and we regret to learn that after Mr. Frederic Perry Noble, with whom the latter idea originated, left the Newberry Library the plan for such a comprehensive missionary collection was allowed to lapse.

The most recently published medical missionary list of those holding British degrees or diplomas shows that there are 185 medical missionaries from Great Britain, which is an addition of 20 since the previous year. These 185 medical missionaries are distributed as follows: China, 61; India, 57; Africa, 38; Palestine, 18; Madagascar, the South Sea Islands, and Constantinople, 8 each, and Korea, 2. The remaining are scattered widely throughout the world. Of the lady physicians, 18 are in India, 5 in China, one in Ceylon, and one in Korea. The representation by churches gives 70 to the Presbyterians, 50 to the Church of England, 20 each to Congregationalists and Baptists, 8 to the Methodists, 5 to the Brethren and 2 to the Friends. The remainder are scattered.

#### MISSIONARY CALENDAR.

##### DEATHS.

February 15.—At Mosul, Ruth, daughter of Rev. and Mrs. E. W. McDowell.

April 8.—At Denver, Col., Rev. W. M. Thomson, D.D., in the 89th year of his age. Dr. Thomson was for 40 years a missionary in Syria.

At Panhala, India, March, 1894, Rev. George H. Ferris. Mr. Ferris was born at Hillsdale, Michigan, December 26, 1853. He was graduated from Princeton College in the class of 1874 and from Auburn Theological Seminary in 1878, and sailed for India the same year. Mr. Ferris leaves a wife and three sons. He was a faithful and devoted missionary.

#### LIFE AT A KOREAN OUTPOST.

REV. SAMUEL A. MOFFETT, PYENG YANG.

Having been released by the Mission from my duties in Seoul that I might give my entire attention to the opening of this new northern outpost, I came here in November as a missionary nomad, until the way opens for me to secure a permanent residence. My present quarters are a single room in the house purchased by our helper, and I am busy all day long in gaining friends, following up impressions made by former visits, and preaching the Gospel as I have opportunity.

##### BESIEGED IN A SARANG.

My room answers the purpose of reception-room, study, dining-room, and bedroom, and is what the Koreans call a "sarang," which means that it is a place open to any one and every one at all times of day or night. Privacy is impossible, and there has been such a run of visitors from early morning until midnight that I could hardly find time to rest or eat. I do break away, however, at times in order to get some fresh air and exercise, and on these walks I have been able to talk to many and to distribute some tracts, and so make my presence more widely known.

##### GROUPS OF INQUIRERS.

I have been invited to several houses for conversation with groups of inquirers, and have been to some of the surrounding villages for the same purpose. Our tracts are being widely read throughout all this region, and many are discussing the Gospel story. Many, no doubt, are hindered from accepting the truth by fear of persecution and ridicule. They look, however, upon the entrance of the Gospel as a promise of better times, and in their hearts wish us all success. I hear of many who are secretly praying to the true God. The mass of the people, however, are suspicious and even bitter.

##### THE PERILS OF CHURCH GOING.

Our helper, Mr. Hau, established a Sunday service in the spring of 1893, which resulted in a class of catechumens gathered in the fall, and, as the winter goes on, the number of attendants is increasing. Those who venture to attend our services have to bear much con-

temptuous treatment, and are exposed to much annoyance in the way of petty persecution. They are roundly abused for being unfilial, since it is known that Christians give up ancestral worship, and they are warned that they are likely to lose their heads, as was the case with the Romanists some thirty years ago. Most of them, however, have stood firm.

#### A HEROIC CONFLICT WITH TEMPTATION.

One man, with whom I have the deepest sympathy, is having a hard struggle. He is an innkeeper and also a merchant, but has been a great drunkard and gambler. He is well known throughout the entire region, and has a respectable position among the Koreans. He accepted Christianity boldly, and thus became a marked man. He was the victim of practical jokes, ridicule and abuse. He took this all good naturedly and held on, but has had a hard battle with his temptations to drink. His former friends conspire to secure his fall, and beset him continually with temptation, insisting that he must drink with them, according to Korean custom, and accusing him of being false to his friends in refusing. He has often fled to my room to escape from yielding to their importunities, and has sought strength here in prayer. He has sometimes fallen, much to his own sorrow and my grief, but the Lord is helping him, and victory is sure. The change in him is so great that his wife and brother, although they call him "crazy," and ridicule him for becoming a Christian, yet rejoice in his reformation, and look upon us as having done them the greatest favor in leading him to forsake his evil ways. His conversion has been talked about far and near, so that the Gospel has been brought to the attention of many who would otherwise have been indifferent.

#### THE FIRST SHEAVES OF THE HARVEST.

On Sunday, January 7, we had a joyful communion service. Eight men from our class of catechumens, having given good evidence of conversion, were publicly baptized and partook of the Lord's Supper. It was a happy day to my native helper and myself, for we have been longing and praying for conversions, and for some signs of the Spirit's

work in the hearts of Koreans. Our Sabbath services are regularly attended by a little group of over a dozen, and so a beginning has been made in this city, which is said to be the most wicked in Korea. Two of these communicants are about forty years of age. The others are young men under thirty. They are a praying band, and are earnest students of God's Word.

"FOR I HAVE MUCH PEOPLE IN THIS CITY."

I feel more than ever encouraged, and am longing for the time when Mr. Lee and Dr. Irvin can join me. I fear that it is not yet advisable for them to attempt a permanent residence here, as the coming of so many might arouse open opposition. My own course is clear, and I am free to give all my time to this province, alternating between this city and our northern outstation, Eui Ju. I shall remain here as long as my passport allows and my health holds out. I may be driven elsewhere for rest and recuperation, as summer comes on, as my cramped quarters in a malarious district, with poor fare, may prove too much of a tax upon my strength. I have long wished, however, for this direct contact with the people, living among them, meeting them every day and all day, entering into their lives, and having them enter into mine, although, I confess, that sometimes this is not easy to endure. My opportunities for personal work are abundant, and I am sowing the seed for a harvest of souls which is sure to come, and of which we have already the first fruits. I shall visit Eui Ju in February. I hope the death of our evangelist Paik has not demoralized that little band. As soon as Dr. Irvin can establish himself here we shall expect to have a hospital of some kind, even if it is only a single room at first. If we can secure Government permission to establish a hospital, this will give us indirectly the right of residence. Will not the Board and our Church stand by us in these plans for pushing our work?

The little daughter of one of our missionaries having heard so many prayers about making people Christians, put this petition in one of her prayers: "Please make papa and mama Christians." She also once prayed, "Take us all to heaven and our trunks with us."

## THE NEW YEAR'S OUTLOOK IN INDIA.

REV. S. H. KELLOGG, D.D., LANDOUR.

The year opens full of omens of great approaching changes in India. Politically, the most important fact, as for some time past, is the threatening attitude of Russia on our northwest. While so late as 1880, the Russian lines were but a few miles east of the Caspian, they are now looking on the Hindu Kush near the Indian frontier. This move of the Russian army toward India, which began shortly after the check of her advance on Constantinople in the last Russo-Turkish war, is regarded in India as but a part of a vast project, the plans of which cover not years, but generations, and have now come to affect very gravely a large part of the habitable world. In the development of these plans, great wars, like the Crimean or the Russo-Turkish, are but as it were only single campaigns.

## THE RUSSIAN MENACE.

Russia menaces India; but her real objective is not Calcutta, or Bombay, but Constantinople and the Holy Land. Twice in the present generation, during the Crimean and the Russo-Turkish War, the efforts of Russia to possess these strategic points have been thwarted by British diplomacy and British arms, but she has not relaxed her purpose, and she does not intend that England shall again be able to prevent her from attaining the goal of centuries. Hence, though since her last defeat she has been quiet in Europe, she has been steadily making immense preparations for her next supreme effort.

And when she shall judge the moment opportune for another move against Turkey, Russia will be able to say to England that if again she should interfere with the imperial plans in the eastern Mediterranean, she must do so at the risk of losing her Indian Empire.

Even if things continue as now, Russia will be prepared to reply to the next British interposition to thwart the Czar's ambition in Constantinople or Syria, by a flank movement on British India, in which doubtless she hopes to be seconded by an uprising of millions in India, ready to welcome any ally for the time who will help turn out the hated English.

In this, too, is to be found the meaning of the establishment in late years of the great naval depot at Vladivostock on the North Pacific, soon to be connected by the Trans-Siberian Railroad with St. Petersburg. Vladivostock and the Siberian Railroad are in fact, Russia's strategic answer to the Canadian Pacific Railroad, as a possible alternative route for troops to India. From this point, when the crisis comes, she will be able to menace India, not only from the northwest by land, but from the sea at such points as Calcutta and Bombay, and intercept army reinforcements coming via Canada, no less than those sent via the Suez Canal.

This too is generally recognized to be the ominous significance of the recent appearance, in defiance of treaties, of the Russian navy in the Mediterranean, and the ill-boding alliance with France, by which Russia secures Toulon as a naval station on French soil, in case of need.

In all of these movements, India is vitally concerned, for the highest naval authorities question whether even now, in event of need, England would be able to reinforce the Indian army via the Suez Canal, if France, who wants Egypt, and Russia, who wants Constantinople, chose to oppose her.

## A DISTURBED EMPIRE.

All this is well understood here, where one therefore regards with concern the evidently increasing restlessness of the people, signalized by various bloody riots here and there during the past year, and the rancorous anti-English tone of a large part of the native press.

And, most unfortunately, just at this time, when it were desirable at all hazards to conciliate the people by lessened taxation, it becomes imperative to spend enormous sums in placing the whole north-west frontier of India in the highest state of military preparation for the shock of the expected Russian assault. This alone means heavy additional taxation; but within the past year the phenomenal depreciation of silver has made the situation far worse. A very large part of the expense of the Indian administration has to be met in London in gold payments, and

now that exchange, of which the old par was about two shillings to the rupee, has fallen to 1s. 2½d., all this enormous loss of nearly 40 per cent. on expenditure must apparently be met by still additional taxation. It is not strange that, with business paralyzed, my last daily paper described the state of feeling in Calcutta and Bombay as one of "intense anxiety."

It is no wonder that the educated classes, especially, are restless. They say, and truly, that they could administer the government on much smaller salaries than their English rulers, and regard themselves as wronged, so long as the highest places are not open to them all without restriction. They forget what the recent repeated bloody conflicts between Hindus and Mohammedans signally demonstrated, that in the present feverish state of public feeling and bitter religious animosity, only a power believed by both sides to be absolutely neutral and impartial, can be trusted by both to preserve the public peace.

#### THE RELIGIOUS UNREST.

As under analogous political conditions elsewhere, with many of the people, religious feeling deepens, and fanaticism is rife. All feel that the times are pregnant with approaching change, and each hopes that it shall be to the advantage of his own particular cult. Among the Hindus many say that the Kal Yug is about ending, and that the expected tenth Incarnation of Deity is at hand, coming on a white cloud with a two-edged sword to execute vengeance on the wicked. Many Mohammedans look for the speedy appearing of the last of the Imams, the rise of the "Dajjal" or Antichrist, and thereafter the second advent of "Hazrat 'Isa" to destroy him and save all those good Mussulmans, of whom in that day the prophet shall say *Ummati!* ("My people"). Among Hindus and Mohammedans sect rises on sect, all aiming at social, political, or religious reform, or all of these together. Many of these reforms are evidently due in part to Christian influence, even though bitterly opposing the Gospel. Others, again, as in the mischievous "Cow-Protection" societies, seek to revive the grossest forms of Hindu superstition.

Only this week there has appeared here in Dehra a Maulavi, who comes, claiming to be one of twelve apostles sent out by one Mirza Gulam Ahmad Qadir Fani, a Mohammedan reformer in the Punjab, who asserts himself to be the fulfillment of the Gospel prediction of the second advent of Christ. By this, as the Dehra apostle explained before me the other evening, he does not mean that he is himself Jesus Christ, but that, just as John the Baptist came "in the spirit and power of Elias," so this man appears "in the spirit and power" of Jesus Christ, to preach God's truth as revealed in the Law, Gospel, and Quran.

#### READINESS TO HEAR THE GOSPEL.

As the result of the whole situation, political, social and religious, we see in many places a spirit of unusual readiness to listen to any one who may profess to set forth a solution of the mysteries and remedy for the crying evils of the time. Only two or three evenings ago, taking advantage of the presence of this Mohammedan "apostle" in the city, we announced a meeting in our High School to consider the questions raised by this man in regard to the asserted death, resurrection and second advent of the Lord Jesus, and our room, holding between two and three hundred, was filled, as also all the doors and passage ways, with a crowd of Mohammedans, largely of the better class, who listened for a full hour to the Gospel, with a civility and decorum which could not have been exceeded in America; a refreshing contrast to the contention and ribaldry one often has to meet in bazaar preaching.

Surely these are times in India, when the words of Zechariah may be fitly applied: "Ask ye of the Lord rain in the time of the latter rain, even of the Lord that maketh lightnings; and He shall give to every one showers of rain, to every one grass in the field." (R. V.). Will not all our readers in their meetings for prayer for missions especially remember India, that threatened calamities may be averted, the counsels of the wicked brought to nought, and the Holy Ghost move on this troubled deep with life-giving power?

## Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

### SIAM AND LAOS MISSIONS.

#### SIAM MISSION.

**BANGKOK:** On the river Meinam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; missionary laborers,—Rev. E. P. Dunlap, D.D., and Mrs. Dunlap, Rev. and Mrs. A. W. Cooper, Rev. and Mrs. J. A. Eakin, Rev. and Mrs. J. B. Dunlap, Rev. and Mrs. F. L. Snyder, W. B. Toy, M. D., and Mrs. Toy, Rev. B. T. Boon Itt, Miss Edna S. Cole, Miss Larissa J. Cooper, and Miss Elsie J. Bates; one native licentiate preacher, and eight native Christian teachers.

**PETCHABURIE:** On the western side of the Gulf of Siam, eighty-five miles southwest of Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. and Mrs. W. G. McClure, Rev. and Mrs. C. E. Eckles, J. B. Thompson, M. D., and Mrs. Thompson, Miss Annabel Galt, Miss Emma Hitchcock, and Miss Annie M. Ricketts; seven native teachers.

**RATBURIE:** occupied as a mission station in 1889; missionary laborers—James B. Thompson, M. D., and Mrs. Thompson, and Rev. E. Wachter, M. D., and Mrs. Wachter; one licentiate, and one native teacher.

*In this country:* Dr. and Mrs. J. B. Thompson.

#### LAOS MISSION.

**CHIENG-MAI:** on the Maah-Ping River, 500 miles north of Bangkok; occupied as a mission station, 1878; missionary laborers—Rev. Daniel McGilvary, D.D., and Mrs. McGilvary, Rev. and Mrs. D. G. Collins, Rev. and Mrs. Stanley K. Phraner, Rev. and Mrs. Evander B. McGilvary, James W. McKean, M.D., and Mrs. McKean, Miss Isabella Griffin, and Misses Cornelia H. and Margaret A. McGilvary; *Rev. Nan Tah*, and 27 native helpers. 18 outstations.

**LAKAWN:** on the Maah-Wung river, 75 miles southeast of Chieng-Mai; occupied as a mission station, 1885; missionary laborers—Rev. Jonathan Wilson, Rev. S. C. Peoples, M.D., and Mrs. Peoples, Rev. and Mrs. Hugh Taylor, Rev. J. S. Thomas,

M.D., and Mrs. Thomas, Miss Kate N. Fleeson, Miss Margaret Wilson, and Miss Julia A. Hatch; 3 native helpers; 1 outstation.

**LAMPOON:** occupied as a mission station in 1891; missionary laborers—Rev. and Mrs. W. C. Dodd, and Rev. and Mrs. Robert Irwin; 4 native assistants.

**PRA:** southeast from Lakawn; occupied as a mission station, 1893; missionary laborers—W. A. Briggs, M.D., and Mrs. Briggs, and Rev. and Mrs. W. F. Shields.

*In this country:* Rev. and Mrs. W. C. Dodd, and Rev. Daniel McGilvary, D.D., and Mrs. McGilvary.

The statistics of the Siam Mission for 1893 are as follows:

Ordained missionaries, 8; medical missionaries, 3; wives of missionaries, 10; single lady missionaries, 5; native licentiate preachers, 2; native teachers and helpers, 21; number of churches, 7; communicants, 317; added during the year, 12; boys in boarding schools, 158; girls in boarding schools, 74; boys in day schools, 52; girls in day schools, 23; total number of pupils, 307; number of schools, 10; pupils in Sabbath-schools, 551.

The statistics of the Laos Mission for 1893 are as follows:

Ordained missionaries, 10; missionary physicians, 3; wives of missionaries, 9; single lady missionaries, 5; ordained native evangelists, 1; native helpers, 50; churches, 9; communicants, 1590; added during the year, 289; boys in boarding schools, 170; girls in boarding schools, 100; men in training class, 40; children in day schools, 60; total number of pupils, 370; total number of schools, 6; pupils in Sabbath-schools, 475.

Six years ago there were four churches, ten elders, and 241 members in the Laos Mission. Now there are nine churches, thirty elders, and 1,590 members. In the first year of the past seven there were 110 additions to the church; in the second year, 129; in the third, 180; in the fourth, 190; in the fifth, 241; in the sixth, 299; in the seventh, 289. The Presbytery of North Laos stands in the very front rank as a fruitful field which the Lord has blessed with abounding and continuous harvests.

Another appeal similar to the one sent last year has come from Laos. It is the outcome of the Annual Meeting held in December, and reviews the wonderful record of the Mission for 1893. It urges once more upon the Board and the Church the abounding and magnificent opportunities of our Laos field. Go forward seems to be both a Divine command and at the same time the enthusiastic purpose of our missionaries. *The only discouraging feature of the work there seems to be the outlook*



towards America. Almost the only anxiety our missionaries have is with reference to the needed support and reinforcements from the home churches.

Among the stirring sentences of this appeal are the following:

"Reports from all departments and from all parts of the field are encouraging. Regular church work, evangelistic, medical and school work, translating and printing, pioneer touring and the opening of new stations, all show progress. Record of defeat is not heard. It is victory in every quarter."

"Never has so much direct evangelistic work been possible. Never has so much territory been covered, and never has the wide extent of the Laos-speaking people been so fully known."

"Very early in the year Dr. McGilvary, accompanied by Mr. Irwin, began a five months' tour to the distant North. This tour revealed to us a hitherto untouched territory for the redemption of which *our Church is alone responsible*. The welcome which was given the missionaries leaves no doubt that the Gospel will find as ready acceptance there as in the old established stations. Surely we must enter this open door."

"Other tours were made by Dr. Peoples, from Lakawn, by Mr. Dodd, from Lampoon, and by other missionaries. All found ears and hearts open everywhere. Native evangelists have been active in many directions, and report ready listeners and a most encouraging outlook."

"The theological school at Lampoon graduated five students, one of whom was ordained to the Gospel ministry, and the other four licensed as preachers. Much progress has been made in the translation of the Bible into the Laos language. Two thousand copies of the Gospel of Matthew, already printed, have been sold. One colporteur reports that so eager are the people to hear him read to them from our Christian books that he is often able to visit but two or three houses in the course of a day."

"The medical work in all stations has prospered beyond any previous year, and a fairly large number of conversions are directly traceable to its influence."

"So complete and joyful have been the successes along all lines that at our Annual Meeting scarcely a word was heard of the discouragements. In truth our chief, almost our only, discouragement is the limited force of workers to grapple with the constantly increasing work. At the beginning of 1889, the total adult church membership was 585. At the close of 1893, it was 1,590. God has set his seal upon this work. He is constantly opening new doors before us. He has given this land into the hands of our Church. He has set before us a mighty and yet a glorious task."

"In the name of the Lord of the Harvest we appeal to the Church for a large and speedy increase in the equipment of this mission. Our appeal of last year was not in vain. The opening of Pra Station,

and the sending of five new missionaries is a long step already made, and the action of the General Assembly authorizing the establishment of the Mitchell Memorial Laos Fund is the promise of still further advance. We thank God and take courage."

From this point the appeal continues, urging in detail specific requests, which it finally summarizes as follows:

"We are applying then for a minister and a physician for Chieng-Hai Station, a physician for Lampoon Station, a minister and a physician for Raheng Station, a minister for new work, a physician for Chieng-Mai Station, two young ladies for Lakawn Station, and one young lady for Chieng-Mai. To summarize—we ask for three ministers, four physicians, their wives, and three young ladies—in all seventeen persons. We ask for the opening of two new stations, and the building of five mission houses."

"The Lord has blessed the faith and the gifts of the people in the past. This broad, open field is a challenge to the faith of our Church. The Gospel may be as freely preached as in any part of the home land. Every city, every village, every temple, every highway and bypath, every home and almost every heart is open for the proclamation of the truth. Will not the Church send us help, and send it now?"

Rev. Hugh Taylor, of Lakawn, writes of a touching Christmas offering for the Mitchell Memorial Fund, from the native Christians at that station, amounting in all to \$6.86. He speaks of the genuine pleasure of the natives in making their humble contribution, and reminds us that it was given by these whose incomes hardly exceeded in any case \$3.00 per month. Shall not this example hasten the completion of this memorial offering on the part of our American churches?

The First Church of Chieng-Mai has received 134 additions upon confession of faith, the largest number of any year in its history. Sixty-five have been dismissed to other churches. The Chieng-Mai Church is the mother church of this Laos land. At Lakawn and Lampoon and at six other localities under the care of the Chieng-Mai Station, churches have been organized by a nucleus sent from this fruitful mother church. It has now a total adult membership of 719.

The Maa Dawk Dang Church, connected with the Chieng-Mai Station, has received 41 on confession, making a total of 223 on the roll. They have outgrown their church building, and either it must be enlarged or a new one erected.

The Chieng-Dow Church, connected with the Chieng-Mai Station, has been organized during the year with 47 communicants and 38 non-communing members, all dismissed from this First Church of Chieng-Mai. At the first communion six were received on confession of faith.



The boys' school at Chieng-Mai under the "care" of Mr. Collins and Miss McGilvary, has had a total of 140 pupils enrolled, an increase of 35 over last year. The appeal made last year for the enlargement of the school building was granted, and accommodations are now provided for 150 boys. Twelve of the scholars united with the church during the year.

The girls' school, under the care of Miss Griffin and Miss Alice McGilvary, has had 66 scholars in attendance, over 50 of whom were boarders. Thirteen of the pupils have united with the church during the year.

The theological training-school at Lampoon has been attended by 25 students, five of whom were graduated.

Medical work has been conducted at Chieng-Mai, Lakawn, Lampoon, and Pra, as well as in many other localities, by means of extensive tours. Early in the year the Governor of Chieng-Mai requested Dr. McKean to take charge of vaccination in this province. Over 3,000 persons have already been vaccinated. The patients treated by Dr. McKean numbered 5,000, exclusive of vaccination. The receipts have been sufficient to pay all expenses of medicines, instruments, and salary of assistants. Evening prayers were held on the medical compound, and none leave the hospital without having had the Gospel presented to them. Dr. Briggs, formerly of Lakawn Station, has removed to Pra, where a medical work of much promise has been opened.

The Book of Acts and the first half of the Gospel of John have been translated by Rev E. B. McGilvary. The Book of Acts is already in press and an edition of 3,000 is about to be issued, while 460,000 pages of the Scriptures and 436,500 pages of religious tracts have been printed the past year. The Gospel of Matthew is already in circulation, an edition of 3,000 having been printed during the year. Mr. Collins, the manager, reports that a new press is much needed.

The opening of Pra is one of the important events of the year in Laos. The welcome cablegram, "Granted," opened the way for this forward step. Dr. and Mrs. Briggs have taken up their residence at Pra. They were given a warm welcome by all the authorities. The welcome from the people began at a point fifteen miles from the city, and extended to the mission compound, where a large crowd had gathered. Rev. and Mrs. W. F. Shields will also join the new station.

Our mission in Siam has felt somewhat during the past year, the disturbing influences of the political difficulties with France. Educational work has been in a measure interfered with, and the minds of people have been preoccupied and excited by the threatening possibilities of war. The work in all its departments has, however, been pushed with energy, and it has been emphatically a busy, crowded year with all our missionaries.

Evangelistic work at Bangkok has been conducted by means of nine Sabbath services, six Sabbath-schools, three daily public services, and six additional weekday appointments. Special evangelistic visits have been frequently made to the temples and bazaars, and to the floating houses and boats on the river. The work of the ladies, both married and single, of the Bangkok Station, is especially noticed in the report, as they have assisted largely in the schools and Sabbath-schools, and in missionary tours, and have conducted two Sabbath services especially for women, throughout the year.

Educational work, from the kindergarten to theological instruction, seems to be represented at Bangkok Station. At the date of the report Mrs. Eakin was about to open a kindergarten at Sumray. A beginning in theological instruction had also been made in the training of the senior native teacher at the Sumray Christian High-school with a view to his entering the ministry. The Mission in connection with the Presbytery of Siam will soon establish a Theological Seminary at Sumray under the care of Rev. J. A. Eakin and Rev. A. W. Cooper. Mrs. A. W. Cooper and Mrs. J. B. Dunlap have each conducted primary schools, which they have not only served personally, but also supported. The Christian High-school at Sumray, with an average attendance of 78, and the Wang Lang school, with 56, and the Bon Mai school, with 40, have been conducted as usual.

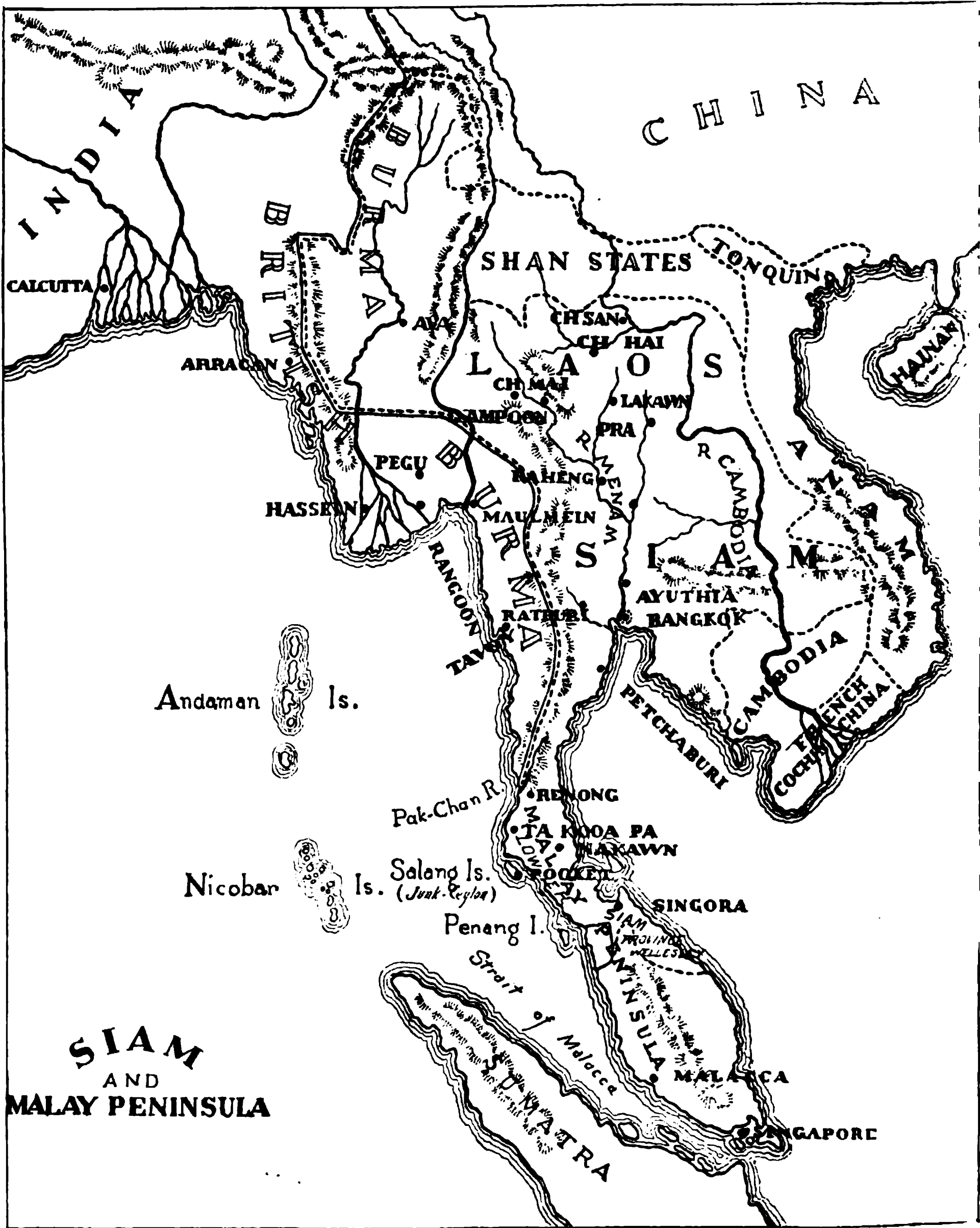
The Mission Press, under the superintendence of Rev. J. B. Dunlap, has done more and better work than ever before. *The Daybreak*, a monthly journal in Siamese, edited by Rev. J. A. Eakin, has been regularly published. Bound volumes of the periodical are in demand for use as reading books in the government schools. Thirty-five separate books and tracts are now published. More have been sold than in any previous year. The entire Bible is now ready in Siamese. The total of pages printed last year was 4,593,200. Nearly half of this number were pages of Scripture printed for the American Bible Society, whose agent, Rev. Mr. Carrington, has been engaged in a careful revision of the Siamese Scriptures. Over 10,000 tracts have been sold, and several thousand gratuitously distributed throughout Siam.

A notable feature of the work of our missionaries at Bangkok this past year has been the number and extent of the tours. Mr. Snyder has made five, Dr. E. P. Dunlap, three, Mr. Eakin, Mr. Cooper, and Miss Eakin have each made two, Miss Cole and Miss Bates one, and several others have been made by native helpers. These tours have extended up the rivers and along the coasts, far into Lower Siam, to provinces which have never been visited before by a missionary. Miss Cole and Miss Bates, accompanied by the wife of a native helper, made a fifteen days river tour to the eastward into a dark corner of Siam. They were most kindly received, and had every opportunity for personal missionary work.

The trip was not without its adventures, not the least of which was a night spent in nursing a boatman who had been attacked by cholera. Reports of two of these trips to Lower Siam are accessible to our readers. One will be found in *THE CHURCH AT HOME AND ABROAD* for August, 1893, page 91, and another referring to a tour of remarkable interest and extent is given in this issue. Both are from the pen of Rev. Dr. E. P. Dunlap. Dr. Dunlap in these two tours traveled nearly 5,000 miles, and was absent from home nearly four months. He was accompanied on the first tour by Rev. Mr. Eakin, and on

the second by Rev. Mr. Carrington, of the American Bible Society. We are sure that a fascinating interest could be given to a Monthly Concert by a brief sketch on the part of the pastor, or some one appointed to this service, of these two missionary tours into "the regions beyond." Special pains should be taken by means of a map to indicate the geographical extent and relations of the provinces visited.

Our Presbyterian missionaries in Siam make cordial and grateful mention of the co-operation of



other missionaries at Bangkok, who, while working independently, are in most happy fraternal relations with the members of our Mission. Special mention has been made of Mrs. S. B. Bradley, who died last year, leaving a precious and fragrant memory with all who knew her. She went to Siam in 1850, and for forty-three years continued at her post, never seeing her native land again. Her husband, Rev. D. B. Bradley, M. D., of the American Board, died in 1873. For the past twenty years this devoted widow has supported herself and family by the printing press, while preaching Christ in any and every possible way. Two of her daughters became the wives of missionaries to the Laos, and she herself was truly a mother in Israel. She was most hospitable and cordial to all missionaries. Her intellectual gifts fitted her for literary work in the Siamese language, into which she rendered the Book of Psalms in a translation which is worthy of admiration for its elegance and power. She was known and respected by the King and high officials, and was diligent in mission work among the lowly.

Another ally in the good work is the agent of the American Bible Society, Rev. John Carrington, who accompanied Dr. Dunlap in his recent mission tour to Lower Siam. He was formerly one of our missionaries, and is still in hearty sympathy with us, while pushing earnestly his own special work of Bible distribution. He is truly "in labors more abundant," and "in journeyings often," and is a tower of strength to our cause in Siam.

Reference is made also to the co-operation of Rev. H. Adamsen, M. D., a self-supporting Baptist native of Siam, educated in America. He combines with his medical work evangelistic services in Siamese, sharing with our missionaries in the care of a weekly meeting held in a crowded part of Bangkok.

The hearty alliance of these friends is a cause for gratitude, and their services to the cause of Christ in Siam are worthy of cordial recognition

In connection with Siam our readers will not forget the interesting letter of the Board of Missions to the King of Siam, published in the April number, page 290. An excellent historical sketch of Missions in Laos, by Rev. Chalmers Martin, will be found in the number for May, 1892, page 426. An account of neighboring missions in Indo-China will be found in the same number, page 428.

Evangelistic, educational, and medical work, interspersed with tours, have been faithfully conducted at the Petchaburee and Ratburee Stations of the Siam Mission.

Our illustrations present the royal palace at Bangkok, and the residence of one of our missionaries. The Annual Meeting of the Laos Mission has been photographed, as it were, *en route*, the photograph having been taken just as the visitors had mounted their elephants, to take their departure from Lakawn after the close of the annual meeting. The land of the White Elephant, is also, in these modern days, the land of the missionary elephant.

## MISSIONARY EXPLORATION IN LOWER SIAM.

REV. EUGENE P. DUNLAP, D.D., BANGKOK.

We have just returned from a two months' tour through the seven provinces of lower Siam that face to the west on the Bay of Bengal, extending up and down the Malay Peninsula between seven and ten degrees north latitude. To reach these provinces we made a detour by steamer from Bangkok to Singapore, where we were privileged to spend three days. England has made this city a striking object lesson to all Malaysia and the surrounding nations. The misery and filth which we see at Bangkok in a single day we would not behold in Singapore during an entire year. We found the Church of England, the Presbyterians, the American Methodists, and the Plymouth Brethren all engaged in missionary work in the city. The Methodists are laboring vigorously in all branches of missionary work, and are especially strong in their educational department. The British and Foreign Bible Society has also an agency in Singapore, and is carrying God's Word to the people of the Malay Peninsula and the Archipelago, sending its colporteurs into Sumatra, Java, Borneo, Celebes, and the Phillippine Islands. We were informed by the agent that he sells the Bible in his depository in forty-five languages, and that two hundred languages are spoken in the city.

### UP THE STRAIT OF MALACCA.

From Singapore we proceeded up the Strait of Malacca about 380 miles to Penang, called also Prince of Wales Island. It is under English control, as part of what is known as the Straits Settlements. England has given to this charming island many of the benefits of Christianity and civilization, such as churches, free schools, hospitals, impartial administration of justice, beautiful clean streets, good sanitary regulations, the prohibition of gambling, including betting at races, and restrictions upon the lading and unlading of ships upon the Sabbath. Three Protestant societies are here represented in missionary work, but no one is working for the Siamese of the island. We were, therefore, glad to devote three days to proclaiming

## ROYAL PALACE, BANGKOK.

the Gospel among them. We sold them copies of the Bible and Christian books, and visited three Buddhist temples, occupied by thirty Buddhist priests, and preached to good audiences in each temple. The priests received us kindly, and listened closely to the preaching, and all seemed rejoiced to meet foreigners who could speak to them in their own language. We also preached in English, and addressed an audience of English-speaking people on The Mission Work in Siam.

A STRATEGIC STATION FOR PRESBYTERIAN  
MISSIONS.

From Penang we took a coast steamer for the Island of Salang (called also Junk-Ceylon, or Pooket), about 180 miles in a north-westerly direction from Penang. We visited the town of Pooket, on the seacoast, and were received very kindly there by Siamese officials, who permitted us to lodge in a comfortable cottage in a cocoanut grove by the seaside. On the following morning we began work among the islanders, and during the day sold 359 portions of the Scriptures and

some tracts and Christian books, and preached in market-places and in a large Buddhist temple, experiencing a hard but joyful day's work. The next day we disposed of more than two hundred books, and preached the Gospel to large audiences. We were glad to meet three English missionaries who are laboring for the Chinese of the island, and were refreshed by joining them in the worship of our Lord. They have gathered some disciples and are hopefully at work. But there are no missionaries to the Siamese of that island. The climate is healthful, and the island has charming bays and beautiful mountain scenery. The Presbyterian Church should occupy and use it as a central station for publishing the Gospel to the Siamese provinces along the coast. The Siamese Government reaps a large revenue from the extensive tin mines of the province, which are the most productive of the large number of the same kind along the coast. There are 40,000 people on the island, twenty Buddhist temples, and about one hundred priests.

## MISSIONARY RESIDENCE, BANGKOK.

## ON THE BORDERS OF BURMA.

We left Pooket on an English steamer and went along the coast 180 miles north to the Ranong province. The river Pak-Chan, about three miles wide at its mouth, separates this province from southern Burma. Ranong City is situated in one of the most beautiful valleys I have ever seen. There we spent several delightful days in preaching the Gospel. The Governor gave us a comfortable cottage on the mountain side, and some of the officials showed us no little kindness. Some extensive tin mines enrich the province, but we had not time to visit them. We saw each day a herd of elephants carrying the ore to the furnaces in the city. We went in various directions, visiting the people from house to house, and sold about 500 copies of our books. We had perfect freedom in conducting our work, and preached in the prison, the market-place, police-court, court-house, and in several Buddhist temples.

## INTERESTED HEARERS IN A REMOTE PROVINCE.

At one of the temples the head priest

seemed deeply impressed. On the night of our first visit to the temple he read the Bible until midnight, and early the next day, which was the Sabbath, he sent a priest inviting us to come and preach again, saying, "I want to know more of the teaching, but how can I learn without a teacher?" We went gladly, and I have rarely seen closer attention to preaching. There was also much inquiry by other priests. The head priest and one of the others declared their willingness to accept the Gospel, urging us to remain and teach them the true way. A carpenter who was working at the temple, also expressed deep interest in our teaching, followed us to our lodging-place for books and further instruction, and said that he would trust Jesus. He informed us that two of his brothers had been converted in Burma. Such experiences lighten the burdens of itinerating and cause us to forget our cares. We found the mountain air of the province very bracing, and feel sure that it is an enticing field for the itinerating missionary.

## CANOEING UP THE PAK-CHAN.

We left Ranong in a canoe, in which we travelled and lived for six days, going up the Pak Chan river. We labored in a number of villages, and found the people all ignorant of the Gospel, *never having heard of the Saviour*. We reached little villages in charming valleys along the mountain streams, away in the interior. What a joy it was to carry to them God's own Word, and trust Him to use it for their salvation. We then crossed over into Burma to a village of the Maliwun Province, having been informed that many Siamese were living there. As we neared the village several soldiers of the English army, natives of India, loaded their guns to give us a hot salutation. But when we approached them with Bibles and tracts in hand, and assured them that we were messengers of peace, they soon put away their guns and extended to us the liberty of the village, and in it we had a delightful day's work. The Siamese listened attentively to our preaching, and purchased many of our books.

## A LONE ENGLISHMAN MINUS HIS ALMANAC.

In the village we met a lone Englishman, who is laboring to develop the tin mines of the province. He gave us a warm welcome, and urged us to remain and teach, offering us his home. We had a dispute with him regarding the day of the week. He contended that it was Friday, and we that it was Thursday. After getting out of the jungles we found that we were right, but I presume that the Englishman will go on keeping Monday for Sunday until some person sends him an almanac. On our way down the river we labored in several villages, and then boarded a coast steamer and took passage for return to Pooket, via Ta Kooa Pa Province. This we found to be second on the coast in respect to its tin mines, exporting from 50,000 to 60,000 slabs a year, each slab weighing sixty-five pounds. We proceeded twenty-two miles in a canoe up the river from the anchorage to the city of Ta Kooa Pa, the capital of the province. Our canoemen entertained us with fearful stories of the crocodiles of the river, remarking that they were very fond of Chinamen and devoured from four to five a year,

and might be equally as fond of foreigners. We noticed along the bank numerous shrines devoted to the gods that are supposed to control the crocodiles. Tigers are also numerous in the province, but I had no hairbreadth escape to relate.

## A PROVINCE WITHOUT A CHRISTIAN TEACHER.

We reached the city safely. It is a place of 2,000 inhabitants, the capital of a province of 25,000. The people seemed anxious for our books, for in four hours we sold 377 copies. How sad that in all this province there is not a witness for Christ. On the following day we reached Pooket, and were welcomed by friends made during our former visit. We held but one preaching service, at which we saw a number of Government officials, who questioned us very closely as to the doctrines.

## A MODERN SERGIUS PAULUS.

The next day we went in a small steamer, at the invitation of the governor of an adjoining province, to labor in his domain, which is forty miles by sea from Pooket. The Governor had never heard the Gospel, so as soon as we were comfortably fixed in the steamer he begged us to preach to him and his followers. We gladly spent the time telling the attractive stories of Jesus and His power to save. The Governor seemed deeply moved by the two doctrines of the "forgiveness of sins" and "life eternal." We gave him a copy of the New Testament and a full set of our Christian books, which he promised to read. On our arrival in his province he treated us very kindly, permitting us to lodge in a well-furnished brick house. We found a demand for our books, and disposed of about 500 copies, and preached in several places in the capital without hindrance.

## THROUGH MAJESTIC SCENERY.

When we took leave of the Governor he presented us with a good stock of provisions, and insisted on sending us to the next province in his canoe, manned by five of his men. We went through rivers, canals, and beautiful mountain streams, while the scenery was grand beyond description. At one place the stream on which we were traveling

passed through a natural tunnel under a large mountain. The entrance to the tunnel was charmingly decorated with stalactites hanging like great icicles. We passed through and found it about 800 feet long and 50 feet wide, the water in it being delightfully cool and 80 feet deep. Throughout the tunnel beautifully colored stalactites were hanging from the ceiling. In the United States such a place would attract tourists from afar. After a journey of thirty miles in a canoe we reached the Panga Province, and lodged in a shed on the river bank for seven days. The Panga valley is the gem of the coast, surrounded by walls of magnificent rocky mountains clad in green. We visited almost every home in the valley, and taught and preached in numerous places. The people received us as friends, and we disposed of over 500 books. The seed thus sown will, in God's time, bring a harvest.

#### SEVEN YEARS OF PRAYER FOR A MISSIONARY.

At Panga we took a small coast steamer, commanded by a Malay, for the Trang Province, about 100 miles south. We were very sorry to have to pass by one Siamese Province. On our arrival at Trang we began work at the capital, and then took a canoe up the river, working in towns by the way, until we reached the main market town of the province, where we spent some delightful days in publishing the truth. The second Governor of the Province gave us free lodging in a Chinese hotel. The people received us very kindly. In this town we were glad to find an earnest Christian merchant, a Chinaman who was converted in Hong Kong. He was joyful because of our visit, and accompanied us in our work, giving up his business for the time that he might enjoy the preaching. He told us that he had been praying for seven years that Christian missionaries might be sent to the province, and now realized that his prayers had been answered. He begged us to remain, offering to contribute for our support in the work, but we could only assure him that we would try to return next year. It gave us sorrow to leave him, and he was so sorry to have us go that he accompanied us twenty miles

down the river, still entreating us to remain, and the following day walked twelve miles to bid us good-bye, bringing with him a lot of provisions to help us on our way. Pray for this one lone Christian on the coast. In the Trang Province we disposed of the remainder of our books, and could have sold hundreds more. The province is noted for its pepper culture, and also produces some tin. It is the largest province reached during our tour, having a population of 80,000. There are thirty-eight Buddhist temples, and 230 priests, but no missionary to give the Gospel to the people.

#### FOUNDATIONS FOR OTHERS TO BUILD ON.

Ours was the first missionary visit to the province. In fact, so far as Siamese-speaking missionaries are concerned, this is the pioneer tour for all this coast. Time after time we preached to crowds who had never before heard the Saviour's name. If God spares me, I hope to go over the same route next year, and feel confident that I shall find some believers. My fellow-laborer was Rev. John Carrington, Superintendent of the work of the American Bible Society for all Siam, who is laboring earnestly and faithfully to place the Bible in the homes of Siam, and deserves the prayers of the Presbyterian Church. A native evangelist also accompanied us, who was faithful in helping to bear the burdens and bold in his testimony for the Master. With the exception of two days' sickness, we were kept in perfect health. We traveled about 3,000 miles, labored in seven provinces, preached in temples, market-places, on the decks of steamers, in prisons, at the fisheries, and in the homes of the people. We sold 2,687 portions of God's Word, in the Chinese, Malay, and Siamese languages, but chiefly in the Siamese, and 1,185 Christian books and tracts, and gave away about 300 copies, making a total of 4,352 copies. We had some "roughing it," but the service was delightful. It is our hope to tour through these provinces at least once a year, until such time as the Church may enable us to plant a central station on the coast, from which the Gospel may be proclaimed throughout all this region. Who will help to hasten that time?



## CHAPEL AND DISPENSARY, LAKEAWN.

THE PILLAR OF CLOUD IN LAOS: A  
STORY OF PROVIDENTIAL IN-  
TERPOSITIONS.

REV. DANIEL MCGILVARY, D. D., CHIENG-MAI.

The pillar of cloud has led the North Laos Mission from the beginning. God's providential care antedates its establishment, and prepared for it. Its very geographical position, by which the country is separated by a long river with rapids, and by mountain ranges, from the vices of the great commercial emporium was not an unimportant factor. The Gospel had been preached in Siam for over three decades. Its civilizing and educating influences had been accepted, but the nation had been quite satisfied with these. The fact that the nation was benefitted may be pointed to with gratitude and pride as one of the best illustrations of the *incidental* advantages flowing from mission work. But it was reserved for the Laos people to show the direct influence of the power of the Gospel in Siam.

## EARLY IMPRESSIONS.

Our first direct acquaintance with the Laos race was through captives located in Petchaburee, where they formed an important portion of our parish. Dr. Bradley was the first to be interested in the more distinct Northern Laos in their triennial visits to Bangkok. This was also their first acquaintance with the mission work. The printing press and the medical work excited their admiration and wonder. The Viceroy, or Chief, of

Chieng-Mai, whose consent was essential, had expressed a willingness to have a mission in his country. Previous to this date the Laos provinces had been semi-independent, serving more as buffer states between Siam and Burma, while even in Siam proper foreigners had not been permitted to settle out of the capital. The late Regent used to remark with pride that while other eastern nations had been opened to commerce and civilization by foreign gunboats.

Siam had been opened by the missionaries. It was reserved to them also to open the interior by the same peaceful and beneficent agency.

## THE ROYAL PERMISSION.

The King then expressed his willingness to grant permission for a mission in Chieng-Mai, but only with the consent of the Chief. A time was therefore selected when Chow Kawilarot, the Chief, was in Bangkok. At the suggestion of the King, an audience was held with him by the missionaries, at which his Secretary and the United States Consul were present. That audience was held in the Sala of Wat Chaeng, the great Buddhist temple of Bangkok, almost under the shadow of its towering pagoda. It was a singular spectacle. The Chief sat on a high stool used by the steermen in Laos boats, some of the foreign auditors sitting on side seats, and others standing, while the natives crouched before him. The Consul stated our object, Dr. Bradley acting as interpreter. The Chief's consent was readily obtained, as he no doubt thought that no Laos subject would dare to embrace a new religion while he remained a Buddhist. The Secretary reported his consent to the King in writing. On that basis the royal sanction was given, and the passports issued through the Consul. This gave our mission a legal standing with the Siamese and Laos authorities and our own official representative, and probably afterwards proved to be the providential means of saving the mission.



## EARLY MARTYRDOMS.

Another wonderful interposition was the subsequent death of the Viceroy, just as the death of a former king of Siam had proved to be to the Siamese Mission. The crowds that came to the mission in Laos at its very inception, and the boldness of the first converts in embracing the Gospel, showed a secret power that the Viceroy could not understand, and suggested to him the plan of stopping it in its early stages. His religious zeal, combined possibly with political motives urged upon him by enemies, were the probable causes which led him to make martyrs of some of the converts. Martyrdom, however, never stopped the progress of the Gospel. It was his design to compel us to leave, but people who were willing to die for the Gospel were not the ones to be deserted. They were worthy of sacrifice and suffering on our part to make the truth known to them. The next three months brought great anxiety to the mission and its friends, and to the remnant of the scattered flock, as no one knew to what extent a ruler who had gone so far might go. When the news reached Bangkok an officer was sent up with Rev. Messrs. McDonald and George, with a royal letter. The next day an audience was held with the Chief before the whole Laos court. The letter was read. It made no allusion to the martyrdom. The Siamese government was anxious for the missionaries, but not for the continuance of the mission. When the martyrdom was alluded to by one of our party the rage of the Viceroy knew no bounds. The lion had been bearded in his den. "Yes, he had killed the Christians, and would execute any of his people who became Christians. The missionaries might stay to doctor the people, or make merit in any other way, but rebellion against his god would be treated as rebellion against himself." All the court was alarmed at his rage. The audience closed. Nothing was accomplished. Apparently the mission must be relinquished. Our Laos friends were alarmed

for our own safety. But how could it be the will of Providence that such an opening should be closed! Rahang was spoken of as a place to which we might retire. But we had seen more deeply than the Viceroy could see, the disposition of the people towards Christianity. Next day the writer of this article called alone upon the Chief, and had a private interview. He was evidently a little anxious lest he had gone too far, and readily consented, and even advised us to remain till his return from Bangkok, for which trip his preparations were nearly complete. That gave what we wanted, —time to wait the development of Providence.

"THE WRATH OF MAN SHALL PRAISE HIM."

In Bangkok he had an apoplectic attack. His friends were anxious that he should die in his own capital, but only his remains reached it. Through a Laos superstition, not even a royal corpse is allowed to enter the city. His remains lay in state outside the city wall till the grand cremation ceremonies were performed months afterwards. What a commentary on the second Psalm! "He that sitteth in the Heavens shall laugh. The Lord shall have them in derision." The mission was saved, and now there is a fine church, with 719 members, just outside of the city that no Christian was to be allowed to enter! We had permission to remain till his return. So we are still there, even to the present hour, by the consent and advice of one who martyred Nai Sunyah and Nan Chai.

## A NEW ENEMY.

The son-in-law, Chow Intanon, the present Viceroy, succeeded. Of his kindness we

cannot say too much. Before and since his accession he has been our true friend. But the line that distinguishes between personal hostility in a ruler, and a weakness that cannot prevent the hostility of others, is, as far as results are concerned, very slight. His brother, Chow Rachawong, was the virtual head of the government. Strong, hostile, and unprincipled, he had the spirit, without some of the noble qualities, of the old Chief. For a time he was satisfied with secret opposition. But the growth and influence of the Church, though still retarded by his influence, rendered more energetic measures necessary. He threatened the Christians with expatriation and slavery. The latter he began to carry into effect. Forbearance ceased to be a virtue, and we had to fall back on the legal rights granted by the Siamese Government, and applied to the present young King, who has always been a friend to the missionary cause.

#### CHRISTIAN LIBERTY BY ROYAL PROCLAMATION.

A combination of circumstances favored the appeal. Probably at no time before or since could the same result have been obtained. The Siamese commissioner, Phya Tape, favored us. Our appeal was sent down with other dispatches in the commissioner's swift boat. In two months the royal seal was sent up with an order to the commissioner to make a Royal Proclamation securing liberty to the Laos to worship according to the dictates of their own consciences. When it arrived we were "like them that dream," and could hardly believe that the answer to our prayers had come. What our ancestors had fought for ages to attain was secured to the Laos Christians by a single edict. The second Viceroy and his hostile party were astounded. The royal letter that secured liberty to Laos Christians censured the opposition to Christianity, "a religion that taught the people to be good." A desperate effort was still made with the commissioner to suppress the edict, but they were quietly told the matter was settled. The first draft was sent us for suggestions. A few were made, and the next day it was posted on the courthouse, and sent to Lam-poon and Lakawn. But even after the Royal

Proclamation the second Viceroy could and would have been a strong opposing power. His death soon after was another of the providential interpositions in behalf of the mission. "Surely by terrible things in righteousness Thou hast answered us, O God of our salvation."

#### "WORKERS TOGETHER WITH GOD."

I leave to younger brethren to report the work of later years of greater visible results which they have witnessed, and towards which they have largely contributed. Among the special providences for the mission, I would not forget the sending of earnest, congenial workers, and, above all, the constant outpouring of the Holy Ghost, "adding unto the Church almost daily of the saved," for which the incidents mentioned in the early history of the mission were the providential preparation.

#### SHALL WE TAKE LAOS?

REV. W. C. DODD, LAMPOON.

Last year an appeal came from the Laos Mission for eighteen new workers. The feeling on the field was unanimous, both among the missionaries and the native Christians, that the time had come for a movement looking to the immediate occupation of such points as would command the whole territory occupied by the Laos people. This year the appeal is renewed. Why should we answer it in the affirmative? Why should we seriously undertake to capture the Laos people at once and completely?

#### IT IS FEASIBLE.

There are no closed doors, unless the French close them in the future in some of their recently acquired territory inhabited by the Laos people. At present there is a cordial reception given to missionaries by the common people everywhere among all the Laos. To whatever village they go they are not only welcomed, but are urged to stay longer than the time which they have at their disposal. There is no danger of mobs or even of disrespectful treatment. In all the four stations already established by the Mission, ground has been given by the Government. In Lakawn two thousand rupees in cash were

contributed by the King of Siam for the medical work, and in Chieng-Hai, where the Mission is hoping to open its next station, the Governor gave ground several years ago for the station yet to be established. These and other details which might be given, show that in Laos there is a genuine Macedonian cry.

The feasibility of the attempt to occupy the whole field is shown again in the cheapness with which it can be done. It is easily within the limits of our purse. Our Mission has already begun the training of native assistants. This year's report shows that about fifty men have been actively engaged in some form of missionary service the past year at a small rate of compensation for the time actually so employed. But these same men do a great deal of work for which they receive no compensation, and there are still more men who are in effect teachers and superintendents of schools, not only on the Sabbath, but daily, who lead the Sabbath devotional services, are responsible for the work in out-villages, and who do not ask nor receive any Mission money for it. Five dollars a year will support a student in our Mission Training School during the time that he is in attendance upon the school, and the most experienced Christian evangelists, with the single exception of Rev. Nan Tah (whose house is practically a hotel) do not receive above five dollars a month when in the most exacting itinerating work. The Mission is striving to educate the nine native churches and the nearly three thousand Christians, old and young, to self-support. Our policy has for years been directed toward raising up and training consecrated native workers for the evangelization of the country. A comparatively few stations, then, placed at strategic points, and superintending the native agencies from these centers, will do the work effectively. We shall thus not only develop the power of the converts and endue them with the self-perpetuating spirit of Foreign Missions among their own yet unsaved countrymen, but this plan will involve a comparatively small expenditure of men and means brought from America.

#### AN IMPERATIVE OBLIGATION.

Not only is it feasible for us to take Laos,

but a peculiar responsibility rests upon us to do so. In the apportionment of foreign fields, according to interdenominational comity, Siam, Hainan and Laos, in Eastern Asia, have been given to our Church. In these three missions we have the whole field, and consequently the sole responsibility. If we neglect some portions of the vast empires of China or India we shall suffer for it, but some other Church will be inspired to do the more and to fill up that which is lacking on our part. But unless we evangelize the Laos they will not be evangelized. We have accepted the call to Laos. We have some missionaries on the field. We have a printing press and a font of type. We are translating and beginning to disseminate the Word of God and the elements of a Christian literature. We have schools for boys and girls and a school for the training of Christian workers. We have introduced medicine and have a few physicians on the field doing a work second to no other foreign missionary agency. We are committed to the Laos field, and it is too late now even to ask the question which stands as the caption of this article. In the Providence of God, Christ's "Go ye into all the world" means to the Presbyterian Church—"Go everywhere, but be sure you go to Laos."

#### AN IMMEDIATE DUTY.

Not only is this true on general principles, but there are special reasons for immediate response on the part of the Church. The cession by Siam recently of a large part of her territory to France, including some of the territory inhabited by the Laos people, serves to accentuate the fact that our Laos people will eventually be under the control of powers whose attitude towards us might be very different from that of Siam. The work of apportionment has begun. Our homogeneous Laos people are already divided among the Kingdom of Siam, the Republic of France, the Empire of China, or under the beneficent rule of the Empress of India and Burma. The rustic simplicity of the people will be lost. They will become commercial, mercenary, and vicious. Romanism is already strongly entrenched at Luang Prabang among the Eastern Laos. One missionary now will be worth ten a few years later. He can

## MISSION CHURCH, CHIENG-MAI.

do more now in the virgin soil than ten men can do after Romanism has ploughed, sown, and then left the field to run to atheistic weeds.

These are some of the reasons which are back of the unanimous appeal which comes from the missionaries who are closest in touch with the facts, from the unanimous judgment also of the Board, who last year passed it on to the General Assembly, and from the action of the General Assembly, which in answer sent down to the churches the recommendation that twenty-five thousand dollars be raised apart from the regular contributions of the Church, which are all needed for work already established. It was also recommended that this special fund be devoted to enlargement of the work in Laos, and that it be known as the Mitchell Memorial Fund.

## THE VOICE OF OUR LORD.

Can we doubt that in this action of the Assembly the Presbyterian Church voices the will of the dear Saviour himself? He has spoken by His Word, "Go ye." By its feasibility, by our sole responsibility, and by the immediate urgency, as voiced so unanimously to the Church, His providence has made this command very specific. By His spirit He has spoken in special call to two of the missionaries already upon the field, calling them to leave work already established, and press on to give the light to those who are "sitting in darkness and the shadow of death."

Who can resist the voice of Jesus speaking in His Word. His Providence, and by His Spirit? Only a few thousand dollars yet remain to be raised as a special fund. In the hand of what steward of the Lord are they now? Only a few physicians are yet to be found and sent; men of faith and of habits of daily Bible study and prayer; men anxious, not merely to rise in their profession or to carry out on heathen soil pet schemes of medical practice, but to save souls and to please Christ. Where are they?

## A HARVEST SABBATH IN LAOS.

JAMES W. MCKEAN, M.D., CHIENG-MAI.

About two months ago a Christian man, the head of the only Christian family in his village, came saying that two families of his neighbors had recently become believers and desired further instruction.

Welcome news, always, and the instances are now by no means rare, where people come asking for Christian teaching. Two elders from Bethlehem Church were sent at once to visit them. These men have been students in the theological school at Lam-poon and are among our very best evangelists.

## SOWING IN GOOD GROUND.

From time to time they reported that the interest in the village was growing, other households signifying their desire to accept the true religion. So great became the interest that it awakened the hatred of their heathen neighbors. Very threatening letters were sent to the new believers and native ridicule was heaped upon them—but all in vain. The evangelists remained at their post and were faithful in their missionary efforts, and the people did not forsake them. A few days ago they reported that six families had become believers, that they had been diligent in study, and that they now desire baptism.

## GATHERING IN THE FIRST FRUITS.

Last Sabbath was appointed as the day for

their reception. A horseback ride of less than an hour brought us to a typical Laos village on the banks of the river some four or five miles below Chieng-Mai. Christian people from the city as well as from the surrounding villages were present in force. A temporary addition had been made to the house in order to accommodate all the people. It was estimated that two hundred people were present, one hundred of whom were Christians. Rev. Nan Tah, the only ordained minister present, conducted the services.

The adult candidates for baptism numbered twenty persons. Their examination was very satisfactory indeed. In so large a number of persons it is usual to find one or more whose examination is not good. But it was not so here, this fact speaking well for the faithfulness of the evangelists as well as for the intelligence of the people.

That morning service will no doubt long be remembered by the heathen people present. Those twenty adults and two children standing up to receive publicly the ordinance of baptism was a novel sight to them.

#### OTHER HARVEST FIELDS.

In the afternoon a second service was held in a village on the opposite bank of the river, at the house of a new believer who is an invalid. Many of those present at the morning service came also in the afternoon.

Here four adults and one child received baptism, making the total number for the day twenty-four adults and three children, an auspicious beginning for the new year. It was a glad day. It cheered many a Christian heart and made a strong impression on the heathen neighborhood. On the following day three women came to say that they had attended both the services and were much stirred by what they heard, and had almost concluded that there was no salvation outside of Christianity. It is believed that others whose interest was cooled by the threatening letters will yet come in.

#### THE BLADE, THE EAR, THE FULL CORN.

The results of this day probably had their beginning some six years ago when Dr. Cary was missionary physician in Chieng-Mai. At that time the man to whom reference was made in the beginning of this article, together with his wife, had sought healing in the mission hospital. Both were healed of their diseases, and the wife became a Christian. Some three years later the father and eldest son were baptized. This one Christian home in the darkness of that heathen village has, by the divine blessing, been the center from which the leaven has spread, permeating and giving life to a large portion of the village, and the end is not yet. Thus seed sown years ago is to-day bearing fruit. What may we not expect to reap from the seed so constantly sown in all the years past. Surely God has great things in store for his Church in this land.

#### A LESSON IN MISSIONARY POLICY.

The work in this village also illustrates the exceeding value of the native evangelist. He is far better able to approach successfully his own countrymen with the Gospel than the missionary with his foreignisms and strange modes of speech and thought will ever be able to do. The missionary can reach the few, the native the many. The missionary must be the teacher of teachers and may thereby multiply his influence a hundred fold. Important as is each and every branch of our mission work, none is more important than

that of training these evangelists to do the effective work, the results of which have appeared in this village. There are many other communities where the opening is just as favorable as in the place just cited, but there is a great lack of suitable men for teachers. Out of an adult church membership of less than sixteen hundred persons, some fifty or more men are employed as evangelists—a large proportion, if we take home churches as a standard.

#### HO, REAPERS FOR THE HARVEST.

Our immediate, our imperative need is for more foreign missionaries to gather in the harvest already ripened to our hands, for it is from this gathered fruit that our increased force of ministers, evangelists and teachers must come. The large and unfailing returns hitherto had from seed sown render most urgent the demand upon our Church to do large things for this mission and to do them now.

#### THE MEDICAL WORK AT CHIENG-MAI.

JAMES W. McKEAN, M. D.

We are thankful to record another apparently successful year in spite of the fact that, owing to the habits and customs of the people, the accurate and scientific practice of medicine is impossible. The vast superiority of Western medicine over the ignorant, empirical and superstitious treatment of disease by the native doctors makes even partial success a boon to the people.

During the past year there has been the usual yearly average of about five thousand attendances at the hospital and dispensary, while from all parts of the city and from surrounding villages there has been a constant call for the visits of the physician. Aside from the patients treated in and about the city, a large number of persons are every year aided with medicines on the tours made by the missionaries to adjacent villages or to distant provinces.

#### BLESSED INNOVATIONS.

Although this people are slow to accept any innovation, yet they are beginning to appreciate the value of foreign medicine. The most prominent among the remedies which

they have heartily accepted are quinine for the cure of malarial fever, iodine and iodides for the cure of goitre and constitutional maladies, and vaccination for the prevention of smallpox. Whereas the first missionaries were sometimes obliged to hire people to take quinine in order to convince them of its value, there is now a constantly increasing demand for it, hundreds of ounces being sold in Chieng-Mai each year.

A very common illness is goitre or big neck, which while it does not often destroy life, produces marked deformity and gives much discomfort to the patient. This disease is so prevalent in some sections that whole villages are affected, not a single adult person being exempt. Native treatment wholly fails to cure, and, it being known that foreign medicine will cure it, there is a constant demand for it.

Vaccination, which was introduced by Dr. McGilvary a quarter of a century ago, was again brought prominently before the people by the wide spread epidemic of smallpox two years ago. Wherever it has been practiced it has convinced the people of its value as a protection from that dreadful scourge that is so common in all parts of the land.

#### UNPRINCIPLED CHARLATANISM.

Indeed so popular had it become that unprincipled men went about the country vaccinating with some compound of their own, falsely giving out that they had obtained vaccine virus from the foreigner in Chieng-Mai, thus deceiving the people, securing their money, and in return failing to give them protection from the plague. In order to put a stop to this deception and to prevent the fraudulent use of the reputation which vaccination had honestly won, it was thought advisable to ask from the government the control of all vaccinating. The medical work having from the first enjoyed the favor of those in authority, this request was readily granted, and the Governor of Chieng-Mai issued a proclamation giving the whole matter of vaccination in all his provinces into the hands of the missionary physician, forbidding all others to engage in that work. During the year more than 3,000 persons have been vaccinated.



There is a growing belief throughout the land that the foreign medicine is better than the native. Patients are often brought from long distances, and many hopeless cases are brought to the hospital, apparently in the belief that once inside the doctor's gate relief and cure are assured. And herein is one of the most discouraging features of the medical work, namely, that a curable disease is treated by native remedies or native neglect until all hope of recovery is past, and then the patient is taken to the foreign physician, who is powerless to do more than to try to make him comfortable until death brings relief.

#### A STORY OF SUFFERING.

As illustrating the distance from which patients sometimes come to seek aid, the case of a noble man from Muong Sing may be cited. This man was a person of some wealth and influence in the province where he resided, being one of the Governor's chief men.

Shortly after having built a large dwelling house, he was taken with a very painful disease. Fearing that he had in some way offended the spirits in the building of the house, he made frequent and valuable offerings to them, but all to no purpose. His disease growing more painful, he tore down his fine house, hoping thereby to placate the spirits, but this also failed. He then tried merit-making. Although he had once been a priest and had the reputation of being a very learned man, he concluded to re-enter the priesthood, hoping thereby to derive sufficient merit to cure him of his malady. In order to do this he must leave his home and family. As all priests' heads are closely shaven he must also forfeit his hair, which was more than five feet and a half in length and of which he was very proud. But the man was in earnest. So cutting off his hair and presenting it to the governor he entered the priesthood where he remained for many months. But even this failed to cure him. Native medicine gave no relief and the man was in despair.

#### SEEKING HELP FROM AFAR.

After he had suffered four years he met a man who formerly had been afflicted with

the same disease, and who had been cured by an operation in the mission hospital in Chieng-Mai. To Chieng-Mai he resolved to go. But he met many obstacles. Chieng-Mai was very far away. He was so ill that travel was almost impossible. There lay before him a long journey over mountains, through forest and jungle and across many rivers, the great Cambodia being one of them. Besides, in his province very little was known of the distant city of Chieng-Mai, and much less of the foreign physicians. His friends tried to dissuade him, saying that his hopes were in vain, that probably there was no foreign physician in Chieng-Mai and that if there were he would not look at a poor sufferer like him. The princess tried to prevent his going, and even the governor refused his consent.

#### A PERILOUS AND PAINFUL JOURNEY.

But he was resolved. As he said he "set his heart" to go. So selling much of his property and getting together seven hundred rupees, a large amount of ready money for a man in his province, he set out for Chieng-Mai. He was too ill to walk, so must hire men to carry him on a litter. Several days after leaving home he learned that the men who carried him were opium eaters. A few days later, under threat of being deserted in the forest, he was compelled to yield seventy rupees of his precious seven hundred for the purchase of opium for his men. One night while sitting by his camp-fire unable to sleep on account of pain, his carriers and servants having retired, robbers sprang into camp, and, putting out the lights, plundered him of his guns and other valuables.

#### RELIEF AT LAST.

On account of his severe illness he was compelled to make long and frequent stops on the way, so that when at last he entered the Mission hospital in Chieng-Mai he had been a whole year on the road and his seven hundred rupees were entirely gone. He was welcomed to the hospital as befitted his office and his need, as well as his faith and persistence in seeking the only hope of relief. After preliminary treatment, he was submitted to an operation, with the very gratifying result

of a complete cure. He had been a great sufferer. He told me that for five years he had not been able to sleep with any degree of comfort, but that every single night he had sat on his bed racked with pain, until exhausted nature claimed a few short hours of disturbed and unrefreshing sleep. It was a great joy to us as well as to him that he was so entirely relieved from all suffering. During his stay of several months he was daily instructed in the Christian religion. Learned in the Buddhist faith he readily comprehended the superiority of Christianity and seemed to receive it gladly. When he left for his distant home he professed to be a believer in Christ.

#### HEALING FOR THE MIND.

Other cases of interest might be mentioned. One in particular is that of a man who had long suffered from mental disease. All disturbances of mental functions are here attributed to spirits. This man surely seemed to be possessed of the devil. So violent had he become that his friends had removed him from his house and had bound him with two chains to the posts of the rice granary. His brother who was a noted spirit doctor had tried all his charms and incantations for the poor man's relief, but without avail. It happened (aye, did not He who orders all things cause it to happen?) that two of our native evangelists were teaching in this village. Indeed, relatives of the sick man, including the spirit doctor, were receiving instruction in the Christian religion. These evangelists taking pity on the poor maniac, applied for medicine for his relief. It must be confessed that it was with little hope of cure that medicine was given. A few days later, however, the evangelists reported that after taking the medicine for two days he was so much improved that his chains were removed. After continuing the treatment for several weeks the man was apparently cured. A few months later we had the joy of seeing this man, clothed and in his right mind, received into the visible Church, together with his whole family, including his brother, the spirit doctor. Almost a whole year has elapsed.

The man is well, and to all appearances is a devout and consistent disciple of the Lord. A few days ago at a Sabbath service at which this man was present the native Christians were remarking upon his cure and agreed in saying that the divine power manifestly exercised therein closely resembled that exercised in apostolic times when Satan was cast out of men's hearts and bodies to make place for the Spirit of Truth.

#### AN IDEAL SERVICE FOR GOOD PHYSICIANS.

This whole land is full of both physical and spiritual sickness and death. A very broad field for the exercise of the healing art, combined with the widest possible opportunity for the proclamation of the Gospel, lies before any Christian physician who is willing to give himself to such a work. This mission is calling for four physicians to supply a most pressing need in four Laos cities. Physicians of the highest ability, learned in every branch of their art, and skilled in every department of surgery, men with brains and hands trained to do effective work, but above all men of deep piety and abounding common sense are needed. Such men, if sent now, can make their lives of untold benefit to this people, both in the relief of suffering and in the bringing to them the light of the Gospel.

The ranks of the medical profession in all Christian lands are already crowded. Not so in heathen countries where there is a loud call for and a most urgent need of medical men. All the sick in America are in reach of skilled physicians, while thousands upon thousands of this people are in daily need of that treatment which as yet the foreign physician alone can give.

Would that all Christian physicians might be impressed with the crying need of medical work in heathen lands, with a knowledge of the richness of the rewards it brings and with a due sense of its vast importance as an agency in hastening the day when all nations and people and tongues shall have sought and received healing at the hands of the Great Physician.



## HOME MISSIONS.

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Our church building at Corinne, Utah, a Gentile village on the Central Pacific road, was demolished by a storm on March 9.

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All the girls in our school at Tablequah, Indian Territory, are now professing Christians except one, and she is but 11 years of age.

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At Raton, New Mexico, a family of five persons came out from the Romanists and united with our Church at the last Communion. Two scholars of our Mission schools were also received at the same time.

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An old German woman in Minn. who hungered for church privileges and was unfortunate in her request that a minister be sent to her town said: "But don't shend any o' dose fellers dot reat dose papers, but shend von dat can sthand upe vitout any notes und shust geef it to um."

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The group of churches consisting of Currie, Shetek and Cottonwood in Minnesota, ministered to by the venerable Rev. Ransom Wait, have received large accessions. At Russell there were 39 conversions, and a church of 42 members was organized where no church previously existed.

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The Board is stretching its men over as much ground as they can profitably work. Pastors-at-large are doing great things for the vacant churches in some of the Presbyteries. But there is a limit beyond which it is not wise economy to go. Rev. J. B. Welty, pastor-at-large for Palmyra Presbytery writes: "Where there are twelve or fourteen vacant churches a pastor-at-large can't get around often enough to keep things warm, active and going. One works hard, and all the time, and yet can't see that he accomplishes much of the great amount to do."

Our missionaries endure hardness as true soldiers of the cross. Many of them are doing all in their power to relieve the Board in its financial distress.

One in California proposes a reduction of his own salary on condition that his church meet him half way and become self sustaining.

Others have taken subscription papers in hand and canvassed their communities from house to house and thus raised money for the Board—not for themselves. The results do not add a dollar to their own salaries.

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A great many people are interested in studying mission work in the older states. To meet the demand the Board has issued, in leaflet form, the concert article on "*The Older States*" which was published in the March number. It can be obtained in quantities by addressing the office of the Board.

In the same line of study great help may be derived from Dr. Sherwood's book, "Fifty Years on the Skirmish Line," recently published by Fleming H. Revell. The half century of Dr. Sherwood's ministry is interwoven with the Church's progress and growth from New York to the Missouri River. Father Sherwood has been a typical home missionary and his book shows how foundations were laid in these older states.

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While the material prosperity of our country has been to some degree interrupted surely the Holy Spirit has not been withheld. He has not shaken the country as with a tornado—but by a deep and quiet work of grace He has been turning the hearts of multitudes in all parts of the United States to the Lamb of God that taketh away the sins of the world. The mission church at Payson, Utah, has enjoyed a Pentecostal blessing. 34 have been received into the little church and 21 more have asked to be numbered with them and are to be received at next com-

munion. Killisnoo, Alaska, has received 16. Fulton, a new suburb of Portland, Oregon, which our Board declined to help because it was "new work," has received 20 converts. Westminster of Portland, 21; Oneida Lake, N. Y., 24; Ilwaco, Wash., 17; Ridge Station, Ark., 18; Bellevue, Neb., 15; Covenant, St. Louis, Mo., 24; Earleville, Ill., 10; Roxbury, Boston, 21; Altan, N. C., 18; Erin, Tenn., 80; Axtell, Neb., 16; Union, Oregon, 12; Kelso, Wash., 33; Littleton, Cal., 13; Andover, S. D. 10; Flandreau, S. D., 8; Livingston, Ky., 8; The Taos Missions, New Mexico, 9; Otsego, N. Y., 14; Coeur d'Alene, Idaho, 13; Immanuel, Saginaw, Mich., 14; Logan, Utah, 9; Barre, Vermont, 6; and others innumerable. These are taken as showing the wide range of the Spirit's work in our H. M. churches.

It has come at last. It has been expected and prayed for for a long time. It is a *Men's Missionary Society*, and was recently organized in the Lowe Avenue Church, Omaha, of which the Rev. Dr. C. G. Sterling is pastor. Dr. Sterling is one of our wisest and most successful missionaries. He doesn't understand why women and children should monopolize the missionary society business, nor why men in organizing clubs and societies and fraternities for every other conceivable cause should draw the line at this most important of all business interests.

A group of churches in Texas, one Northern and the other Southern, are enjoying the services of the beloved patriarch, Rev. Dr. W. K. Marshall. Father Marshall is in the Southern connection, but if all the ministers of both branches of the Church were like him we would soon know "no North, no South," and be a little mixed on East and West. His heart yearns for the conquest of his great State for Christ. He writes: "Much of Texas is still a very destitute country, and county after county has no Presbyterian preaching. Surely there is work enough for all the Presbyterians, North and South."

Our Form of Government recommends that "vacant congregations meet together on the

Lord's Day for the purpose of prayer, singing praises and reading the Holy Scriptures, together with the works of such approved divines as the Presbytery within whose bounds they are, may recommend, and they may be able to procure; and that the elders and deacons be the persons who shall preside and select the portions of Scripture; and of the other books to be read; and to see that the whole be conducted in a becoming and orderly manner."

There are some hundreds of vacant congregations throughout our country who might follow that advice with great pleasure and profit. No doubt many do. And there are hundreds of communities where the people of God though not organized regularly, might do likewise. There are books prepared for just such service. One of the best of them is published by George Ferguson & Co., Philadelphia. It is entitled, "*An Order of Worship, with Forms of Prayer for Divine Service*," and was compiled from service books in use in the Church of Scotland, the Church of England, the Huguenot's Church of Charleston, S. C., and other proper sources. The prayers are simple, scriptural and sufficiently varied and comprehensive. The book provides for twenty-six regular and nine special services. No sermons or hymns are provided, but places are indicated in each service for both. The book has the merit of being durable and inexpensive, being bound in strong manilla paper.

In these times of financial distress when the Board of Home Missions is compelled to suspend all new work why might not the advice to vacant congregations be very generally followed on the mission field?

Rev. B. F. Guille, of New Decatur, Ala., says: "There are no peculiarities in my field. Sin is as diversified and enterprising as usual. Good people are growing better and bad ones worse.

Social selection is the chief church differentiation here as well as everywhere. Christian love is induced by the social affinity. I am trying to broaden social affinity by Christian love."

Dr. Phraner, who is spending the winter on the Pacific coast—not resting, but one of the busiest men in the country, engaging in every good word and work and doing grand service for the Boards—writes: “I find the brethren leading their people in this matter and urging them, even at their own loss, to cut loose from the Board. I tell you the days of heroes and heroines are not past. There are many of them found to-day among Home Missionaries and their noble wives, who are living on their small salaries and spending their little patrimonies for the privilege of preaching the gospel.”

### THE HALT!

The late resolution of the Home Board to halt in its march to possess our land for Christ has called out strong expressions of regret and liberality. “Though unavoidable under the circumstances,” says one of our members, “such an act is a shame to the Church, and demoralizing to her forces. To convince you of the sincerity of my convictions on this subject, please put to the credit of ‘one who believes in going forward’ \$1,000.” “To halt,” says another, “is wretched policy, ruinous to the most important work in the country, and a disgrace to the rich Church to which we belong. Towards changing the policy I condemn, my wife and I send you \$5.00 each out of our need, if not out of downright poverty.” “To halt,” writes one well versed in missionary matters, “means greater hardships to the self-denying men sent into the field, if not a speedy retreat, for God will not bless a Church that is willing to inscribe ‘halt’ on her bedraggled banner. My congregation is one of the smallest among the hosts of the Presbyterian Church, yet it is willing to bear her part of self-denial for the sake of saving our land. Credit us with \$29.00.” “A dear woman in Cleveland sends from a sick bed \$1,000 through me,” writes a merchant, “in the hope that the halt will soon end.” “I have been wrestling with God for our dear Home Board,” says one of our ruling elders, “that it may be safely carried over the present crisis without permanent injury. To show the sincerity of my prayers I send you \$10.00, and wish it were

\$10,000.” “The church to which I belong,” writes an employee in one of our western institutions, “does not give anything; it has but four members and no pastor; I trust that my mite, even if it be only \$1.00, will help you in this emergency.” These show the feelings of our people everywhere. If we could secure at an early day generous pecuniary responses from all of them, the clogs on our wheels would be removed, the shame referred to in the quotations would be wiped away, and the threatened crippling of the Home Board would be averted. Halting at the very time when we hold the entry to nearly every stronghold of the enemy is equivalent to a masterly retreat, which will soon cause Satan’s army to utter its shouts of victory. God forbid it!

WM. C. ROBERTS,

D. J. McMILLAN,

*Secretaries.*

### OUR INDIAN PRESBYTERY.

BY REV. JOHN P. WILLIAMSON, D. D.

Dakota Presbytery is the only Presbytery in the United States composed entirely of Indian churches and the ministers laboring among them. Dakota Presbytery was organized in Minnesota in 1844 when the nearest white churches were hundreds of miles distant, thus necessitating organic separation. In the course of time when white Presbyterian churches were organized in the same region, they were received into Dakota Presbytery with the Indian churches. But in 1863 the removal of the Indians hundreds of miles away into Dakota necessitated a readjustment of Presbyterian relations, and the General Assembly gave the Dakota Indians a Presbytery to themselves, without bounds. This Presbytery is now composed of 17 ministers, of whom 13 are Indians, and 18 churches with 1222 members.

Sixty years ago when it was determined to give the gospel to the Dakotas it was considered Foreign Mission work, and the missionaries received their appointment from the Foreign Board. The decades brought the Indians and Whites nearer together both as to locality and life, and this was evidenced by the transfer in 1882 of six of the Dakota Indian

churches to the care of the Home Board. One and another followed, and in May 1893 all the remaining part of the Dakota Mission, including seven churches, three white missionaries, and all the property of the Foreign Board among the Dakota Indians was transferred to the Home Board.

The *laborers* in the Dakota Mission, outside of Good Will mission school, of which it is not my province to speak, are:

First, the white missionaries, of whom there are three in active service, Rev. E. J. Lindsey, Rev. A. F. Johnson and Rev. John P. Williamson. These are supported entirely by the Board, and are expected to do and to secure the doing of any kind of work that is needed for the furtherance of the gospel.

Second, the native ministers, of whom there are thirteen ordained and two licentiate, all doing regular service. Ten are pastors and the rest Stated Supplies.

Third, native helpers or lay preachers. These are generally elders from the older churches, and work under the direct supervision of one of the white missionaries. At this time there are three or four so employed.

The work may be divided into the old and the new.

The old work is the care of the churches now firmly planted. This work is chiefly done by the native pastors. In many respects this work is very similar to our Home Mission work among the Whites. Here is a little community of Indians gathered into a little church of say 100 members. They can do a little for their pastor and apply to the Board for a little more. The average salary of these pastors is about \$800. A great effort is to build the church up in Christian life.

The new work is the conversion of the heathen. The majority of the Dakota Indians are still heathen. They do not live within the bounds of our old church parishes, but most of them hundreds of miles away. It is not the business of the missionary to locate Indians, else he might bring them to where the light of the gospel is shining. So he must needs carry the light to them. Our missionaries, Lindsey and Johnson, are doing this work at Poplar, Mont., and Pine Ridge, S. D. They now go weeping as they see the

deadness of the wandering souls. They will doubtless come again with rejoicing, bearing the sheaves with them. Each of them has several native helpers to assist. This new work is entirely supported by the Board.

There is a natural desire on the part of the supporters of missions to see the work advance to self-support. The missionaries have the same desire. We find that the Indian churches do not make as rapid progress in this line as the white churches, and the same might be said of other spiritual graces. When we consider the case fairly we should not expect it. Among the whites a mission church is organized in some new settlement. Most of the members are professing Christians from some old church in the east. They have all been brought up in a Christian land, descended from a Christian ancestry with many Christian habits and a fair knowledge of Christian doctrines. The members of our Indian churches were brought up in the darkness of heathenism, born of sensual idol worshippers, whose sins are visited upon their children of the third and fourth generation, and their own minds not yet cleared of ignorance, sloth and superstition. When they are born into the kingdom they are indeed new creatures, but their growth will not naturally equal that of those who have been born with superior advantages. It is cause enough for rejoicing now that our Church has brought so many hundreds of the Indians to accept of our common Saviour, and that they have been organized into churches with pastors chosen from among themselves, and are working up along the same lines of organization and growth which have developed our own Presbyterian Church of America. Let us in our manhood not grow weary of lending a helping hand to the little tottering one who we think has not the life and energy it should have.

The Osages are said to be the wealthiest nation per caput on earth. The Roman Catholics have been among them fifty years, and still the Indians are all in their blankets. The Government pays their interest monthly, and as a result indolence, drunkenness and poor whites abound.

# Concert of Prayer

## For Church Work at Home.

JANUARY, . . . . .	The New West.
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

### THE MORMONS.

The management of the *World's Parliament of Religions* was right in refusing to recognize Mormonism as one of the world's religions, for Mormonism is not essentially a religion. It is a political institution in its outward form—and in its inner life it is a secret order with exceedingly worldly ends in view.

Religion is only a means to an end—hence its theology must conform by frequent adjustments to those ends. Its government is stable; its doctrines variable. Its organization is as nearly perfect perhaps as anything human can be. From the "Prophet, Seer and Revelator" on the throne, all the way down to the humblest devotee the system is complete and admirable for its purpose, but the doctrines, having come into form, each to meet some exigence, at different times and under different conditions, are so much at variance with one another as to defy any attempt to include them all in any system. At the first their teachings were simple, vague and apparently unexceptionable. On their way westward they halted in Ohio long enough to absorb Sydney Rigdon's peculiar church at Mentor, establish a bank, issue and freely circulate irredeemable currency, build a temple, and do many strange things which called for certain new doctrines for their justification. In like manner their conduct at Nauvoo, Illinois, made the doctrine of "celestial marriage" necessary. An opportunity "revelation" met the demands of the case—although, a dozen years before, their god had said: "there shall not any man

among you have save it be one wife." Book of Mormon, page 132. But their "god is progressive," they say, "and able to meet emergencies as they rise." A new emergency has recently arisen under the Edmunds law making it expedient for them to annul the marriage revelation, or at least to suspend it, or in some way, (nobody seems to know just how), to render it inoperative "for the present."

Polygamy has served them several very important purposes. In the first place, it secured the loyalty to Mormonism of those born under the system upon the theory that a person would be compelled to uphold it or accept the awful alternative of confessing his illegitimacy. In the second place, it secured to the Mormon people the desired seclusion from Christian civilization for a time, upon the theory that all decent people would keep far from such a community.

But it was soon discovered that there were many decent and worthy people among them who were inclined to abandon the community. They also discovered that the climate and natural resources of Utah had begun to attract many persons not of their faith and not in sympathy with their system. Against these perils it became necessary to devise a new kind of protection. That master of men—Brigham Young—proved equal to the task. The fearful doctrine of "blood atonement" was invented and enforced. It fastened upon the faithful Mormons—with all the strength of a divine commandment—the duty of shedding the blood of all such offenders as were incorrigible.

Brigham Young, commenting on this doctrine said: "I have known a great many men who have left this church, for whom there is no chance whatever for exaltation—but if their blood had been spilled it would have been better for them."

"The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if he needs help, help him; if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it." "That is the way

to love mankind, light and darkness cannot dwell together, and so it is with the kingdom of God. All mankind love themselves, and let these principles be known by an individual and he would be glad to have his blood shed. This would be loving ourselves even unto an eternal exaltation. Will you love your *brothers* or sisters likewise when they have a sin that cannot be atoned for without the shedding of their blood? Will you love that man or that woman well enough to shed their blood? *That is what Jesus Christ meant.* "I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins."—Discourse in Tab., Feb. 8, 1857. Journal of Discourses, Vol. IV, pp. 219, 220.

Seven months after this, 129 emigrants were "blood-atoned" at Mt. Meadows by a force under command of Mormon priests.

Other fearful consequences of this teaching need not be here recited.

The Adam-deity doctrine was first preached by the "Prophet, Seer and Revelator" in April, 1852. This is his language: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our Father Adam came into the garden of Eden he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it and will know it sooner or later."

This doctrine holds out to the faithful the hope of becoming gods, as the following rhyme by one of their poets shows:

" . . . 'tis no phantom that we trace  
Man's ultimatum in life's race;  
This royal path has long been trod  
By righteous men who now are gods,  
As Abram, Isaac, Jacob too,  
First babes, then men to gods they grew.  
As man now is, our God once was;  
As now He is, so man may be,  
Which facts unfold man's destiny.  
So John asserts: 'When Christ we see  
Then we like Him will truly be.'  
Ah, well, that taught by you, dear Paul,  
Though much amazed we see it all;

Our Father, God, has ope'd our eyes,  
We cannot see it otherwise.  
You're right, St. John, supremely right,  
Whoe'er essays to climb this height  
Will cleanse himself of sin entire,  
Or else 'twere useless to aspire."

The Mormons worship a deified man instead of an incarnate God. They set the living priest before the crucified Christ, and tithes and offerings over against regeneration. They teach that the faithful must "gather" into seclusion, in opposition to the command of Jesus to "go into all the earth." But then their motives are different and opposite.

The Mormons seem to have a peculiar faculty for seeing things in reverse position. Brigham Young once said that "the Presbyterian God is the Mormon's devil, and vice versa." He recognized his reverse attitude toward Christianity. Unless the Lord "will wipe (their) Jerusalem as a man wipeth a dish—wiping it and turning it upside down"—there is no hope of their coming into harmony with our Christian republicanism.

Mormonism can hardly be called a union of Church and State. If that were all, there might be a dissolution of that union so as to meet the requirements of our constitution, but with them the Church *is* the State, or the State *is* the Church, as you please. There is an identity of Church and State which is an essential feature of Mormonism and which cannot disappear until they abandon the whole business in good faith.

It is a theocracy recognizing no right of the governed to participate in the affairs of the government either by personal vote or representation, and claiming for its leader divine prerogatives and entire exemption from the duties and obligations of citizenship under any earthly government. He is supposed to be God's vicegerent, and as such is superior to all constitutions and laws of this or any other nation. He "holds the keys of revelation of the Oracles of God to men upon the earth, the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings, also to instruct,

warn or reprove them by the word of the Lord." (Key to Theology, page 78.) Of course it is impossible for a man who claims such powers to be loyally subordinate to the constituted authorities of our country or to be willingly subject to our laws or to conscientiously teach his people so to be.

And the men under such a leader, ordained by him to "the priesthood and apostleship after the order of the Sons of God are his representatives or ambassadors to mankind. To receive them, to obey their instructions, to feed, clothe or aid them, is counted the same, in the final judgment, as if all had been done to the Son of God in person. On the other hand to reject them or their testimony or message or the word of God through them, in any matter, is counted the same as if done to Jesus Christ in his own person. Indeed such ambassadors will be the final judges of the persons, rulers, cities, or nations to whom they are sent. And all merely human religions or political institutions, all republics, states, kingdoms, empires must be dissolved, etc." (Key to Theology, page 78.)

From this very significant language taken, not from a platform address, but from one of their standard books which is now, and has been for more than forty years, published for the instruction and comfort of the Mormon people, it must appear very clearly what is the mission of the Mormon church and its priesthood. Such a pretentious system, boldly asserting its powers and prerogatives and publishing far and wide its purposes concerning the institutions under which it is tolerated would have been stamped out of existence by any monarchy, if not upon the first publication of its programme, certainly upon the first effort to enter actively and aggressively upon it.

This was apparently their own conviction; hence the statement on page 78 of the same book, of the reason for their choice of the United States of America as safest and most promising for the beginnings of their mission. The statement is as follows:

"The United States of America was the favored nation, raised up with institutions adapted to the protection and free development of the necessary truths and their prac-

tical results. And that great Prophet, Apostle and Martyr—Joseph Smith—was the Elias, the Restorer, the presiding Messenger, holding the keys of the Dispensation of the fullness of times."

It is evident that they banked with unlimited impudence upon the guarantees of religious liberty afforded by our Constitution. Under such protection they have gathered a multitude and taught them in accordance with the principles quoted above to hate the government under which they live, and pray and work for its final overthrow.

The people of the United States have given little heed to the hostile attitude of Mormonism, and have been slow to believe and disinclined to resent their insults to the flag. It is but ten years since they hauled down the flag which had been unfurled by loyal citizens on the 4th of July in Salt Lake city. Had it not been for the military force and the large number of non-Mormons in the city, the insult to our national emblem would have been carried to the last extremity. About the same time they hauled down the stars and stripes from a mission house and trailed it in the dust, and in its stead ran up a filthy fragment of a rag carpet. In another of the smaller cities of Utah the Mormon city authorities refused to allow the flag—the property of the city—to be run up on the pole that stood in the public square, or to be used in any way whatever on the 4th of July—but on the 24th—the anniversary of their entrance into the Salt Lake valley—they unfurled it to the breezes and marched in grand procession to the bower where their orators predicted the ultimate conquest of "the kingdom" over the government of the United States, and rejoiced in the hope that the 4th would then be forgotten and the 24th take its place as a national holiday.

To those who were familiar with the teaching and spirit of Mormonism these demonstrations were no surprise. It was never their custom to regard Independence Day as worthy of notice. The birthday of these great facts in national life: freedom of religious opinion, liberty of thought and speech and worship, and a government "of the people, by the people and for the people"

stirs no emotion of pleasure in a Mormon heart.

Their prophet on July 22, 1875, said while addressing a large mass meeting of Mormons: "The government of the United States has no right to a foot of land in Utah. God gave these valleys to me and told me to give them to whom I pleased. Anyone who goes to a government land office for his title is a traitor to the kingdom of God and will be treated as such." To this remarkable utterance the audience, led by the eight apostles who were present, responded "Amen."

When one of the stake presidents said to a missionary in Utah: "You are a citizen of the United States and not of this kingdom, and therefore have no rights to the privileges of citizenship here," he was but expressing the alien character of Mormonism and the impossibility of a man's being a loyal citizen and a Mormon at the same time. The principles and purposes of the "Latter Day Saints" are so hostile to our American institutions that it is impossible to hold to the one without despising the other. They cannot dwell in peace together.

If Utah is admitted to the union of states the hostile elements will necessarily be arrayed against each other, and we shall witness a test of strength between the Mormon theocracy and American republicanism, such as has not been seen since the conflict which began between the same elements in Jackson county, Missouri, in 1838, and was interrupted by the abandonment of Nauvoo by the Mormons and their departure from the United States in 1846. The conflict will be irrepressible until the one or the other party is subdued or expelled.

The Mormon priests are cheering the saints who dwell in the populous outlying valleys with the assurance that "soon Utah will be admitted, and then the Lord will restore to the saints the power to *cast out devils as in the good old days* when brother Brigham was living."

It would be a pleasant, a grateful privilege to be able to believe that the Mormons have abandoned their fundamental principles, discarded the whole theory of Mormonism and become something else. They have a consti-

tutional right to their faith and worship,—but they have no such right to maintain an alien and hostile government, to perpetuate practices which are at variance with the laws and customs of our country, to abridge the common rights of citizenship, to inculcate principles which are destructive of domestic peace and social purity, or to deny to any law abiding citizen the privileges and immunities guaranteed to every such citizen by the Constitution.

They need a more extended pupilage under the wholesome and generous authority of the government, the educating influences of the churches, the schools and the contact with intelligent and enterprising Gentiles in social and business relations which have already accomplished, by God's blessing, so much for Utah.

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## Letters.

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### UTAH.

MISS NELLIE A. DUNHAM, *Payson*.:—The Lord has poured us out a great blessing and we hope there is yet "more to follow." The spirit of inquiry is abroad and light will come when the Bibles are searched. But no doubt Dr. Todd has written of our fruitful meetings. They have increased our faith and made us stronger in the truth.

We have had several new pupils this quarter. They come from some of the strongest Mormon families in town. One of the boys is a deacon in the Mormon church. We were told that his father needed much persuasion from him before he would consent to send him. Even to the "*laying on of hands*." However, the boy is very studious and has developed no more traits of a pugilist. The father goes to England on a "Mission" this Spring.

Another kept playing truant at the public school. In desperation his mother consented to let him come to us. He has been in constant attendance since. The parents seemed pleased with the progress of their children. Many of those who sent their children under protest, now greet us in a most cordial manner.

Our Christian Endeavor Society is such a help to the young people. I wish you might catch a glimpse of the wonderful mountains. One is filled with intense admiration, yet there is a certain awful grandeur that causes one to



turn away in a shiver, and sometimes one longs to see over their white tops into the busy world beyond.

Rev. F. W. BLOHM, *Pleasant Grove*.—One of our Elders is the Superintendent, he is a Danish man with a family (wife and four children). He and his wife united with us upon the organization of the church here October last on the profession of their faith in the Lord Jesus Christ and their four children received Christian baptism. He was at once elected and ordained a ruling elder, and has thus far proved himself to be most worthy. God is with him and his family and they are all growing in grace and usefulness and in favor with both God and man. These, our friends, came to us out from the Mormon Church. He was once a Mormon Elder and missionary in the old country. This family constitutes a living proof that "the Gospel of Christ is the power of God unto salvation to every one that believeth."

Rev. N. E. CLEMENSON, *Salina*.—Day after day letters poured in upon us from Springville, Spanish Fork and Payson, urging and praying us to come in and assist in the work begun and in progress there by Mr. Rankin of Colorado. It seemed that we must go and hence we closed the work at Evanston, somewhat against our own judgment, and yielded to the wish and entreaty of our brethren in Utah County. The plan was for Dr. Wishard to go to Payson and relieve Mr. Rankin, who would then come to Springville and open the work there where I would be ready to take hold where he would leave off, and carry the work forward. I was two weeks there.

But who can tell the power of that work? It was simply marvelous. The power of God seemed to descend upon the people with the very first service. There were five inquirers the first night and each day increased the number until *sixty-five men and women and young people had professed conversion*, and many others had risen for prayer or in other ways expressed interest. The whole town was shaken from center to circumference as the movement extended. Evening after evening the chapel was taxed to its utmost capacity and multitudes were compelled to retire for want of room. Ah, it was grand.

It was glorious to see and realize the power of our Lord and His blessed gospel. It was wonderful to see men and women who had been born and reared in Mormon homes and environ-

ment rising and speaking for Christ and taking their stand on his side, renouncing the "world, the flesh and the devil." But there are others who will and can tell you of this work better than I can. I speak of it only because I was permitted to have part in it and feel its power. It is what I have longed and looked and prayed for all these years.

Utah's hope and future glory and prosperity lie in the Christianization of her people, in God's redeeming power and not in the intrigue, selfishness and folly of the politician. Give us first the territory for Christ and then we shall be ready thankfully, because safely, to receive Statehood. But until then, until Christ has taken the place in the love and devotion of the people that Joseph Smith now holds, and a Christian civilization has taken the place of the semi-barbarism of Mormonism, kindly leave us under the fostering care and kindly protection of the national government.

#### OREGON.

Rev. F. H. GWYNNE, D.D., *Sept.* :—

PENDLETON.—The new arrangement of uniting the Presbyterian and Congregational Churches of this town under one pastor works, so far, satisfactorily. The Lord has shown his approval. At a recent communion fourteen members were received. Eleven into the Presbyterian and three into the Congregational Church.

OREGON CITY.—As the result of our united effort fifteen persons were publicly received into the church at the last communion service. This five year old church (composed of members who are poor) so soon becoming self-sustaining, giving a liberal salary, is a pattern to the churches of the Synod.

SPRINGWATER.—The pastor is laboring under many disadvantages. He lives in a building formerly used as a store. It has two stories, the upper one having been used as a dancing room. The lower floor has been partitioned into two apartments but there is no division in the upper one. I slept in the "upper room" where there were three beds. The snow was coming in through the wide chinks in the sides, and I could view the stars through the roof, as there were only warped shingles and rafters between me and the sky. This good pastor and his refined and delicate wife stand it bravely for the Master's sake. They must live in that locality in order to serve the three places included in the field; there is no other house

BLACK EAGLE FALLS, UPPER MISSOURI RIVER.  
NEAR GREAT FALLS, MONTANA.

available in the neighborhood. The church has agreed to buy a piece of land convenient for a manse, but they cannot build, as they are too poor. I wish some kind friend would give money enough to build for this faithful pastor, his wife and five children, a "shanty," so that they can have shelter. It would only cost about \$500. I was met by the good brother at Oregon City. We had to travel eighteen miles over the worst road in the district. As a consequence of the trip I fear the brother will lose a good horse.

GERVAIS.—I held a series of revival meetings with good success. Our church is doing bravely in this Roman Catholic community. The pastor was cheered by several accessions to the church as the result of the meetings.

Our churches at Yaquina Bay and Newport have not been regularly supplied since Mr. Cleland left in December, but I have a promising young man now ready to take up the work.

I consider the Synod as a whole to be in a very hopeful state. In spite of "hard times" we are progressing. My aim has been to establish and strengthen rather than extend. There

are many promising openings presenting, which we at present dare not touch. I still feel that the services of a "pastor at large" would tend to economy and efficiency, and would save to us some of the fields which we cannot at present occupy permanently. We praise the Lord for the measure of success vouchsafed, and trust, work and wait for greater blessings.

MONTANA.

REV. A. WORMSER, *Missoula*.—All along the Montana Central I find that opportunities exist for organizing churches, and we will have them soon at Glasgow, Chinook, Sand Coulee, Choateau, Augusta, Cascade, Craig, Wolf Creek, Marysville and Silver City. On the Northern Pacific in the same way there are very favorable localities, as at Mingusville Ferry, Glendle, Rosebud, Forayth, Custer, and Big Timber. In the country adjoining in the direction of Shields River there will be a fine opportunity. Three miles from Billings to the north there is a goodly number of farmers who want a church, preferring the Presbyterian. Most of these places have been visited by me. There are signs of returning activity in mining operations,

## NEW MEXICO.

MISS CARRIE B. POND, *Zuni*.—Indian children are much like Chinese in that *successful* teaching must be largely *individual*. To give each of forty-six children a faithful, thorough drill in English reading, counting and conversation, in the hours of an ordinary school session is, I confess, more than I can do. Dally I have to decide whom it is safe to neglect. An English-speaking school which can be handled in large grades is a different matter; I could manage sixty under such conditions, but here, doing my utmost, I come out of the class-room at night without one scrap of nervous energy, patience or wits left, yet bitterly conscious that the children are not having the training they should, because there are too many for one teacher. In every line pursued there is the same pressure. There should be some one to take charge of the washing, ironing and sewing that Miss De Sette might be free to do more visiting, to attend to the correspondence at some other time than midnight, to fill the hundred gaps, emergencies and calls which are incessantly arriving. We are doing all we *can*; but some things are badly done and some cannot be done at all although the lack is continually crippling our influence here. The wedge is in as far as it will go with the present hammer. To advance there must be a heavier hammer driven with more *force*, i. e., more room and more workers.

One of the pleasant and encouraging events of the quarter was the children's Thanksgiving offerings of which you have heard from Miss De Sette. They brought onions, corn, eggs and silver to the value of \$1.79. Two of the children brought the ornaments from their ear-rings, the older girl saying as she put them into my hand: "Will you take these? I have nothing else to give?" They voted unanimously to have their money sent to the poor white children, after they had been told of the needs of the Indians, negroes and whites. It was a revelation to them to know that any were more needy than themselves. They are gradually growing in intelligence and morals. Comparatively few speak much English yet, but a number of them understand nearly all that is said to them and will before long emerge from the "soaking" period and begin to speak.

Every day that I live here and see the school's influence increasing I am more inclined to believe firmly in the "perseverance of the saints." This may sound egotistic, but it isn't. I have no "title clear" to sainthood yet, nor do I possess any degree of perseverance. It is the

other Zuni teacher who has this quality especially, and it is to her that any credit is due. But during each quarter the school's influence surely widens. Each quarter's work is a little better than that of the preceding one. We hope by the exercise of perseverance and prayer, and by God's blessing that this may always be true of the Zuni school.

## WISCONSIN.

REV. FRANK F. BARRETT, *Prairie du Sac*.—The spiritual life of the whole church has been quickened and the religious interest of the entire community reinvigorated. We shall have from fifteen to twenty accessions; ten heads of families. Six are men of standing and influence in the town, professional and business men. The church has been greatly strengthened numerically, financially and in its working force. This is the first work of grace in the town for twenty-five years. Congregations are much increased and the prayer meetings have been revitalized.

A great deal of personal work has been done and the Endeavor Society was and continues to be a strong right arm to the pastor.

These meetings have brought into clearer light two distinctive and most practical factors in the work of this church. First, as it is the only English-speaking church left in the town, and as its congregations are largely made up of the communicants of disbanded or rather abandoned Baptist, Methodist and Universalist Societies, it has a pastoral mission to these otherwise unchurched people. Some of the most influential among them, hitherto reluctant, are offering themselves for membership with us. More, and I believe not a few, in the long run, are likely to follow. Some of our brightest converts are the children of Universalist and free-thinking households, which witnesses to the sound and faithful work of our Sabbath-school. Certain it is, that out of twenty or thirty converts or accessions running over the past three months, Baptists, Methodists and Lutherans have been in the majority.

Second, this town and its region are becoming steadily, if not rapidly, populated with German families. They are mainly good stuff and are here to stay. Usually, where they come in an American family goes out and the change isn't always for the worse by any means. As an evangelist, I should about as soon have within reach of my nets a "Dutchman" with some of the future in him as a played out "Yankee." These sober folk don't locate speculatively nor go in for second plastering the face of this coun-

try with mortgages. The time is surely coming when the thrift of this people and their staying qualities will give them this state. But there is this significant thing about it all: "German-American" does not apply to any of the race under forty. They are distinctly American. Within a week I have listened to as fervently patriotic an American address from a young German school master (with a pronounced old country accent) as I ever heard. I have known a bright girl of German family choose, as the subject of her graduating essay, "The American Girl." And this is typical. All about us are German societies of various types, Lutheran Reformed, Evangelical, and yet all of the German children in our village are in our Sabbath-school. Many of them have graduated into membership with us. Some are teachers in our Sabbath-school. Young business men, members of the German churches, are increasing in our congregations. They value American thinking in religion as well as in civil matters, and they eagerly improve public opportunity to listen to the English speech in carefully prepared forms.

All this emphasizes one thing, viz; that this and other like communities have abundant promise of a vigorous Presbyterian perpetuity after every American family has fled the field, if such communities will only have sense, zeal and grace to buckle down to their plain opportunity.

#### WEST VIRGINIA.

REV. A. B. LOWES, *Presbyterial Missionary*:—Protracted services have been held at Hughs River, Wyoma, Long Reach, Buckhannon and Bethels. The sacraments have been administered in each of these churches. Twenty-two persons have been received on confession and two on certificate.

On December 81 the new church at Wyoma was dedicated to the service of Jehovah. It was a season of unusual interest to the church and community. The new building is of wood, plain and substantial, but neat and comfortable, costing \$843.79, and was dedicated entirely free from debt. Of the cost \$300 was obtained from the Board of Church Erection. It will seat 200 persons and was well filled at all the services which were continued for one week after the dedication. The work here has been remarkable. Three years since a Sabbath-school was organized at this point by one of our faithful Sabbath-school missionaries, Mr. R. H. Rogers. Under his fostering care, by direction of the Sabbath-school Committee, it has grown into an organized church of sixty members with a flourishing

Sabbath-school and an active Y. P. S. O. R. It is now one of our most promising country churches. Six miles south of Wyoma, at Millstone school house, a Sabbath-school was organized two summers ago by Mr Rogers and a like work is being accomplished there. Already a petition, signed by at least twenty persons, is prepared to be presented to Presbytery at its spring meeting, asking for an organization at Millstone. This will doubtless be granted and next summer will see a building completed there and a church fully equipped for work. At a third point where a Sabbath-school was organized last summer, a similar work can be accomplished.

Here is a most promising field which must now pass to the care of Home Missions. We must place a good man in charge of it at once to relieve Brother Rogers and let him enter upon advanced Sabbath-school work. The people are poor but will give what they can for the support of a minister. When Brother Rogers went into this community they knew nothing of Presbyterianism or the Presbyterian Church. Now they are devoted to it.

The beautiful new church at Clarksburg is nearing completion and will be dedicated next month. It is of brick and will cost about \$7,000.

On the whole, I am sure that the outlook for our Church in West Virginia was never more promising. Never before would money expended in its interests secure greater nor more immediate results.

#### NEW HAMPSHIRE.

REV. F. C. STOEKLE, *Manchester*:—Although the factories of our city have been closed and earthly business has become dull and alarming and thousands of working men have been idle, the churches have been open and the word of God has been preached with the same power as before. The poor who have to deny themselves many earthly luxuries and even those who sometimes do not know where to get bread for themselves are welcome always and everywhere to partake of the bread of life.

Our services during the past three months have been abundantly blessed, not exactly in a monetary way but in a spiritual way. It is indeed true what the great Dr. M. Luther said: "Trouble is the shepherd's dog of our Lord that gathers the lost sheep."

The first Sunday in November the congregation celebrated with the pastor the fifth anniversary of the pastor's work in Manchester, and

with gratitude we lifted up our hearts and hands to our great fountain of all blessings which we have received.

The second Sunday of the same month we celebrated according to our custom the anniversary of the German Reformation and from many lips sounded solemnly that genuine Protestant hymn, "A mighty fortress is our Lord."

There is now a very welcome and strong temperance movement in our city. The Chief of Police and his men do not allow any more illegal business, and one saloon after the other is raided; this, I am sure, will help God's kingdom and I hope and pray that this work may not stop until all the hell holes are covered up and especially our German-American citizens will realize that their salvation is not in a glass of beer, the favorite drink of the "fatherlanders"—only in the blood of Christ, the Son of God.

#### MINNESOTA.

Rev. A. W. WRIGHT, *Minneapolis*:—The months covered by the last quarter have been the most trying of all our experience in missionary work. In some instances it has been difficult to encourage the churches to keep up their regular work, while in others by heroic effort and great sacrifices, they continue cheerfully. I have never felt while taking offerings, or urging the people to stand by the work, that it was asking them to make such sacrifices as I know it is now.

At one place where they have had services on alternate Sabbaths, I was told that a number of the friends and some of the members of the church had quit coming to the church because they could not pay the minister what they had subscribed, and were ashamed to be seen in the congregation while so destitute. At this point there will be a loss to the minister of nearly \$100 or about half they had contracted to pay him. At another point on the same field there will be a loss to him of fully two-thirds the amount promised, and with his getting only two thirds the amount applied for to the Board, the amount on which he has to keep his family of eleven persons is very small indeed, especially after having to pay house rent \$150 per year and fuel bill at \$5 per cord of wood, or \$9 per ton of coal.

The Session of another church writes, "At our Congregational meeting it was decided that under present circumstances it would be better to dispense with our stated supply, because there is no money among the farmers in these

parts. In trying to collect what was due our minister for past services we found they had nothing to give, so it fell upon a very few to make up the required amount." The writer further says that, "During my long experience in this part of Minnesota, I never saw the farming community in the same condition."

The minister on the field here is much beloved by the entire congregation, and they feel sad for the loss they must incur from their inability to keep him. This is one of the great sacrifices they are compelled to make.

Another field says we will not ask the Board to help us this year because of the terrible condition of its treasury. We will do with such supplies as we can get for what amount of money we can gather among ourselves." These are only a few of the many instances of sacrifices in the Northwest.

#### WYOMING.

Rev. FRANK L. MOORE, *Shell*:—My last appointment I missed on account of severe cold weather. I had a very bad time in crossing the Big Horn River on my last trip on account of the ice, but my pony carried me safely over.

Otho is the least encouraging of any of our points at present as so many Mormons are among the new comers. However, as settlers come we may improve the place. The Sabbath-school has been carried on and the children seem to be headed in the right direction.

Bonanza is a place between Warren and Hyattville. Until lately not enough people

have been there to gather a congregation, but on my last trip I made an appointment and we had about seventeen people at the service. I preached in a store with a card and billiard table in front of me. It is a hard place.

Hyattville continues to be the headquarters of gamblers for this section of the Basin. At one service I had only one lady and a little girl. I left them in charge of the school house and went to the store and saloon and asked the young men to come over to our service. One fellow asked me to have something before I went, but I declined and told him I had no need of that kind of "spirit." The result of the invitation was that we had nine instead of two. I gave them a sermon on gambling and drinking, drew up a pledge and got four signers at that meeting.

At one service at Shell I asked if any were ready to decide the great question and two held up their hands. Interest is thus growing. We lost one of our members by death here to-day. The funeral will be to-morrow and will be the first funeral service held in this place. I have preached here six times during this quarter with an average attendance of twenty-four. We have organized a Sabbath-school with my wife as superintendent and from ten to fifteen have attended. The whole country here must be looked after in the Spring as many points need to be occupied soon. God is powerful even in this wild place we know, and we pray for showers of blessing.

The heterogeneous character of the populations among which many of our missionaries are laboring is well described by the following letter:

REV. DAVID G. MONFORT, OF ANTONITO, COLO. This is thought to be a pretty hard corner of God's country. We have in and around Antonito, Jews, Mormons, Catholics, Infidels. The curse of this country is *godlessness*. Even those who have come from Christian homes when once here are in danger of drifting away from God; they begin by neglecting His Book and then disregarding His Day, and while not outbreking sinners they seem to have no care for God. There are, however, good Christian people here, wives anxious about husbands and sisters about brothers. The attendance on the services is encouraging. We seldom have a service without having present one or more of the different religions spoken of above; often we have all of them represented. They listen attentively, keep good order and come often.

A minersaid to one of our missionaries in Montana: "We never had to work on Sunday till the Christians came into this country with their investments and big enterprises. They sit in their comfortable churches in New York, Chicago and St. Louis and make us work out here on Sunday. We have to work or lose our jobs. Is it any wonder that some of us don't take any stock in churches?"

But there are Christian men at the head of many of these great mining enterprises who have solved the problem and are showing the world how to keep the Sabbath day holy in flourishing mining camps without injury to furnaces, machinery, or clear profits.

### HOME MISSION APPOINTMENTS.

T. M. Davies, Manchester, Westminster,	N. H.
D. Macdougall, New Bedford,	Mass.
A. M. Shaw, Whitney's Point,	N. Y.
O. C. Barnes, Beckmantown,	"
F. E. Voegelin, N. Y. City, Zion German,	"
J. G. Patterson, D. D., N. Y. City, East Harlem,	"
F. G. Weeks, Springwater,	"
G. F. Walker, DeKalb and DeKalb Junction,	"
E. R. Evans, Canaseraga, 1st,	"
A. B. Lowe, Presbyterial Missionary,	W. Va.
J. C. Lord, Welsh Union of Sale Creek and Dayton,	Tenn.
J. Macdonald, Burkesville and Edmonton,	Ky.
H. Clarke, Coal City, New Hope,	Ill.
W. H. Clatworthy, Chicago Lawn, 1st,	"
J. F. Malcolm, Libertyville, 1st,	"
D. A. Murray, Chicago, Ridgeway Ave.,	"
C. F. Wilson, Gardner,	"
W. F. Love, Chicago, Ada St. Mission,	"
S. W. Zeller, Anderson, Marvin and Walnut Prairie,	"
G. A. Pollock, Elgin, House of Hope,	"
A. Marsh, Birmingham,	Mich.
D. H. Goodwillie, Port Huron, Westminster,	"
W. H. Rice, Benton Harbor, 1st,	"
M. M. Allen, South Superior,	Wn.
T. M. Waller, Rice Lake and Chetek,	"
W. L. Hackett, House of Hope of New Duluth,	Minn.
Fond du Lac and Spirit Lake,	"
S. A. Jamieson, Pastor at Large,	"
J. M. Smith, Morgan,	"
H. Alexandria, Woodstock,	"
W. C. McCormack, Moorhead,	"
A. A. Zabriskie, La Moure, 1st, and vicinity,	N. D.
F. P. Baker, Hot Springs,	S. D.
W. J. Hill, Hitchcock 1st, and Wolsey, 1st,	"
J. W. Lynd, Mayasan Indian,	"
W. A. Pollock, Willsonville, Lebanon, and station,	"
O. E. Rice, Union Star, and stations,	"
J. Pipal, Omaha, Bohemian, and station,	"
A. W. McGlothlin, Lathrop,	Mo.
N. D. Bristol, Conway and Buffalo,	"
W. C. Templeton, Chanute,	Kan.
J. W. Talbot, Hope and Union,	"
W. A. McMinn, Paul's Valley and Wynne Wood,	I. T.
R. M. Carson, Seymour and Throckmorton,	Tex.
W. B. Tomkins, Las Cruces, 1st,	N. M.
A. McIntyre, Raton, 1st,	"
J. N. Hick, New Castle, 1st,	Colo.
J. Ferguson, Highland Park,	"
C. Fueller, Lake City, 1st,	"
J. Gaston, Walsenburg, and stations,	"
A. C. Todd, Payson, and station,	Utah.
F. L. Hayden, Logan,	"
W. Clyde, Anaconda, 1st,	Mont.
T. W. Bowen, Nampa,	Idaho.
W. H. Cornett, Tacoma, Immanuel,	Wash.
A. R. Crawford, Ellensburg,	"
D. M. Davenport, Sumner, 1st, and Stuck Valley,	"
R. Liddell, Everett, 1st,	"
W. Cobleigh, Rathdrum, 1st,	"
W. P. Haworth, Long Beach, 1st,	Cal.
G. R. Bird, Gridley and station,	"
M. T. A. White, Oakdale, 1st, and Hickman,	"
S. Jackson, D. D., Presbyterial Missionary,	Alaska

# COLLEGES AND ACADEMIES.

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## ALMA COLLEGE, ALMA, MICHIGAN.

PRESIDENT AUGUST BRUSKE, D D.

In the afternoon of October 14, 1886, the Synod of Michigan adopted this resolution: "That in view of all the facts brought before us we will, with the help of God, establish and endow a college within our bounds." Some of the "facts" may be recalled. One was the location of institutions of learning then existing. They were all in the southern part of the State. In the central and northern parts, upon more than two-thirds of our territory, where dwelt a million of people, no college was to be found. Into this region we were bidden to enter by that Providence of God which put into our hands a fund of \$50,000 from Alexander Folsom, Esq., of Bay City; grounds, buildings and apparatus to the value of \$40,000 from A. W. Wright, Esq., of Alma, and promises of further gifts from other gentlemen, most prominent among whom were Thomas Merrill, Charles Wells, F. C. Stone, Charles Davis, of Saginaw, and Hon. J. M. Longyear, of Marquette. Here were both the need and the opportunity. It was also shown that by refusing to enter upon this work we were impoverishing ourselves in the work of home and foreign missions; and in the great race

of the denominations we were deciding to be left behind. Other Churches were strong because of their colleges; we were weak because we had none.

In giving our children to State institutions, or to those of other Churches, we were in danger of losing them. How could we hope to have young men for the ministry, except as we educated them? The logic of experience and of a special Providence compelled action. The result of the discussion was the heartiest unanimity. Nor has there been any diminution of interest since then.

The college opened its doors to students in September, 1887. Thirty-five of them registered the first day. There were then two buildings. The larger was well adapted for recitation purposes; the other, a dormitory, for the accommodation of young ladies. Other structures were soon added. To have boilers in the basement of a building where forty or fifty people spent their days and nights, whose lives might be sacrificed by an explosion, was risking too much. The trustees, therefore, determined upon a separate furnace building. It, together with the Library, was erected about the same time. All are of brick and very well adapted to meet their requirements. Our Library is our



joy and pride. The building is fire proof. It is believed to contain the best selection of books to be found in any college in Michigan. The great benefactor in this enterprise has been Mr. A. W. Wright, by whose gifts the college has been able to purchase the most recent and best books in science, philosophy, and belles lettres. The library now contains over 28,000 volumes and pamphlets. The increase is more than 1,000 a year. In a part of the building is a large reading room, provided with the best of periodical publications from this country and Europe.

The college has fifteen professors and teachers who give instruction in courses of study or preside over departments as follows: The classical, scientific, philosophical and literary courses, corresponding to those of the best colleges and universities; the training department for kindergarten teachers; the commercial department for those wishing a business education; the college preparatory, musical and art departments; and the academic for those desiring a short course of two or three years. All the students are required to recite in Bible study, so that they have the privilege of contemplating the words and works of

God side by side. The results of this have been most gratifying. No student has graduated from Alma College who was not a professing Christian. All now in any of the collegiate courses are active Christians. There are seventeen young men with us studying with the Presbyterian ministry in view as their life calling. A department has recently been added for the training of local evangelists according to the plan adopted by the last General Assembly. It is believed that the college has advantages for this purpose over private instruction or even over that of the Theological Seminary.

But these large plans imply great wants. We very much need a wing to the main building in which there should be a gymnasium, a museum, and society rooms. We are persuaded that the sum of \$5,000 would put us in possession of this structure. The college will not be upon permanent foundations until the endowment fund is increased by the addition of \$300,000. We are not without hope that even this will be accomplished. The trustees are now engaged in that endeavor. A splendid beginning has been made by our unfailing friend, Mr. A. W. Wright, who has promised \$50,000 on condition that the \$200,000 is secured. In the meantime we are under bonds to the "College Board" and to the Synod of Michigan to live upon the income from \$81,000 endowment, from tuition and from gifts of individuals and churches of Michigan and to "owe no man anything." We trust that the character of our work will commend us to the confidence and beneficence of the people of God.

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## FREEDMEN.

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### CHURCH WORK.

Our work among the Freedmen may be divided into two departments—properly designated as "Church Work" and "School Work." The two go hand in hand, and it is all important that neither one should outrun the other. Year after year we have been adding to our number of academies, and

seminaries, and other institutions of learning. Each of these centers of educational influence, after it is completed, entails on the Board an annual additional outlay of funds, in the way of teachers' salaries, scholarships and general running expenses.

The other arm of the work must be maintained by a fair and just expenditure of its



share of the general fund. Our churches need the schools; but, our school work, too, must be followed up by a proper cultivation of all that conserving and strengthening influence that is inseparable from the living and growing church, and the earnest, self-denying pastor. Many of our struggling churches are suffering for the want of suitable buildings. The Board of Church Erection stands ever ready to help to the extent of its ability. It seldom promises, as a last payment, over one-third of the proposed cost of the building; but, from whence can these poor people get the other two thirds? Our Board often promises one of these thirds, and even after that the remaining third is beyond the ability of the little flock already taxed to its utmost to meet its promises in connection with the support of the pastor. Friends of the Freedmen, in making contributions, would do well to consider this phase of the work, and, in making their generous contributions, remember that many a feeble flock would be greatly comforted and blessed by the gift of a neat and comfortable house in which to worship God. In many cases \$500 would secure the desired end. E. P. C.

#### SEEING IS BELIEVING.

The following is an extract from a letter from a prominent member of a committee appointed by the General Assembly, a few years ago, to investigate the work of the Freedmen's Board, who has, this winter, been traveling in the South for the benefit of his health:

I have had in mind, for some time, to write you. I intended to do so at Savannah, but did not seem to get time. I am here (at Atlanta) with a little time to spare, and so improve the opportunity. For several weeks I have been largely occupied by getting an insight, by actual observation, into the work of your Board among the colored people. I have been at Scotia, Bidle, Brainerd, Wallingford and Beaufort. I have attended services in a number of our churches, and have had many interviews with ministers, teachers, elders and members of our churches. I turned aside, from my intended route, to be at the meeting of the Presbytery of Atlantic, and see what I could of your work—our work—at Beaufort. I have always had a real interest in

this work, particularly since the investigation of the Assembly's Committee, of which I was a member. I have perfect confidence in your Board's administration of this most important charge. I had confidence in the Board before that time; but, that most thorough investigation confirmed and strengthened it. This opportunity to see the work, and its results, has made me an enthusiast in all that concerns it.

#### AN EXAMPLE IN GIVING.

The public statement of the needs of our Board, sent out through all of our religious papers, came to the notice of most of our self-denying ministers, and weak churches in the South, and the efforts made by many of them to relieve our Treasury with their not large, but exceedingly generous contributions, is very gratifying evidence that they are not in the work for mere personal gain, but are ready, at times, to deny themselves even the necessities of life to help on the good cause which has for its object, and end, the establishment of our Redeemer's Kingdom. The following case will serve as an example.

Please find a small sum, herewith, transmitted to the Board, the third contribution from my field, Mt. Pleasant Church, Franklinton, N. C. Our prayers, our interest and our love go with this money. We have no wealthy members in our church or school. We are a poor people. This sum was made up by collecting five cents, and ten cents, here, and everywhere. A poor afflicted widow brought me ten cents for the Board—all she had—and said, "I give this freely; and may God bless our Board." We know you are struggling hard to carry on the work of evangelizing our people, and we appreciate it. The Session of our church, after reading your appeal, and thinking and praying over it, decided to lift this last collection for the Board. We should send an Elder to the next meeting of Presbytery; but, our Elders said, "the Board is in debt, we will write a letter to the Presbytery, including our report, and instead of collecting \$10.00 to defray our Elder's way to the Presbytery we will send the money to the Board, this time." Please accept this money from your sincere, self-sacrificing colored friends. This sum means so much less common necessities of life, for my people, for a season at least. This is bread and meat money. God bless you and the Board. Pray for us.

From Mary Allen Seminary, Texas:

Enclosed find our monthly report for January. In some ways it is the best we have ever been able to make, especially in regard to religious matters. The spirit has been manifestly present with us, and there have been many conversions; of these twenty-six have united with our church. The work has been, as always heretofore, a quiet one, and we look for its continuance and yet

greater results. I was greatly gratified by the Board's complimentary notice of my financial report. The credit is due in no small degree to those who so faithfully co-operate with me in the work here. We were all therefore encouraged by the Board's kindly notice. We shall most heartily work with the Board in any proposed retrenchment. Enclosed find a list of directs, not hitherto acknowledged.

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## EDUCATION.

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We give to our readers this week several pictures of the buildings of the Western Theological Seminary at Allegheny, Penna. They were specially prepared for this magazine.

The General Assembly, of 1825, passed the following resolution:

"It is expedient forthwith to establish a 'Theological Seminary in the West, to be styled 'The Western Theological Seminary of the Presbyterian Church' of the United States."

At that time "Allegheny town," opposite Pittsburgh, was an unincorporated village. Eighteen acres of common land was released for the benefit of the institution in order to furnish an inducement for its location at that point. The first building was erected on

what is known as Monument Hill. It was opened for use in the spring of 1831, but was unfortunately destroyed by fire on the 23d of January, 1854. The date of the formal opening of the institution for instruction, however, was November 16, 1827. The first instructors were the Rev. Jos. Stockton and the Rev. Elisha P. Swift, D. D. The present seminary building was dedicated January 10, 1856. It is situated on Ridge Avenue, and has West Park in front, and Monument Hill in the rear. The building known as Seminary Hall contains the chapel, lecture rooms, and dormitories. Memorial Hall contains some further rooms for students' accommodation, and also a gymnasium. There is also Library Hall, which is a fire-proof building, besides five professors' houses, all of which belong to the institution.

We give a cut of one of these houses on the next page. The principles which govern the institution are expressed in the plan as follows: "Learning, without religion, in ministers of the Gospel, will prove injurious to the Church; and religion without learning, will leave the ministry exposed to the imposition of designing men, and insufficient, in a high degree, for the great purposes of the Gospel ministry."

Provision has been made for a post-graduate course for those who can afford the time and have the necessary means for pursuing

their studies longer than is provided for in the regular curriculum.

Among the names most cherished at the Western Seminary is that of Chas. C. Beatty, D.D., LL.D., whose love for the cause of sacred learning, and for this particular Seminary, led him to consecrate to its use more than \$200,000. The Seminary has always been famous for its interest in foreign missions. Its location is closely associated with the early history of organized efforts to carry the Gospel to the heathen. Many of the alumni of the Seminary have dedicated themselves to this work; and among those devoted to foreign missions may be mentioned two members of its faculty, the late Rev. Archibald Alexander Hodge, D.D., LL.D., and the Rev. Samuel H. Kellogg, D.D., who has recently, for the second time, gone out to India. Each of these gentlemen occupied the chair of Systematic Theology at the Seminary. An effort has been made to raise a contingent fund of \$75,000. Only \$5,000 of the \$75,000 is now lacking, or was at the last report; and it is earnestly hoped that the fund may be completed before the next commencement.

#### COLLEGE AND SEMINARY NOTES.

The secretary of the Board of Education

#### MEMORIAL HALL.

counts it among his pleasant privileges that he is allowed the opportunity, at intervals, of visiting the institutions in which our candidates are receiving their education. A recent visit to Charlotte, N. C., enabled the secretary to make something of an inspection of the working of Biddle University. The situation of the institution is most delightful, commanding a wide view of the surrounding country. It is sufficiently far from town for the purposes of academic seclusion, and yet near enough for all purposes of convenience. President Sanders presides over the institution with ability, prudence and skill to a degree that commends him to the favorable comment of such intelligent observers as the pastors of the Presbyterian churches in Charlotte. It is very gratifying to find with what interest they are regarding our work among the colored people. One of them has recently personally visited Biddle University and made a most acceptable address to the students. Another is about to pay a similar visit, and has promised to deliver an address in the near future. There is great need for additional

room for the students. The number is far larger than can be properly accommodated. It is delightful to find what an eagerness for learning the students display, and in many cases, a very decided aptitude. The order and discipline of the university is excellent. This was particularly manifested during a recent brief disturbance, arising from a diffi-

culty between the superintendent of the boarding department and one of the students. Some sympathy was expressed by a number of his fellow students with the one who had the fray, but the whole matter was managed with such good judgment that the regular course of instruction was not interrupted, and good order and respect for authority prevailed.

#### PARK COLLEGE.

At Park College, as well as at Biddle, the students are taught to work at trades. They are looking forward to the erection of a new building, to be made of stone, as the headquarters of the manual labor department, and the business management of what is known at the college as "the Family." The walls from top to bottom, we are told, will be of native stone, laid by student-masons, in mortar made of native lime and sand. Native lumber, as far as practicable, will be used in the interior, so that the expense will be remarkably small in view of the size and serviceableness of the building.

[A number of interesting notes touching other institutions are necessarily postponed.—Ed.]

WESTERN SEMINARY LIBRARY.

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## MINISTERIAL RELIEF.

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### THE TREASURY.

In our Church papers last February and also in this magazine for March, the announcement was made that during the year there had been an unprecedented falling off in contributions from all sources—from church and Sabbath-school collections and from individual donations. The stringency of the times, which caused this diminution of our receipts, naturally increased the demands made by the Presbyteries upon our Treasury on behalf of our suffering brethren and their families. The financial condition of the Board was therefore alarming, and a special

appeal was made for help. It was evident that unless prompt and generous aid was sent to our Treasury we could not pay in full even the sums, small as they are, which had been pledged by the Board to these Wards of the Church upon the recommendations of the Presbyteries to which they belong.

The Board have now, with deep gratitude, to report that this generous response has been made and that all the appropriations asked for by the Presbyteries (coming within the rules of the Assembly for our administration) have been paid in full—even the advances asked in the case of a number of families

who had hitherto supplemented their small appropriations by work which they were no longer able to obtain.

But in order to do this we were obliged to use up nearly the whole of the large balance which we have reported to the Assembly since 1887—our entire receipts during the year having been nearly twenty thousand dollars below our expenditures! The full statistics will be given in our report to the coming Assembly and a summary of them in the next number of this magazine.

We entreat pastors to explain the situation clearly to their people. We have no longer this "balance" to fall back upon. There must be a large increase therefore in contributions during the coming year or it will be impossible for the Board to continue the payment in full of the appropriations recommended by the Presbyteries. We are sure that the people, if informed as to the facts, will not allow this sorrow to fall upon the worn-out servants of the Church.

#### MR. FREDERICK S. KIMBALL.

The Board of Ministerial Relief has met with a great loss in the death of Mr. F. S. Kimball, one of its members, which occurred at his residence in Germantown, on the 25th of last February.

Mr. Kimball was appointed to a seat in the Board by the General Assembly of 1889, and brought to the discharge of his duties not only a heart filled with the deepest interest in the tender and sacred work of the Board, but also rare qualifications for the discharge of the important and responsible duties of his new position. He was not only a man of great consecration, painstaking and faithful in the performance of whatever he undertook, but from his business training and abilities he was able to render an invaluable service in the direction of the financial affairs of the Board. He was not only punctual in his attendance upon the monthly meetings for general business, but cheerfully gave his time and labor to the details of some of its most important committees. As a member of the Finance Committee, having the responsibility of the investments of our large permanent fund, his business abilities and his

safe conservative views were of conspicuous value. He was also one of the Committee upon Applications, whose responsible duty it is to carefully examine all the cases which are recommended by the Presbyteries for aid, and to present all the facts to the Board for its action. Here it was that his warm, loving, generous heart specially showed itself; and while there was no member of the Board more loyal to the Assembly in carefully keeping the administration of our trust within the lines marked out for it by the Assembly, no one rejoiced more than he when the Presbyterian recommendations on behalf of our suffering brethren could be favorably responded to by the Board and the much needed help sent to the servants of the Church.

The Board has of course placed upon its records a suitable Minute with reference to Mr. Kimball's character and his great services in our work. Other Church agencies with which he was connected, have done the same—such as the Presbyterian Historical Society, of whose Executive Council he was for many years a member and the Chairman of its standing Committee on Finance. But his most intimate relations were of course with the pastor and people of The Second Presbyterian Church in Germantown, of whose Session he was for many years a member. They were his neighbors and friends, in constant touch with him. Their knowledge of him was therefore not confined to Board meetings or Committee work. He was a part of their daily life. They knew him on many sides of his character, at his home, in the community and the Church, and in his business and public life. What the Session of the church say of him in the Minute adopted by them is therefore said by those who knew him best. This Minute is here reprinted, for the memory of such men is a blessed heritage to the Church.

The Secretary of the Board, in his personal relations with Mr. Kimball for more than twenty years has learned to know him well and claims the privilege of joining in this tribute to his rare and beautiful character.

MINUTE OF THE SESSION OF THE SECOND PRESBYTERIAN CHURCH, GERMANTOWN, PA.

Bowing to the wise Providence which on Sab-

bath evening, February 25th, called from our earthly presence, Frederick S. Kimball, a member of this Church since 1859, a ruling elder since March 2d, 1878, and for many years the Session's Treasurer, we place upon record our great grief at his separation from us, the deep-felt loss this Church has sustained, and the profound sympathy we bear to his family and kindred in their bereavement.

In this last tribute to our brother and fellow member, our grief that mourns is tempered by grateful joy in remembering all that he was and did. We are thankful that he has been permitted to live, and to live out a well rounded life through nearly four-score years; that it has been our privilege to be associated with him, and that having been called hence, his cheerful faith and perfect trust remain to comfort us, and mitigate our sorrow. We bless God that he leaves behind memories most precious and reflections most instructive, together with a record of usefulness which witnesses to the ceaseless, unconscious influence of a consecrated life. We do not make mention of any single deed or habit, quality or power, so much as that spirit of consecration which prompted all his deeds and sanctified every power,—which made him more gracious and winning than any of his manifestations, beautiful as they were.

Favored with a progressively successful business career, he was yet so guarded by a sensitive conscience, and refined by Christian courtesy, that he never permitted it to encroach with its cares on the calm life of his spirit, which kept its untroubled upward way.

Our brother-elder was at once a believer and a worker. He believed in God with implicit faith, and in everything that was true and beautiful and in every good work. The work of the Church in all its branches was dear to him, and he made it a labor of love. All of this Church-family and congregation will readily testify that he was heartily kind and affectionate in his bearing, humble and unselfish in spirit, ever thoughtful for others' good, generous and unostentatious in his charity, and uniformly courteous and tender in all his ministrations. It was a pleasure and a help to meet him anywhere, at home, on the street, or in the church. Of pure thought and noble purpose, of quick perception and clear judgment, a lover of order and regularity in all things, a promoter of peace and harmony, averse to contention of every kind, ever encouraging and shielding others, with no word of disparagement for any,—his life was an open book of rare worth, uplifting

and cheering to all who came within the circle of its influence. It was the Christ deep-hid within him that underlay all these ministrations, and made him the thorough-going Christian gentleman he was,—“not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer.”

Not alone from his home and from his large circle of friends will he be missed; but sorely will his loss be felt in the fellowship of this Church and Session. From the weekly prayer service, from the church worship morning and evening, from beside the table of our Communion, from the Sunday-school and from every gathering of old or young in which his interest was constantly manifested, we shall lament his absence; while strangely we shall feel to be without his wise counsel and his business-readiness in every church enterprise, mingled with the quiet beauty of his smile and the unfailing kindness of his greeting.

Such a life, evincing what a Christian man may be and do, cannot be without its exhortation and inspiration, not only to us of this Session but to all of this household of faith. While memory keeps in mind his image, he, being dead, shall yet speak, maintaining with us his continued ministry.

That ministry it is ours to prolong as far as in us lies. It is ours to perpetuate his gracious influence in this community, and especially in our church and Sunday-school to make his abiding presence felt.

While he ascends from amongst us to enter upon higher joys and larger opportunities, our prayer is that his mantle may fall upon us with his blessing. So shall we receive the benediction of our sorrow, and make true to our hearts that

“God calls our loved ones; but we lose not wholly  
What He has given:  
They live on earth in thought and deed, as truly  
As in His Heaven.”

With this more formal expression of our loss as a Session and a Church, we tender our heart-offerings of love and sympathy to his family circle which for fifty-four years has remained unbroken, and which to keep bright and joyous was his uppermost desire. In behalf of the widowed wife, the daughters and sons, the grandchildren and the distant sisters, we send up our messages in the Master's name, that His sustaining grace may be theirs in fullest measure, and that through the cloud of their sorrow they may discern the heavenly blue of God's unchangeable love.

## PUBLICATION AND SABBATH-SCHOOL WORK.

### "CHILDREN'S DAY" AND SABBATH-SCHOOL WORK.

The observance of "Children's Day" on some Sabbath in early Summer has become so general, not only in our own Church but also among the Congregationalists, Baptists, Methodists, and other communions, that it may now be regarded as an established institution, accepted as such by the judgment of the vast majority of our own membership and of the membership of other Protestant evangelical churches. Whatever objection may be made to 'saint's days' and to statedly recurring "festivals" and "fasts" in the Christian year, protestantism does not revolt against a simple anniversary, designed and calculated to bring great principles into prominence, or to stir up the churches to activity and zeal in the spread of the Gospel. Especially free from objection is an anniversary intended to interest and benefit the children of the Church and to impress upon their young hearts the great lesson of Christian service.

The "Sabbath-School Work" of our Church has providentially become identified with Children's Day to this extent, that not only is the missionary part of this work usually brought to the attention of children and adults on that day, but also, by an impressive and very beautiful harmony of procedure, the children of our Church and their adult friends then bring in their offerings to the cause; and so important has this custom grown that the Department of Sabbath-school and Missionary Work now looks to Children's Day to supply it, year by year, with at least one-half of its entire income. This great practical outcome of beneficence gives a special interest and, we might be excused for saying, even sanctity to the anniversary, in the eyes of all who feel the vastness and grandeur of missionary Sabbath school work, and the importance of having our young people thoroughly in love and sympathy with it.

It is no wonder that our General Assembly, year after year, well informed as it is in reference to the "mighty works" done throughout our land in the name of Christ through the means provided by these Children's Day offerings, should stamp the Children's Day movement with a seal of approval and commendation. It would be a wonder were it otherwise. To tell the story of the blessings and wonders wrought during any one year by the agencies which depend on these offerings for their life would be to fill volumes. We try to give some faint idea of the work month after month in these pages, and imperfectly as we tell the story, we know that it has stirred many hearts to enthusiasm by its simple truthfulness.

#### CHILDREN'S DAY, 1894.

The date appointed for this interesting celebration this year is the second Sabbath in June—June 10th—although some of our churches for local reasons have chosen another day. New York and Brooklyn, for instance, will observe the third Sabbath in May—May 20—which will bring them into correlation with the famous Brooklyn Anniversary. In the South and South-west May is also regarded as preferable to June. But the great majority of our churches will observe June 10th. Whatever be the day selected, may the Holy Spirit quicken the understanding of all who are permitted to enjoy it, so that they may realize the significance of the multitude of offerings brought in by youthful hands in the pyramid mite chests and consecrated to this service.

Should there be a falling off in these offerings it will mean so much less done by Sabbath-schools for Sabbath-schools—so much less done towards bringing the children and youth of our land under Christian influence; for the work we fail to do as a Church is not taken up and performed by other agencies. The field is so large that every worker now in

it is needed, and still the demand is for more. Pastors and superintendents who seriously think of passing by the day without notice will, we think, take this point kindly into consideration, and bring their influence to bear upon the swelling of the contributions.

#### HARD TIMES AND OUR WORK.

By the closest watching for opportunities and the most diligent effort, this Board has been enabled not only to maintain its missionary force of last year upon the field, but also to increase the number of its permanent missionaries. The funds in hand, however, have been for some time past steadily diminishing. Happily the Board is not in debt, and it hopes to avoid debt. With its comparatively small income, amounting last year from contributions to less than \$100,000, debt is an alternative to be dreaded. With a stated expenditure for permanent work of about \$9,000 per month, and an annual income from contributions of less than \$100,000 it is greatly to be feared that the student work, which has been for years so interesting a feature, will have to be pruned down and perhaps cut off entirely. Twenty-five additional permanent missionaries could be at once advantageously commissioned; calls are urgent. The difference of even one cent more or less in every pyramid mite chest would pay the expenses for a whole year of half a dozen permanent missionaries, or of four times the number of student missionaries for the summer. It is therefore to the zeal of the children and the kindly concurrence of the adults in the Church that the Board looks for the ability to go forward.

The last General Assembly specially commended this work and bespoke for it an income of \$200,000 from the churches and Sabbath-schools.

#### PLAN FOR CHILDREN'S DAY.

The Board has done its best to make the gathering in of funds on Children's Day an easy and pleasant task. Two programmes of exercises have been prepared, one for the main school and one for the primary classes. Those programmes will commend themselves to all. The leading idea running through

them is "dyke building," or spiritually, the importance of building wisely and well for the salvation of our own souls and the souls of others. The selections of songs and music and of responsive Scripture readings have been made with care and judgment. It is intended to send a supply of these programmes free to every Sabbath-school in our Church, and there will go with them a quantity of pyramid money chests for the collection of contributions by the children and adult members of the school before Children's Day. Hints and suggestions to superintendents will accompany each package; so also we trust will the blessing of heaven!

The preparation and distribution of this material and the correspondence growing out of the scheme has made necessary a great deal of extra work and expenditure; but the latter has been in part supplied by special contributions. One gentleman sent a check for \$1000 to ensure a sufficient supply of pyramid chests to every Sabbath-school. No plan of gathering in money from every corner of the land can be devised which does not in itself call for a preliminary outlay. May the enthusiasm of our Sabbath-schools justify the step, and produce a rich harvest from this faithful seed-sowing.

Last year the Sabbath-school and Missionary Department sent out samples to schools and waited for orders for supplies. This plan did not work as satisfactorily as was desired. Many schools did not send in their orders until late in the season, and at the last moment it was necessary to order a fresh supply, a large portion of which remained over. This year a supply of programmes and mite chests will be sent to every school of whose address we can obtain record. It is hoped that no school proposing to keep Children's Day will be without a sufficient supply. If any one reading this article and knowing of a school which has not received such supply before May 1st, will kindly send the name and post office address of such school to Dr. Worden, 1384 Chestnut Street, Philadelphia, and give as nearly as possible the membership of the school, a supply will be sent should there be any stock on hand at the time.



## CLIFTON-SPRINGS SANITARIUM.

## INTERNATIONAL MISSIONARY UNION.

THE ELEVENTH ANNUAL MEETING will be held at Clifton Springs, N. Y., June 18-20, 1894; opening session, 7.30 P. M.

The International Missionary Union was organized at Niagara Falls, Canada, in 1884. It met again at that place in 1885, and in 1886 and 1887 at Thousand-Island Park, N. Y. In 1888 its session was held in Bridgeton, N. J., and in 1889 at Binghamton, N. Y. Since that date, it has held its Annual Sessions at Clifton Springs, N. Y., in response to the invitation of Dr. Henry Foster, founder of the Clifton-Springs Sanitarium.

The purposes of the Union are, the mutual acquaintance and conference of missionaries, and the promotion of the work of foreign missions in Christian hearts at home and on the wide field abroad.

All persons, men or women, who are or have been foreign missionaries of any evangelical denomination, are as such recognized without further invitation or introduction as members of the Union (membership-fee, half a dollar).

Arrangements are made by the hospitality of Dr. Foster and other residents of Clifton Springs for the entertainment of the Union. There are always many missionaries stopping

at Clifton Springs for therapeutic treatment. Other missionaries coming to attend the Annual Meeting will be provided with entertainment without cost to themselves. Missionary candidates under actual appointment to their fields will also, as far as practicable, be entertained. There are no special arrangements for children of missionaries. On arrival, please report at the room adjoining the office of the Sanitarium, where places of entertainment will be assigned. Moderate rates for board in private houses can be obtained by other persons attending the meeting.

There are three sessions daily, cordially open to the public; the rights of discussion and voting being reserved for the members. Owing to contingencies of travel and health, the Union cannot now announce any detailed programme beyond the following routine.

On the first evening (Wednesday), after the addresses of welcome, the fraternal "Recognition" session establishes a general acquaintance between all the missionaries present; each gives his or her name, society, field and years of service.

Woman's work occupies one session. In other sessions there are prepared papers on technical missionary themes, or addresses on

## PEIRCE PAVILION.

field and work by individual missionaries, or by a number of missionaries representing different churches, or societies, in the same field. One session will be given to methods of promoting the foreign missionary spirit in the home churches, under the varied conditions of different denominations and regions.

Saturday afternoon, 2 o'clock, there is a Children's meeting, illustrated with curiosities. At 4 o'clock the President's reception occurs. The evening can be devoted to one composite lecture (a stereopticon is available at the place of meeting) by such missionaries as bring slides. Correspondence with the Secretary is necessary for arrangements for this lecture.

All missionaries present who may be expecting to go out to their fields during the coming year, gather on the platform on Tuesday evening for brief statements by them, and a "farewell" from one of the oldest

missionaries present, on behalf of the Union.

All missionaries are urgently requested to send the Secretary, before the meeting, their names, societies, fields, years of appointment, and (if not now connected with the work abroad) date of retirement. The Union is constantly seeking out all foreign missionaries who may be living (as well as those only visiting) in the United States and Canada. The Secretary earnestly invites correspondence with any such persons.

Missionaries are requested to mention any subjects which they desire discussed in the meeting, or upon which they are prepared to speak or read papers, or to suggest suitable speakers or essayists. Any inquiries will be answered by the Secretary of the Union.

J. T. GRACEY, D. D., *President*,  
Rochester, New York.

W. H. BELDEN, *Secretary*,  
Clifton Springs, New York.

## ACROSS THE BORDER.

REV. W. S. NELSON.

There will be no accusation of improper motives if the readers of the CHURCH AT HOME AND ABROAD and the friends of the Syria Mission should take a peep over the line into the territory of our Congregational brethren, missionaries of the A. B. C. F. M.

In Aleppo the American Board own a group of buildings around a small court. On one side of this court is the church in which Turkish services have been held for many years and in which now the Gospel is preached three times each week in Arabic, the prevalent language of the city. This is a good sized square room, the roof supported

## CENTRAL TURKEY COLLEGE, AINTAB.

by large columns. The benches would accommodate a hundred and fifty or more and there is good reason to hope they will soon be regularly crowded by the people who wish to hear the simple Gospel. On another side of the court is a two story building with various store rooms, kitchen and the like on the ground floor and the apartments of the Turkish pastor above. He is always ready to give a hearty welcome in broken English to any of the readers of this article who will honor him with a visit. Opposite to these is another set of apartments, one of which is used for the Turkish school and the remainder for the residence of the Arabic preacher (of our Syria mission) who now shares the premises and the work with the Turkish pastor who has been there much longer than he. Much interest centers in the plans for Aleppo and the readers of the CHURCH AT HOME AND ABROAD may expect to hear of the northern city of Syria from time to time and the reports will doubtless be bright or otherwise "according to your faith" and in proportion to the earnestness of your prayers.

This city is now on the border line, but we will not stop here, for there is much of interest on the other side and our Congregational neighbors give us hospitable welcome as relatives and friends. The most attractive buildings and the most useful ones in the old city of Aintab are those belonging to the American Board's mission. When an American

missionary first sought a residence in this city, a prominent Armenian decided that he did not wish to have a foreigner and a Protestant preacher living in his city and he succeeded in making so much trouble that the missionary was compelled to withdraw. Subsequently another missionary came and rented a house. That same man was exceedingly angry at this ignoring of his prohibition, and sent an order to the new missionary that he should come to the house of the Armenian and make an explanation of his conduct. The American answered, in perfect courtesy, that it was customary for the residents of the place to call upon strangers and hence he should await the visit at his own house. Enraged at the boldness of this answer, the man made all haste to visit the stranger and settle his business for him as he had done with his predecessor. When he had expressed the usual formal salutations, he informed the stranger that it could not be permitted that a foreigner should take up his residence in Aintab. In reply the missionary quietly drew from his pocket an imperial firman granting him the right to reside in any part of the Empire he might choose. Utterly amazed, the man had no answer to give and subsided into chagrined silence. The peaceful residence of the missionaries and the success of their work in Aintab is not, however, the result of that imperial firman, but of an order and promise from a higher court and

nobler monarch, recorded in Matt. xxviii, 19, 20.

On a hill commanding a fine view of the city and surrounding country is the old house which has been the home of so many missionary families and the center of many trials and triumphs. On a lower level, but still at quite a little elevation above the plain, are the College buildings. The beautiful dormitory and recitation building has arisen in increased beauty from the ashes of the fire which destroyed its predecessor, and it is certainly a structure which would attract attention anywhere. Its white stone is neatly trimmed with a darker brown, while the neat round tower sets off the front most attractively. When the round window near the top of the tower is filled with the face of the clock, which they desire for it, it will be no longer simply an ornament but a most useful adjunct to the corps of instructors. Neat inscriptions in Armenian and Turkish inform all beholders that the Central Turkey College is not merely a building but a spiritual light house. Three residences on the broad campus afford delightful homes for instructors. The pleasantest externally is that of the President, which was built and first occupied by the first President, Dr. Trowbridge, and is now occupied by his successor, Rev. Dr. A. Fuller. From happy experience I can guarantee a thoroughly American reception and welcome from these missionaries to any one, whether Presbyterian or Congregationalist, who is a servant of our common Lord. If any of the readers of this article are contemplating a visit to the Syria mission, let me advise them to go just a little farther north and see what is just across the border.

The Syrian preacher mentioned above wrote to the missionary in Tripoli in January:

Christmas day I opened the church for prayer and preached in the Arabic. The congregation was larger than usual, and all showed deep interest and went out much moved by the sermon on Christ's humble birth for our sake. Also last Sabbath, the close of the year, was the day for communion. The congregation was larger than I have yet seen, so that the church was crowded. I preached in Arabic (though the sacrament was to be administered by the Turk-

ish pastor) and the people were deeply moved with desire to celebrate the Saviour's resurrection from the dead. One youth was received to the church, and among the participants in the sacrament were four German residents of the city. I also opened the church on New Year's day, and there was no small gathering to listen to the word of God and hymns, together with an Arabic address on the duties of the season. Some of the children also repeated passages from the Scriptures, and then all dispersed to the ordinary celebration of the day.

#### A CHINESE GODDESS.—TAI SHAN NAI NAI OR THE MOTHER OF MT. TAI.

REV. W. O. ELTERICH.

Near the central part of the province of Shantung, China, there stands a mountain which is not only the highest peak in the province but is also the most noted and sacred among the five sacred peaks of China. From ancient times it has been the object of veneration. Its sacredness may be seen from the fact that the Chinese regard simply a brick or stone from this mountain when set up at the end of a street as sufficient to drive away all evil spirits who would desire to use the street as a pathway. Quite frequently one can see in the wall opposite the end of the street, instead of the customary shrine, a brick or stone with the inscription, "Mt. Tai can withstand you." It was on this mountain that the Chinese emperors Yao and Swün, famous in Chinese history sacrificed. They lived in the time of Abraham and to this day its temples and shrines are crowded with devoted pilgrims, some of whom come hundreds of miles in order that they might worship here.

During the first four months of the Chinese year the "Mother of Mt. Tai," no less than the other gods to whom temples have been erected on this mountain, is the object of devoted worship.

The origin of the worship of this goddess is clothed in obscurity. There is a tradition that a woman many years ago dwelt in a cave in this mountain living an ascetic life, and after her death, was deified and worshipped as a goddess under the title of Tai Shan Nai Nai, i. e. Mother of Mt. Tai.

The origin of most of the Chinese gods

may be traced to this source—nothing more than deified men and women who had lived virtuous lives.

This living an ascetic life is a favorite method with Chinese women for satisfying their troubled consciences and for obtaining merit for the life to come. It is among such women also that the gospel finds a more ready entrance because of the religious sense they possess.

There are three principal ways in which they seek to obtain merit, probably all of Buddhist origin—by abstaining from meat, by not killing animals, on account of the theory of transmigration of souls, by giving alms.

then they will have no one to worship them when they are dead. Hence it is that many a Chinese woman who is childless goes to the temple like Hannah of old and prays that the Mother of Mt. Tai may have compassion on her state and grant her children.

But the main object for which this goddess is worshipped is because she hears the prayers made in behalf of those who are sick. And strange to say there enters into this worship the idea of substitution which we find so minutely unfolded in the law of Moses. A relative goes to the temple and presents an image made of clay to the goddess, praying that she may accept this instead of the life

#### TAI SHAN NAI NAI, A CHINESE IDOL.

This goddess had lived such a life and obtained great merit; and when some sought and found relief from sickness after worshipping her, her fame spread. It was increased by the circumstance of the Emperor Kien Lung stopping on his way from Peking to Nanking in order to pay his devotions to her.

The temples of this goddess are everywhere. She is worshipped principally because (as they believe) she grants sons to women and heals those who are afflicted with troublesome diseases. This latter is in fact her principal office.

The Chinese are very fond of children and dread not to have any, especially sons, for

of the sick one. The temples are usually full of such images.

Thus one can see how the Chinese possessing this idea of substitution can readily understand when we tell them of the Lord Jesus who bore our diseases, and whom God accepted as a sacrifice in our stead, that we might not perish but have everlasting life.

The Gospel is finding an entrance into the hearts of these people and we are hoping and praying that the blessed Master may continue to bless this work and countless numbers become the followers of him who became our sacrifice in order that we might find peace with God.

## Thoughts on The Sabbath-school Lessons.

May 6.—*Joseph's Last Days.*—Gen. 1: 14-26.

"*By faith* Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones."

This man, surrounded by an ancient civilization, and dwelling among granite temples and solid pyramids, and firm-based sphinxes, the very emblems of eternity, confessed that here he had no continuing city, but sought one to come. As truly as his ancestors who dwelt in tabernacles; like Abraham journeying with his camels and herds, and pitching his tents outside the walls of Hebron; like Isaac in the grassy plains of the South country; like Jacob keeping himself apart from the families of the land, their descendant, an heir with them of the same promise, showed that he too regarded himself as a "stranger and a sojourner." Dying, he said, "Carry my bones up from hence." Therefore we may be sure that, living, the hope of the inheritance must have burned in his heart as a hidden light, and made him an alien everywhere but on its blessed soil. And faith will always produce just such effects. In exact proportion to its strength, that living trust in God will direct our thoughts and desires to the "King in his beauty, and the land that is very far off."

Alexander Maclaren, D.D.

May 13.—*Israel in Egypt.*—Exodus i: 1-14.

It is no wonder that more than one of the quaint plantation songs of the South find the theme for their pathos in the experiences "When Israel was in Egypt's land." It is not the weariness of labor, excessive as that may be, that is the greatest hardship of a life of bondage. Love or patriotism or ambition will inspire to as rigorous toil as the most cruel task master can require of his slave. But labor that brings no return, discipline that makes no allowance for circumstances, tyranny that makes fidelity only a basis for more exorbitant demands, mastery

without sympathy,—these are the elements that make such a life unbearable, and drive its victim to desperation. And it was to such a life that the Israelites, forgetting the repeated and wonderful deliverances that the hand of the Lord had wrought, looked longingly back. "We remember the fish, which we did eat in Egypt freely; the cucumber, and the melons, and the leeks, and the onions, and the garlic." Truly they were a people of uncertain memories and of weak faith.

May 20.—*The Childhood of Moses.*—Exodus ii: 1-10.

The world and the Church have known no greater hero than the one whose life story began among such troublous times for the Hebrew nation, but the heroism began farther back than in the little life that was cradled among the bulrushes of the Nile, and it was a heroism that was born of a pure and simple faith. "By faith Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's commandment." As has been said of Moses' mother, "She could not have laid the ark so courageously upon the Nile, if she had not first devoutly laid it upon the care and love of God." (Joseph Parker, D.D.) And the mother's heroism was shared by the young sister who was set afar off to watch the precious treasure and who had courage to face royalty itself in her sisterly eagerness to secure suitable care for her little brother.

The whole story gives us such a picture of home life and family affection as brings the Hebrew family of long ago very near to our hearts.

May 27.—*Moses Sent as a Deliverer.*—Exodus iii: 10-20.

Forty years amid the splendors of the Egyptian court with its opportunities of culture and education; forty years in "the backside of the desert" with a lonely shepherd's opportunities for meditation and communion, and now our hero's great life work was to begin. And it began with such a revealing of God's power and purpose as marked in a wonderful way the forty years that were to follow. "God made known his ways unto

Moses, his acts unto the children of Israel." There were many precious secrets between Moses and his Lord, and among the most precious of them was that with which his doubting heart was strengthened in this remarkable interview, "Certainly, I will be with thee;" a secret in which all of God's children may claim a share when they go forth to do his bidding. "Lo, I am with you alway, even unto the end of the world."

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## Young People's Christian Endeavor.

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### THE YOUNG CHRISTIAN AND HIS PASTOR.

GEORGE H. FULLERTON, D.D.

The object of the editor of our good magazine in giving me this theme is, as I understand it, to get a young Christian and a pastor together, as it were, for a friendly talk.

I shall have to hold up both sides of the conversation indeed; but as I am a pastor and as it seems but yesterday that I was a young Christian, I think I can fairly represent the two parties.

And let me start out by saying, that every young Christian and his pastor should have talks together. The pastor is a shepherd, and the young disciple is a member of his flock,—what would be thought of a shepherd who was too busy to come near his sheep? or of a sheep that never cared to go near its shepherd? The pastor is a species of doctor; what would be thought of a doctor who never looked at his patient's tongue, or felt his pulse? and what would be thought of a patient who would never tell his doctor how he felt? I know the young Christian often feels that his pastor is so busy with books and sermons and visits, and has got so far beyond him in the Christian life that it is useless to try to have a conversation with him; and I know that we pastors are often to blame for seeming inaccessible and overwise. We fail to realize that the babes in Christ need the "sincere milk of the word," and those who are older need to be led on to the "strong meat," and we allow them therefore to look

out for themselves. But I know, too, that our hearts often long to get nearer to the young disciples of our charge so as to advise with them about their trials and learn of their progress and hindrances in the divine life. If one of them should come to us with a request for a talk about religion it would be like opening a shutter in our study window. It would not only brighten us up, but would warm our hearts and our sermons too. I wish that all young Christians who read this article would try their pastors in this way, and see how the effort would turn out. You could help us to keep young and cheery and interesting, I am sure, if you would employ such methods.

But this leads me to say, that our young people ought not to expect us to make a business of entertaining them in our preaching and other work. I think they sometimes make mistakes here and that we pastors make mistakes by yielding to their wishes too far. While a church should always be a cheerful, homelike place, it should never be a kindergarten or a playhouse. It is a place for instruction in God's Word, in order to worship and love and service, a place to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," to use the Apostle Peter's language. Now mere entertainment in church and Sabbath-school; "having a good time," as we often express it, is a poor way to help our growth in grace and knowledge. A young Christian should be taught to think and reflect by his pastor, as well as by his school teacher, and should be led thus into deeper experience of God's Word and will; but amusement will not accomplish this end. The "good times" for which pastor and flock should labor and pray are "times of refreshing from the presence of the Lord" of which we read in the story of Pentecost in the Book of Acts. Of course I do not mean that there should not be a cheery social life in the church. The Pentecost disciples we learn engaged in "breaking bread from house to house" and attended their church socials "with gladness and singleness of heart," but all this was incidental to the preaching and baptizing, and to the joy of the Spirit's work in the hearts of saints and sinners. I do wish that our young Christians would help their



pastors to hold the Church to this spiritual work as pilots hold their vessels on their course. A church's or a soul's growth that comes from getting up all sorts of novelties in preaching and music and social gathering—that is fostered by a species of show business—will be like that of the seed, in the parable of the sower, which fell into stony places where there was no depth of earth. It is a great comfort to pastors in these days that our societies of young people are usually so helpful in the best things. I have heard of organizations among them that tried to “run the church” and looked down upon pastors and elders and other officers as if they were hardly to be tolerated in church affairs, but I have had no experience with societies of that kind. Some of the best tonics I get in my work are given me by my young people of the Sabbath-school and of the Christian Endeavor Society. It stimulates me in my preaching, to hear their songs and prayers before the hour for sanctuary service. This is in fact the only kind of stimulant I take before preaching. And when they flock into the pews, and join in the worship, and turn up to me their kind, loyal faces for my gospel message, it makes me wish that I could preach like Paul or Apollos or Luther or Wesley or Edwards, and you know that the way to begin to be like great and good men is to wish to be like them. Of course the young Christian and his pastor should pray for each other and sympathize in each other's joys and sorrows; and let me as I close (for a good talk must not be too long) give you an example of such mutual help, in the association of the Apostle Paul and the young man Timothy. Do you remember how this pastor and this young disciple of Jesus *leaned against* each other, so to speak? Paul brings out this fact most affectingly in his second epistle to Timothy. The aged pastor was in prison at Rome, and, bound with a chain to his guard, was expecting to be led out to execution at any time, at the behest of the cruel Emperor Nero. And while sitting there in his loneliness he thinks about his “son Timothy” as he calls him, who was now preaching, probably at distant Ephesus. He remembers his conversion as a lad at Lystra

in the home of his mother Eunice, and grandmother Lois, and his companionship in his missionary journeys as a young disciple and evangelist. He is mindful even of his tears, as he tells Timothy; his tears of repentance, perhaps, and of sympathy in his toils and successes. And while the old man thus sits recalling the past, he concludes to write this second letter to his son in the faith. I presume that he wrote it with the hand that had the manacle on it that bound him to the Roman soldier; and if any of you want to see how much a young Christian can help a pastor, while that pastor in turn helps him with instruction and exhortation, I wish you would read carefully again this touching letter. Heart answers to heart in it; Rome to Ephesus; and both the young soldier, and the old soldier and prisoner of Jesus Christ, are encouraged to live and to die for their faith.

The first person that the young Saul of Tarsus saw after he had seen Jesus at the time of his conversion, was the good pastor Ananias of Damascus; and about the last person he thought of before he went upward to see Jesus in his glory was this young disciple at Ephesus, and he thus linked together in his own precious and deepest experience both at the beginning and closing of his life, “The young Christian and his pastor.”

## THE BATTLE IN THE BEANFIELD.

O. A. HILLS, D.D.

Upon some slope of Judah's hills a parcel of ground was devoted to the cultivation of lentils. The lentil of the Scriptures is a leguminous plant like our pea or bean. Upon a slender but self-supporting stalk the pods are formed, each having three or four small beans. These in cooking dissolve in the water and form a thick porridge of a brownish-yellow color, and of a nourishing and appetizing quality. It was and probably is a chief article of diet among the poor.

It was in a field of this lowly plant that Shammah, the third of David's “Three Mighty Ones,” gained his single handed victory. The Philistines were invading the country. A foraging party was bent on getting the lentils. As is often the case in a



campaign, the little skirmish brought on a general engagement. The Hebrew army was defeated, and the people fled. But Shammah stood his ground; and single-handed and alone snatched a glorious victory from the jaws of defeat; and gave the glory of it to Jehovah. It was the Lord who wrought a great victory that day for Israel.

Why did the pen of inspiration give us such a passing glance (II Sam. xxiii: 11-12) at this ancient battle in the beanfield? We may not certainly know. But if we read between the lines, we shall not find it difficult to discover some of the characteristics of

#### THE TRUE HERO.

Hero-worship is not an uncommon form of idolatry. Young people especially are easily fired with the story of brave deeds. Nor is this undesirable. It is of vast moment for all young folks to set before their eyes the loftiest ideals. Every body ought to have a hero. Only let us be sure that our hero is an ideal,—noble in character, pure in life and valorous in deed. Such a hero was this warrior of the lentil field;—as we shall see if we study this episode in his life a little.

1. *He was faithful in littles.* The bean patch, we should say, was not an affair to fight about. Had it been the great harvest field of Esdraelon, the obstinate bravery of Shammah, and of the entire army of Israel as well, would not have been surprising. But it was a soldier's duty to defend a poor man's beanfield as earnestly as his rich neighbor's golden wheat field. And our hero was not wanting in fidelity to the trifle. By this alone, as it would seem, his right to a place among the king's heroes is attested. It was a small thing to stand for Israel's independence among the bean stalks. But David's mighty man had learned the power and perfectness of little things. Modern heroes, of the Bible sort, are not unlike him here. They are "faithful in that which is least."

We ought to be heroes after the Shammah pattern. Disastrous failure may come from unfaithfulness in the littles. So pervasive is the nature of some of the aniline dyes that a single atom will give its color to a volume of water many million times greater than itself.

Just as truly one little stain in the character of a person may blot the life and blight one's brightest hopes, so pervasive is the trifle in the domain of evil. A thin and almost imperceptible red line led Canova to reject the block of costly Parian marble intended for his statue of the great Napoleon. The master sculptor knew that every stroke of his chisel in perfecting the image would but reveal more clearly the inherent and at first seemingly trifling deformity.

Power and perfectness reside in little things. And he who can be tempted to neglect the trifle, can never be a hero in *His* world, who does his mightiest works by smallest instrumentalities. There is no poetry in a bean field, nor is there in Samson's jawbone of an ass; but in the one and with the other, God chooses to give strength for glorious victories. And this suggests another notable thing about our hero.

2. *He gained the victory in common things.* Who would have thought that Jehovah was going to give his people such a triumph in a bean patch? But He did! And all through the valor and fidelity of one man! And he was a hero! His name is immortal! His fame shall endure when the stars die!

And still we do not look for triumphs in trifles. We expect them on more pretentious fields; and we are only waiting for an opportunity to distinguish ourselves on some grand occasion! Such victories are easy! But we do not get many chances to win them. Most of the effective fighting in our every-day world has to be done among the bean stalks; and there, if anywhere, we must gain our victories.

How few great days we have! Even birth-days get monotonous after you have had fifty of them! How few memorable occasions you can recall!—the day you graduated from school, the hour your lover proposed, the day of your wedding! And none of these were good days for fighting! "And thus," as Dr. Bushnell says, "with the exception of some few striking passages, or great and critical occasions, perhaps not more than five or six in all your life, that life is made up of common, and, as men are wont to judge, unimportant things."

But in these uneventful days and humdrum duties we may win most glorious victories for our Saviour-King. They still may seem, to other eyes, to be only lentil fields; but in our memories they shall be glorified with Ebenezers—stones of memorial—recalling the valorous combats in which Jehovah helped us, and wrought us mighty victories. Every soul of Christian hero has its Gettysburg,—a sleepy old Dutch village in itself, it may be; but by reason of the mighty triumph there achieved, immortal evermore. The field where Shammah won renown was only a patch of vetches; but three thousand years adown the centuries we read of his valor, and learn of him to stand amidst the fleeing hosts, yet faithful in a humble lot, and conquer victory in the commonest things.

3. *He valued the lowly channels of blessing.* Many would have said to David's Mighty Man,—Better let the bean patch go, and make a stand for the vast grain fields of the plains. But Shammah did not reason in this way. His thought seemed rather to be this,—The lentil may be only the food for the poor, but nevertheless there is a blessing in it; and we will stand for victory here, and retain even the humblest channel of Jehovah's mercies.

He was wise; and we, too, may wisely follow his example. A large number of people live in a state of perpetual wretchedness, because they do not realize the power and adaptation of common things to bring them joy. And yet nothing is more sure than that lowly things are the chief sources of all our earthly happiness. The silent hour of communion with God; how many turn from it as a barren place! Yet who has tried it and failed to find it a source of daily benediction growing in sweetness and helpfulness "as the days are going by." The chapter of Holy Scripture; how jejune and meaningless to him whose eyes are ever looking for some great things! And yet is it not true that to the humble and believing soul that simple page does often burn and glow with a celestial fire; and the voice of God, leaping from plain words, penetrates the soul's profoundest needs, and brings in-

effable peace and rest to the weary and heavy laden. The richest joy marks the impromptu feast, while disappointment nearly always waits on sought-for opportunities and elaborate pleasures.

The lentil field is worth a fight. In the surrender of lowly instrumentalities of blessing we often miss the blessing itself. There is bliss sometimes in beans. In the glare and publicity of the life so many of us live, it is of the utmost importance that we strive daily after simple-hearted pleasures, and find our purest and sweetest joys in humble things. "Seekest thou great things for thyself? Seek them not." Stand for combat and triumph in the beanfield.

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If you young folks want to find some lively and interesting reading, you can find it in the Home Mission Letters.

If you want to find examples of unselfish devotion to Christ and diligent seeking for lost souls, look through those letters.

If you want to find touching examples of earnest souls in dark places, seeking for the light, look for them in those letters, especially those from Utah.

Do you want any better Americans than those Germans in that Wisconsin letter?

Will not some of you girls write to that tried and tired yet persevering woman in New Mexico.

You will find much to interest you in all parts of this number. You cannot afford to fail of looking through them all.

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#### DO NOT WORRY.

CHARLES F. DEEMS, D.D.

[From Christian Thought.]

The world is wide  
In time and tide  
And—*God is guide*;  
Then do not hurry.  
That man is blest  
Who does his best  
And—*leaves the rest*,  
Then do not worry.

## SUGGESTIVE HINTS FOR THE STUDY OF AFRICA.

[These hints are intended as an experiment. Will they not help Christian Endeavorers and Mission Bands in their study of the topic for the month, presented under the head of Concert of Prayer for Church Work Abroad? We shall be glad to hear from any who make use of them—whether they find them helpful, and how such hints can be made more helpful.]

Dean Swift, describing the map-making of his day wrote:

"Geographers in Afric's maps  
With savage pictures fill their gaps;  
And o'er uninhabitable downs  
Place elephants in want of towns."

Since the lines were written the Dark Continent has yielded up many of its secrets. The map grows. "In the next century Europe (and America) will have made a world of Africa."

Society formed in London, 1788, for exploration of Africa. Name the great explorers since Houghton and Mungo Parke?

Three times the area of Europe, bounded by two oceans and two seas. Its great rivers, Congo, Nile, Niger, Zambezi, Limpopo, Orange. Its great lakes, Victoria Nyanza, larger in area than the State of New York; Tanganyika, 412 miles in length; Nyasa, 9,000 square miles; Tchad, 10,000, and when swollen by rains, 40,000 square miles. Two vast deserts, Sahara and Kalihara; 12,000,000 acres of the former have been made productive by artesian wells.

"In former years," says Dr. Cust in *Africa Rediviva*, "Europeans used to steal Africans from Africa; now they are trying to steal Africa from the Africans." For a summary of the history of the Partition of Africa, see Larned's *History for Ready Reference*.

On the climate, scenery and productiveness of the higher plateaus of the interior, read Captain Lugard's *Rise of our East African Empire*, and Dr Peters' article in *Forum*, October, 1898.

### THE BARBARY STATES.

Population, 15,000,000. Mohammedan, except 350,000 Jews. Consult Field's *The Barbary Coast*; "Barbarians not Barbarous," *The Independent*, January 4, 1894; "The Gospel in North Africa," *Missionary Review*, June, 1893; "Mohammedanism in Africa," *Homiletic Review*, April, 1894. The North African Mission began in 1881.

*Morocco*. "The China of the West." The Sultan; the kaids; two chief cities; Kairouin University, founded 9th century; Melilla and the Riflans. Shall Morocco be opened to Europe? Sir Enan Smith's unsuccessful mission.

*Algeria*. Twice declared war on the United States. England's victory in 1816. France, July 4, 1890. Vernet's famous painting at Ver-

sailles portrays the subjection of the Kabylia. Present prosperity due to French rule. Missionaries ordered to leave the country.

*Tunis*. The Bey, Mohamed Sadock. Mamelukes hold most of the high official positions. Read, in Hesse-Wartegg's *Tunis, the Land and the People*, chapter on Kirwan and the High School of Africa. Since the French occupation, 1881, farmers and mechanics have immigrated from France, Switzerland and Germany. The Reformed Church of France has two parishes, in Tunis and in Sfax.

*Tripoli*. A province of the Turkish Empire. Population 1,000,000. The Bey is selected by the Sultan. City of Tripoli, the capital, a typical Moorish city of 20,000.

### EGYPT.

Literature abundant. An English publisher divides the literary world into two classes—those who have written books on Egypt, and those who have not. What does modern Egypt owe to England for her present prosperity? The new Khedive and his relations to the English government. The revolution in the Coptic Church. The work of Miss Whateley, who died 1889. Mission of United Presbyterian Church.

### ABYSSINIA.

"The Switzerland of Africa," a plateau 7,000 feet above the sea. The inhabitants, of Semitic origin, probably came from Arabia about beginning of Christian era. Abyssinian, meaning "Mongrel," and applied by the Arabs, they reject as a term of reproach, and call themselves "Gees," i. e. Freedmen. Received Christianity from the Greeks in 4th century. Ignorant of the true spirit of the Gospel. The work of Dr. Stern and J. M. Flad among the 200,000 Falashas, or black Jews. See *CHURCH AT HOME AND ABROAD*, 18: 59, 396. January and May, 1898.

The Abyssinian Archbishop is selected and ordained by the Coptic Patriarch of Alexandria. Russia has taken a special interest in Abyssinia on account of an affinity between the forms of worship in the two countries—both being offshoots of the old Alexandrian Church. An Italian protectorate established 1889. The Abyssinians have now appealed to Russia to protect the Church and the independence of the Monarchy. See *Missionary Review*, Oct., 1898.

### UGANDA.

"A land of sunshine and plenty," north of Victoria Nyanza. "Tell the White people," said King Mtesa to Mr. Stanley, "I am like a man sitting in darkness or born blind; and that

all I ask is that I may be taught to see." In response to Stanley's appeal the Church Missionary Society opened a mission on Victoria Nyanza, in spite of Sir Samuel Baker's declaration that any society would be crazy to think of sending missionaries to Uganda. In 1876, no written language: now 10,000 of the population can read. First converts baptized March 18, 1882. Read *Mackay of Uganda*, "A score of us could not make a Mackay," said Grant the explorer. Read also the story of Bishop Hannington's life. Abolishing slavery, CHURCH AT HOME AND ABROAD, 14: 446, 500, December, 1894. Eager for the Scriptures, CHURCH AT HOME AND ABROAD, 14: 99, 190, 241, August and September, 1894.

#### THE UNIVERSITIES MISSION.

At Zanzibar, and on eastern shore of Lake Nyasa. Livingstone, returning for a period of rest, delivered a lecture in Cambridge, Dec. 4, 1857, closing with the words: "I go back to Africa to try to open a path for commerce and Christianity. Do you carry out the work I have begun. I leave it with you." Oxford, Durham and Dublin accepted the trust and organized the Universities' Mission, which has been under the leadership successively of Bishops Mackenzie, Fozzer, Steere and Smythies. On the site of the old slave market in the city of Zanzibar, where 80,000 human beings were annually sold, stands a Christian church, built by Bishop Steere, Sultan Burgosh, who had been persuaded to forbid the traffic, presented a clock for its tower. Bishop Smythies' methods, CHURCH AT HOME AND ABROAD, 13, 148, February, 1893.

#### THE SHIRE HIGHLANDS.

Half-way between Lake Nyasa and the Zambezi. Occupied by the mission of the Established Church of Scotland, with Blantyre as a centre.

#### MASHONALAND.

Was it the Ophir of the Bible? A powerful people once held armed occupation to mine for gold. See Bent's *Ruined Cities of Mashonaland*. Mr. Robert M. W. Swan has made further discoveries. The natives say of the ruins, "the gods built them." Natives make their houses in the rocks. See picture of native village in *Missionary Herald*, September, 1893. A telegraph line from Cape Town to Fort Salisbury opened February, 1892. Wesleyan and S. P. G. Missions. First Christian Church, CHURCH AT HOME AND ABROAD, 14, 241, September, 1893.

#### SEARCH QUESTIONS.

1. Name the missionary whom the natives remembered as "a man of a sweet heart?"

2. What missionary from the United States said, "If I get to heaven, I must go there by way of Africa?"

3. One who was "in some sense the father, and in every sense the hero, of Presbyterian Missions in Africa?"

4. The missionary who said, "If I had a thousand lives to live, Africa should have them all?"

5. One whom Henry M. Stanley thought "the best missionary since Livingstone;" and of whom Lord Rosebery has spoken as, "that Christian Bayard, whose reputation will always be dear?"

6. Of what missionary did the natives speak as "a white man whose words were always gentle, and whose manners were always kind; whom as a leader it was a privilege to follow, and who knew the way to the hearts of all men?"

7. Who was it who was once a slave-boy in Western Africa, and was afterwards consecrated, in Canterbury Cathedral, Missionary Bishop of the Niger?

#### ANSWERS TO QUESTIONS IN APRIL NUMBER.

1. *Frederic Schwartz*. He was the mediator between the English government and the terrible Hyder Ali of Mysore. Hyder Ali had been deceived and enraged by the English, but he had perfect confidence in Schwartz.

2. *Bishop Reginald Heber*. He became Bishop of Calcutta in 1823, and died in 1826. When a young man he went to Wrexham, North Wales, to hear his father-in-law, the Dean of St. Asaph, preach a missionary sermon. When the parish clerk reported that there was no hymn in the collection suitable for the occasion, the Dean said to Heber: "You are a bit of a poet, I wish you would write a hymn." In an hour and a half the young man produced "From Greenland's Icy Mountains."

3. *John Scudder, M.D.*, who went to India in 1819 as a missionary of the American Board. Five of his sons, and a daughter became missionaries in India. The sons were married, so that at one time *thirteen* of the family were engaged in mission work. They founded the Arcot Mission, a mission of the Reformed Church in America.

4. *Frederic Schwartz*. See No. 1.

5. *Bartholomew Ziegenbalg*. The remark was made by his instructor at the University of Halle, August Herman Franke, who co-operated with Frederick IV. in establishing the Danish Mission in India.

6. *Alexander Duff*.

7. *William Carey*.

8. *William Carey*.

## Children's Church at Home And Abroad.

### THE CHILDREN'S SABBATH AGAIN.

It is just as true on the Sabbath as on any other day that

"Satan finds some mischief still,  
For idle hands to do;"

and one of the mother's puzzles is to find something for the restless little fingers to do that is not mischief and that will keep the thoughts away from week-day occupations.

Some one suggests

#### SAND MAPS OF BIBLE LANDS.

A tray of dampened sand, bits of silver paper for lakes and oceans, worsted threads for rivers, buttons for towns; and with some help from an older person the children will find much pleasure in making the maps and in tracing the travels of Abraham and Jacob, of our Saviour and of the Apostle Paul. Tiny paper tents may be used to mark the resting places of the Israelites in their journey from Egypt to Canaan, and stones for the altar erected by Abraham and Jacob. Mission lands may be studied in the same way and it will be a question whether the children or their older helpers will gain the greater benefit.

#### BIBLE SEWING CARDS.

For those who do not object to putting a needle into the child's hand on the Sabbath, Milton Bradley Co., Springfield, Mass., offers two sets of outline cards to be perforated and worked with colored threads. The designs all represent articles mentioned in the Bible, the larger one containing two maps, the table of shewbread, a shepherd, the temple, etc. If it is thought better the work may be done during the week and the cards used on the Sabbath day to illustrate the Bible lesson for the little ones.

Price set C, 85 cents; postage, 8 cents; set D, 25 cents.

#### SAWYER SUNDAY BLOCKS AND CARDS.

Now that the story of Joseph is fresh in the minds of the Sabbath-school scholars, these cards and blocks will have a new charm. The forty-eight illustrations of this favorite

story are accompanied by a rendering of the story in rhyme which is easily memorized and the children will enjoy arranging the pictures in their order. They may be obtained from Mrs. H. A. Sawyer, 5813 Von Versen Ave., St. Louis Mo., and are offered to our readers at greatly reduced rates. Blocks, \$1.00; Cards, 20 cents.

#### WHO KNOWS?

A set of one hundred Scripture questions and answers, covering a wide range of subjects and history. This is also published by Milton Bradley Co., Springfield, Mass. Price, 25 cents.

#### TEMPLE OF KNOWLEDGE.

A dissected picture of eighty-eight pieces. The ten commandments compose the steps; each block of the building represents a book of the Bible. On the reverse side is a map of Palestine. A set of questions and answers accompanies it.

Published by Alice I. Chamberlain & Co., Galesburg, Ill. Price, \$1.00.

#### DISSECTED MAPS AND PICTURES.

Bible maps and pictures may be mounted on pasteboard and then cut into squares or irregular shaped pieces for the children to rearrange. They are more interesting if brightly colored.

## Gleanings

### At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—Two English women are laboring in behalf of the 17,000 Malays in Cape Town, Africa.

—In the sixty-one hospitals and forty-four dispensaries in China, 850,000 patients are treated annually.

—The word for Christian generally used by the Chinese, *Jesus Ch'an*, is literally, "believe Jesus man."

—Among the 10,000,000 people of Arabia seven Europeans and four natives are engaged in Christian labor.

—The Kaffirs were accustomed to speak of Bishop William Taylor as "Isiquinisilvuta Yo," the flaming torch.

—The problem of rural Christianity is the problem of national Christianity stated a few generations in advance.—*President Hyde.*

—"I shake hands with you with my heart," wrote a Christian Indian at the Cheyenne Mission, South Dakota, to a friend.

—I fear for my countrymen, that they will sink from the hell of heathenism into the deeper hell of infidelity.—*Keshub Chunder Sen*.

—The Buddhists of Japan, it is said, have formed a Hawaiian Mission Association, to look after the thousands of Japanese in Hawaii.

—The Chinese Viceroy, Chang, has invited Dr. Mackay, a physician of the London Missionary Society, to attend him personally when sick.

—No religion at the World's Parliament excepting Christianity, says Dr. Barrows, put forth any strong and serious claim to universality.

—The Canadian Presbyterian Church has established its mission to the Jews in Palestine at Haifa, on the northern slope of Mount Carmel.

—The Society of Friends in England has experienced in recent years a deepening of spiritual life, especially among the younger members.

—The effect of the spread of temperance among the British soldiers in India is estimated as equal to the addition of three battalions to the army.

—I am growing happier in my work as the years go by, and age comes slowly on, and responsibilities heighten, writes a missionary in New Mexico.

—To make missions a reality, let the women teach the children to know the mission fields, the missionaries, and the results of missions.—*J. A. Broadus, D.D.*

—The dowry of Bishop Taylor's Southern wife was counted in slaves. With her approval he sent them to the then new colony of Liberia.—*African News*.

—The father of Bishop Patteson, who was a distinguished judge, said he felt he had in some sort made a present of his son to the work of the Lord Jesus.

—The sad condition of the blind in China, who number fully 500,000, is expressed in the Chinese proverb: "To have eyes is heaven; to be without is hell."

—Thou that prayest for more missionaries, art thou willing to become a missionary thyself? If not, thy prayer cannot be of much avail.—*Rev. J. R. Ward of Madras*.

—In 1895 Japan is to have a Parliament of Religions in Kyoto, in connection with the 1100th anniversary of the establishment of that city as the capital of the empire.

—A recent council held at Port Elizabeth, Cape Colony, representing the Presbyteries and Presbyterian churches in South Africa, recommended the formation of a Synod.

—Of the 12,000 Canadian Indians on the Pacific Coast, 8,000 have been baptized or attend Christian worship. The Gospels have been printed for them in four languages.

—Mrs. Wellington White recently gave touching incidents of the incredulity with which the poor, down-trodden women of China hear the good news of a God who saves women.

—In my opinion, said the Lieutenant Governor of Bengal, Christian missionaries have done more real and lasting good to the people of India than all of the other agencies combined.

—"O God, let no more women be born in India," was the prayer of an intelligent Hindu woman who realized the misery and degradation of her sisters, and the terrible wrongs they suffer.

—Prof. Flint, in his *Historical Philosophy*, mentions Ibn Khaldun, a Mohammedan philosopher of the fourteenth century, as the first writer to treat history as the proper object of a special science.

—During the year 1893 there were in the North India Conference (Methodist) 8,000 baptisms, and in the North West Conference, 10,000—a total of 18,000, or nearly 50 a day for the whole year.

—The Metabele, according to their moral standard, which is low and selfish in the extreme, says Rev. D. Carnegie, believe in right and wrong, in a future state, and in rewards and punishment.

—Twenty-seven members of a parish in England, all with a single exception from the working class, simultaneously and spontaneously offered themselves recently for the foreign field.

—*The Missionary*.

—One evidence of the earnestness with which the Maoris of New Zealand study the Scriptures is the demand for a students' edition of the New Testament, with references, which has just issued from the press.

—The principle which Mr. Stead develops in his new work, that "a living faith in Christ would lead directly to the civil and social regeneration of Chicago," applies with equal force to every city in our land.

—One missionary writes that the loss of Sunday services and Christian helps, so common in this country, almost makes her feel that in trying to save the souls of others she is in danger of losing her own soul.

—The Empress of Japan is described as a womanly woman, devoted to the interests of her subjects, contributing freely to charities, and delighting in the warm place she holds in the affections of the people.

—Said a missionary in China recently: During this very month more money will be spent in propitiating evil spirits that have no existence, than all the churches in the United States give in one year for foreign missions.

—The first result of Christian teaching in Senite, Burma, says *The Missionary Link*, is the willingness of the women to give up the weary load of thirty and often forty pounds of brass wire which they wear as ornaments.

—The Mikado of Japan has recently issued a decree allowing a Japanese woman to lead, if she chooses, a single life. Hitherto, if found unmarried after a certain age, a husband was selected for her by law.—*The Missionary*.

—An unwatched camp or an unlocked house is sacredly respected in Alaska, and the most valuable property cached in the woods, as is the Indian custom, is as safe from the other Indians as if guarded by night and day.—*Census Report*.

—Samuel Marsden, who went out believing that civilization must prepare for conversion, after twenty years of hard trial, inverted his doctrine, and wrote: "It will always be found that civilization follows Christianity rather than conversely."

—It is related that the king of Burma once liberally offered to build a church at Mandalay and to place his children under Christian instruction; his only requirement in return was that the missionary should translate the *Encyclopedia Britannica* into Burmese.

—Those best acquainted with the Indian mind are persuaded that the leaven of Christianity is working secretly in unsuspected quarters, and that, in the words of an experienced missionary, many Christians will arise from Mohammedan graves.—*Quarterly Review*.

—A box containing one hundred mock dollars, made of cardboard covered with a very thin coating of tin, and stamped, is sold for three and a half cents. This mock money is offered to the spirits, who are supposed to be cheated into believing it is good money.

—A Hindu, intellectually convinced, usually gives one of the following reasons for not accepting Christ: "I cannot break my poor old mother's heart." "I am afraid of my mother's curse." "I cannot give up my wife and children." It is a woman's influence that holds him back.

—Judaism, says Miss Josephine Lazarus, has undergone more modification during the last century than during the previous one thousand years. She calls upon the Jew to change his attitude before the world, and come into fellowship with those around him.

—The missionaries in Africa count the work of one woman worth that of twelve men, since women can go anywhere, even among the fiercest tribes. Their motives are never questioned, and they are listened to with greatest respect.—*Mrs. H. W. Gleason in North and West*.

—Chinese Gordon's epitaph in St. Paul's, London, is a worthy tribute to a noble man: "To Major-General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

—In the Congo State, where twenty-three years ago there was but one white man, there are now more than 1,000 officials administering the laws of civilization, says Henry M. Stanley. Many missionary stations have been established, that precept and example may not be wanting in the regeneration of Africa.

—In the Bassein Karen Mission in Burma, writes Secretary W. S. Duncan, each of the ninety-one churches is self-supporting. The missionary who laid the foundations urged the development of lay workers in the church, and brought about the unique custom of church discipline for covetousness.

—Of the efforts of France to gain control of Madagascar, the *Indian Witness* says: "The strange thing about it is that an enlightened European nation represents military power, and the inhabitants of an African island are opposing it with the moral forces of national sentiment and pure Christianity."

—The census report on Alaska mentions those whom religion is doing more to keep within peaceful pursuits than all the combined forces of military and civil government; and adds that too much cannot be said of the men and women who are laboring to bring these people to a higher plane of civilization.—*Home Mission Monthly*.

—A tradition of the crucifixion of Christ is held by a tribe dwelling within a few hundred miles of the North Pole. A native near Point Barrow, Alaska, told Professor Stevenson that a man who lived a long time ago was killed and put into the ground, and a few days after rose again. He said he had it from his father, and his father from his grandfather, and he did not know how many generations it had been in the family.—*Home Mission Monthly*.



—Col. Charles Denby, U. S. Minister to China, finding that a considerable portion of those who might look to him for protection were missionaries, determined to become acquainted with them and their work. Having possessed himself of the facts, he wrote: "Believe nobody when he sneers at missionaries. The man is simply not posted."

—The history of the Maduri mission exemplifies several stages of mission progress. Native pastors of the oldest period bear the names of prominent American divines; those of the middle period for the most part have Bible names; and now the national feeling is asserting itself, and most of the young men have Tamil names. —*Indian Witness*.

—If St. Paul had written that epistle to us nineteenth century Christians, instead of to those at Rome, in which occur the words, "How shall they hear without a preacher, and how shall they preach except they be sent?" I think he would have added: How shall they be sent except somebody sends them and pays the expenses? —*Mr. Thomas Kane*.

—The conception of mission work which confines it to evangelism pure and simple, is very meagre. It includes rather the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It means not only the saving of souls from destruction, but their development into the image of Christ. —*New York Observer*.

—It is now proposed, says *Medical Missions at Home and Abroad*, that the medical men of England and America place a copy of the Bible in Japanese in the hands of each of the 40,000 native physicians in Japan, with a letter stating their belief in it as an infallible guide, and their desire that their Japanese friends should give it a careful consideration.

—There are many in India, writes Dr. Washburn of Madras, who hold on to Hinduism, but are appreciative of Christianity; who give to Hindu charities and are liberal toward the work of missionaries; who would now profess themselves outwardly Christians did not that mighty power, the Hindu family system, octopus-like, hold them in its tentacles.

—Home missions are the centre of the great army of Methodism, foreign missions are on either flank; all the commissary stores are behind the center; all the support of the right wing, the foreign department of the parent society, and all the support of the left wing, the Woman's Foreign Missionary Society, come from the center of the army. —*E. W. Caswell, D. D.*

—"We believe education, property and practical religion will eventually give us every right and privilege enjoyed by other citizens, and therefore that our interests can best be served by bending all our energies to securing them, rather than by dwelling on the past or by fault-finding and complaining." This is from the platform put forth by the Tuskegee Negro Conference.

—Jesus Christ belongs to no people. He is of no nation. He is infinite. It is folly to talk of an "Oriental Christ" as of a special Being. He is Oriental, but only because He is Occidental. Eastern, western, northern, southern, preached and believed on in Greenland and in India, in Australia and Alaska, the same Christ, yesterday, to-day and forever. —*Rev. Dr. Hugh Miller Thompson*.

—Our Anglo-Saxon tongue was in a state of flux until King James ordered his version, and that moulded our tongue into its classic phase. The Bible of Luther's translation crystalized the German language. The Chinese cannot tell which of their dialects is the real national language. The Bible has gone to China to settle that matter for them, and it will do it. —*Christian Commonwealth*.

—Monier-Williams denounces the "jelly-fish toleration" which refuses to acknowledge the decided superiority of Christianity. Let it be absolutely clear, says he, that Christianity cannot be watered down to suit the palate of Hindu, Parsee, Confucian, Buddhist, Mohammedan. Whoso wishes to pass from the false to the true religion, can never hope to do so by the rickety planks of compromise. —*The Interior*.

—Prof Max Müller, when asked for his reasons for omitting so much from his edition of the *Sacred Books of the East*, replied that if he had translated the portions left out, as they exist in the originals, he would have been prosecuted for publishing obscene literature. The highest legal authority in Bombay has declared it a criminal offence to translate the *Yagur Veda* into any living language in India. —*Free Church Monthly*.

—The Chinese believe that portions of the human body have valuable therapeutic properties. Thirty-seven forms of remedies are compounded with such ingredients and published in their *Materia Medica*. In consumption human muscles are considered especially efficacious. Even the *Peking Gazette*, the official organ of the Emperor, often gives special commendation to those who have mutilated their own bodies in order to provide remedies for sick relatives. —*R. W. Lambuth, M.D.*, in *The Missionary*.



—Rabbi Lichtenstein in his fifth pamphlet, recently issued, uses this language. I, a rabbi grown old in office, an aged Jew faithful to the law, confess now aloud, Jesus is Israel's promised Messiah. He, Christ, and no other, is the angel of the Covenant, whose coming our people have ever expected. *He has come.* That is my triumphant proclamation, to which my mouth, my pen, and my further life shall be dedicated.

—Dona Celestina de la Rosa, for more than five years an unwearied Bible worker in the Zaatecas, Mexico, congregation, though nearly sixty years of age, is very active. The larger part of the congregation is poor, living in retired and humble parts of this city of 45,000 inhabitants. She goes daily through ill-paved streets and filthy alleys, often traversing great distances in her rounds among the sick and needy, and is an invaluable helper.

—Any one sent to do God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*M. P. E. in Missionary Link.*

—The word used for love in the Japanese Bible did not have that meaning until Christians agreed to use it as the term for love to God and man. It is rarely used in this sense except by Christians, for according to the old ideas Japanese children were not taught to love their parents, but to reverence them. The writer who makes this statement gives instances of Christian Japanese teachers who, feeling that love is a base and low thing, teach that one should not really love God, but only reverence Him.

—An interesting and critical movement occurred this year in Shanghai, writes Rev. George Cornwell in the *Christian at Work*, when the native church in a body proposed and enthusiastically urged as a plan for attaining self-support, the purchase of tracts of land to be owned and worked or let by the church. It was hard turning them from this scheme, through the perils of such a plan, as seen in the churches of Rome and of England were pointed out. As a compromise they have been encouraged to buy land and build parsonages.

—The effect of the singing of the Hallelujah chorus by an immense choir on the last evening of the Parliament of Religions is utterly beyond

the power of words to describe, writes Dr. Barrows. To all Christians present it appeared as if the Kingdom of God was descending visibly before their eyes, and many thought of the Redeemer's promise: "And I, if I be lifted up, will draw all men unto me." Thousands felt that this was the great moment of their lives, and will never be unmindful of the heavenly vision granted them in that hour.

—Professor de Harlez in the *Dublin Review* accounts thus for the spread of Mohammedanism. Its moral system completely satisfies the strongest demands of the human passions; and it offers a paradise with the hopes of a future life, wherein all the passions will be satisfied and all pleasures reach their highest point. This is well suited to please coarse and corrupt peoples. To be a Christian, one must obtain the victory over one's mind and heart; to be a Mussulman it is sufficient to follow the inclinations of our corrupt nature, and to wallow in the mire.

—Christian civilization is neither a synonym for Christianity nor yet its only exponent. It is unfair to the Indian Christian to require him to adopt western civilization, and then measure his progress in Christianity by his readiness to pick up our forms of life. An Indian villager, wearing only a *dhoti*, living in a thatched hut, eating with his fingers from a plaintain leaf, knowing almost nothing beyond the fields in which he works, can be an intelligent Christian, with a practical Christian experience and a heart and mind filled with thoughts of God and love and loyalty to him.—*Indian Witness.*

—It was a heathen man who said: "There is nothing human which is *foreign* to me." That is the force of his *alienum*—there is nothing human which can be foreign. Must you and I learn from an unbaptized Roman the right use of language about missions? Our Lord does not use the words foreign nor domestic in the marching orders He issued to the church. He taught that all men are neighbors, that there is one father, even God, and that all men are brothers. He came to humanity. He taught no special race. He lived and died to redeem men—savage, civilized, white, black, European, Asiatic, and in the islands of the sea. There is not one foreign to him among the children of his father whom he came to save. "The field is the world." In the truest sense there are no foreign and domestic missions. The words are worn out—antiquated. They belong to a state of thinking fast passing away.—*Rev. Dr. Hugh Miller Thompson in Spirit of Missions.*

## Book Notices.

**FRA PAOLO SARPI.**—By *Rev. Alexander Robertson*; Sampson, Low, Marston & Company, London, Publishers.

A copy of this book has been sent us by its author, who is one of our frequent contributors, and it seems to us to justify its designation of its subject as "Fra Paolo Sarpi, The Last and Greatest of the Great Venetians."

This superlative praise does not seem extravagant of one whom Galileo is quoted as calling "*my father and my master*;" of whom Lord Macaulay wrote: "Fra Paolo is my favorite modern historian. His subject did not admit of vivid painting; but what he did he did better than anybody;" whom Gibbon called "the incomparable historian of the Council of Trent;" whom Professor Teza calls "the king of Venetian writers;" who in anatomy, astronomy, animal and vegetable physiology, geology and mineralogy ranked among the most eminent scientists of his time; and who as chief councillor for many years of the Doge and Senate of Venice, won by his surpassing wisdom and incorruptable and indomitable patriotism, the hatred of popes and the enduring gratitude of his countrymen.

The seven chapters of this interesting book are entitled: "The Scholar; The Professor; The Provincial and Procurator; The Scientist and Philosopher; The Theological Counsellor; the Martyr; The Statesman Author; In Tomb and on Pedestal."

The title, *The Martyr*, is justified by the stabs of assassins acting for the pope, inflicting wounds from which he almost miraculously recovered to serve his country for fifteen years more, until he died in his 71st year.

In the last chapter our author gives graphic description of the joyful scene at the unveiling of the statue decreed by the Senate immediately after Fra Paolo's death, but erected in these happier times of Italy—not two years ago. At the unveiling of this statue, September 20, 1892, the Syndic of Venice said: "Half a century has not passed since a pope marked in history by his blind aversion to every idea of progress, maligning one day, in the presence of Venetians, the name of Sarpi, wished that his memory might perish forever." Then pointing to the statue the eloquent patriot added: "To that evil augury we answer with this monument."

At a banquet given by the Syndic in the evening of that day, he said: "To the systematic opponents of all progress we answer to-day by placing in luminous contrast to the Rome of the pontificate, as Fra Paolo saw and condemned it, the Rome of the Italian people and of Humbert of Savoy. . . . The Rome of Paul V holds within its walls the sepulchre of the monarch who reconstituted the country—obedient to the Church as a Christian, but rebellious as a patriot and a king, whose son, surrounded and sustained by the love of his Italy, personifies in Rome that lay power which, as far

back as Dante's time, he, a Catholic, yearned for, to curb ambitions and cupidities which ill-besittingly call themselves by the name of Christ."

An American can hardly read this book and close it without exclaiming: *God save and guide King Humbert; God save and bless Italy.*

**MURDERED MILLIONS** is the title of a booklet of some eighty pages by George D. Dowkontt, M.D., published at the office of the *Medical Missionary Record*, 188 East 45th Street, New York City, reprinted from the *Medical Missionary Record*, with an introduction by Rev. Theodore L. Cuyler, D.D., in which he says: "I earnestly bespeak for this important treatise a hearty welcome and an attentive reading. It carries its own vindications on every page."

**OVER SEA AND LAND** as it comes from month to month has interesting and instructive information on the Home and Foreign Missionary subjects, with stories, exercises and suggestions for work that will be welcome helps to all who are interested in the missionary education of children and youth. In the April number we notice illustrated articles on India and Persia and bright anecdotes from the home field. Published, 1334 Chestnut Street, Philadelphia. Price, 35 cents per year. In clubs of five or more to one address, 25 cents each.

**THOMAS BIRCH FREEMAN.**—The biography of this devoted servant of Christ, missionary of the Wesleyan Missionary Society to Ashanti, Dahomey and Egba, is published by Fleming H. Revell Company. It contains an interesting account of his abundant labors and triumphant death.

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## Ministerial Necrology.

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**CALHOUN, HENRY.**—Born February 24, 1818, at Washington, Litchfield Co., Conn. Fitted for college at an Academy in the "Old Mission School House," in Cornwall, Conn. Graduated at Kenyon College, O., 1841; received the degree of M. A., in 1844. Taught a classical school two years, in Zanesville, O., and studied theology under Rev. Addison Kingsbury, D.D., of that city; licensed to preach by the Presbytery of Tuscarawas, Sept., 1844, and ordained by the same Presbytery, April, 1846.

Stated supply at Canal Dover, O., Nov., 1845-1847; stated supply, Coshocton, O., 1847-57; stated supply, Circleville, O., 1857-66; pastor, Troy, O., 1866-70; pastor elect, Ironton, O., 1871-85; stated supply, Santa Barbara, Cal., 1846, four months; resided at Mansfield, O., 1886-94, having been constrained by ill health to retire from pastoral work, after a ministry of 40 years.

His fields of labor were successively in the Synods of Ohio, N. S., Cincinnati, N. S., and of

the reunited Synod of Cincinnati, of each of which he was elected moderator.

Died at the home of his niece in Minneapolis, March 2, 1894, at the age of 76 years. Married at Zanesville, O., June 22, 1847, Jane Metcalfe, who survives him.

**FERRIS, GEORGE HENRY.**—Born in Hillsdale, Mich., Dec. 26, 1853; united with the Church in Hillsdale, Nov. 1870; graduated from Princeton College, 1874; tutor in Princeton, 1875-76; graduated from Auburn Theological Seminary, 1878; ordained at Phelps, N. Y., by Presbytery of Geneva, April 17, 1878; missionary at Kolhapur, India, till his death. Married Miss Lucy Hall, of Auburn, N. Y., July 2, 1878. Died at Kolhapur, India, March —, 1894, aged 40 years. His wife and three sons survive him.

**JACKE, ANDREW DONNELL.**—Born near Kingston, Decatur Co., Ind., July 19, 1829; united with Shiloh Presbyterian Church, Ind., March 12, 1848; graduated, Wabash College, July, 1854, and Lane Theological Seminary, May, 1857; licensed to preach June 2, 1856; ordained, July, 1857; delivered Master's oration and took degree of A. M., at Wabash College, July, 1857; married August 20, 1857, Miss Mercy E. Tidball; sailed from New York as a missionary to Africa, Oct. 6, 1857; reached Gaboon Mission early in Jan., 1858; labored there about two years when, on account of the failure of his wife's health, they were obliged to return to America.

For many years he hoped to return to Africa, but was never permitted to do so. He took charge of Concord and Pisgah churches, Ind., 1860, Troy, 1862, Shiloh and Gilead, 1864, Edwardsville, Troy and Marine, Ill., 1867-1872; pastor at Eureka, Kansas, 1873-1877; Preached at Williamsburgh, Mineral Point, Richmond and Princeton, Kas., 1878; Mt. Pleasant, Ashton, and Rosebank, 1881-1884; Stanley, Hebron, and De Soto, 1885-1886; missionary in the Cherokee Nation, 1886-1894, located for six years at Claremore, I. T.; organized several churches in the Cherokee Nation; preached his last sermon, Feb. 4. Died, Feb. 19, 1894. His wife survives him, with one daughter, the wife of Rev. R. C. Townsend.

**NASSAU, JOSEPH EASTBURN, D.D.**—Born, Norristown, Pa., March 12, 1827; graduated, Lafayette College, 1846; tutor in that college two years; classical professor, high school and female seminary, one year; graduated, Princeton Theological Seminary, 1852; principal of female seminary, Wilkesbarre, Pa., 1853-1855; ordained, October 24, 1855; pastor, Presbyterian Church, Warsaw, N. Y., 1856-1894; died at Warsaw, N. Y., February 21, 1894.

Married, October 16, 1856, Elizabeth Wallace Frank, of Warsaw, N. Y., who, with two daughters, survives him.

**PATTERSON, ROBERT WILSON, D.D.**—Born near Maryville, Tenn., January 21, 1814; removed, with his parents to Illinois, 1821; graduated, Illinois College, 1837, Lane Seminary, 1840; preached as a licentiate in Chicago and in Monroe, Mich.; ordained by the Presbytery of Ottawa, 1842; pastor Second Presbyterian Church, Chicago, 1842-1874; professor of Christian Evidences and Ethics, McCormick Theological Seminary, 1873-1881; President, Lake Forest University, 1876-1878; lecturer for three years in Lane Seminary; moderator of General Assembly, Wilmington, Del., 1859; member of the joint committee for Presbyterian reunion, 1866-1869; died, Evanston, Illinois, February 28, 1894.

Married, 1843, Julia A. Quigley, of Alton, Illinois, who, with six of their eight children, survives him.

**ROSS, GEORGE.**—Born near Montrose, Scotland, January 6, 1826; graduated from Marischal College, Aberdeen, 1852; attended the Free Church Divinity Hall, Aberdeen; licensed by the Presbytery of Aberdeen, April 28, 1857; supplied the Free Church of Newbyth, Aberdeenshire, for fifteen years. Came to Oregon in 1871; supplied the church of Tualatin Plains from that time until his death. Was ordained by the Presbytery of Oregon November 8, 1874. Died, January 11, 1894.

Married, 1858, Eliza, daughter of Rev. Joseph Morrison, who with five of their seven children survives him.

**WOOD, ALANSON THORP.**—Born in Junius, N. Y., October 25, 1816; united with the Presbyterian Church in Allen, N. Y., 1834; graduated from Mission Institute, Quincy, Ill., 1844; from Auburn Theological Seminary, 1848; ordained and installed at West Unity, O., by Maumee Presbytery, 1850; West Unity, to 1855; Bryan and Farmer; Cohocton, N. Y., 1857; Branchport, 1858-59; Winslow, Ill., 1860-65; Kendall, 1865-66; Olivet, Iowa; Tecumseh, Falls City, Helena, Neb.; Beloit Kas.; resident in Helena, and Auburn, Neb.

Married to Miss Caroline Susan Judson, of Prattsburgh, N. Y., 1849; married to Mrs. Harriet Plumb Hunter, of Nevinville, Iowa. Died of heart disease at Omaha, Neb., March 11, 1894.

**YOUNG, ABRAHAM T.**—Born in Carlisle, N. Y., 1806; graduated from Union College, 1839, Princeton Theological Seminary, 1842; served as pastor in several churches in Western, Central and Northern New York, 1842-1876; afterwards preached as occasional supply. Died at Cleveland, Ohio, November 24, 1898.

Married, July 17, 1844, Miss Ann Hogarth, of Geneva, N. Y., who, with one of four sons, survives him.

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, be same of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e. g., *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble, and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1894.

ATLANTIC.—*East Florida*—Candler, 4. 4 00  
BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 44 25; — Faith, 8 19. *New Castle*—Pescader, 8; Perryville, 2 49; Wilmington Hanover Street, 9 78. *Washington City*—Washington Eastern sub-sch, 2; — Metropolitan, 10. 84 71  
CALIFORNIA.—*Benicia*—Point Arena, 5; Shiloh, 5; St. Helena, 11. *Los Angeles*—Azusa, 8; Coronado Graham Memorial, 11 60; El Montecito, 5; Ojai, 9; Pomona, 9 10. *San Francisco*—San Francisco Welsh, 1 50. 65 20  
CATAWBA.—*Yadkin*—Free lorn East, 1. 1 00  
COLORADO.—*Boulder*—Valmont, 24 cts. *Pueblo*—Cinco, 8; Mesa, 50; San Rafael, 2. 55 24  
ILLINOIS.—*Bloomington*—Rankin, 2 42. *Chicago*—Chicago 7th, 2; — Covenant, 88 23; — Jefferson Park, 24 58. *Mattoon*—Arcola, 5; Assumption, 11 86; Chrisman, 1; Edgar, 2. *Ottawa*—Grand Ridge, 5 40; Rochelle, 13 61. *Rock River*—Arlington, 8; Munson, 9. *Schuyler*—Bushnell, 3; Perry, 3. *Springfield*—Flagah, 1 60. 173 40  
INDIANA.—*Crawfordsville*—Frankfort, 20. *Logansport*—Walkerton, 3. *Muncie*—Jonesboro, 4; Wabash, 6 09. *New Albany*—Bedford, 6 04; Corydon, 2 25. *Vincennes*—Evanville Grace, 16; Worthington, 6. 64 58  
INDIAN TERRITORY.—*Oklahoma*—Ardmore Ladies' Aid Society, 46 cts. 0 46  
IOWA.—*Council Bluffs*—Hardin Township, 5 13. *Des Moines*—Indianola, 7; Jacksonville, 6; Plymouth, 8 65. *Iowa City*—Summit, 4 50. *Sioux City*—Ida Grove, 15. 41 28  
KANSAS.—*Emporia*—Howard, 3; Lyndon, 7 20. *Neosho*—Fort Scott, 24 1; Fulton, 1 30; Scammon, 5 35. *Osborne*—Long Island, 5 28. *Solomon*—Bennington, 4 25. *Topeka*—Lawrence, 8; Mulberry Creek German, 5 50. 40 98  
KENTUCKY.—*Ebenezer*—Sharpsburg, 3 50. *Louisville*—Kuttawa Hawthorne Chapel, 5; Pewee Valley, 5 50. 14 00  
MICHIGAN.—*Kalamazoo*—Richland, 5. *Monroe*—Erie, 6 50; La Salle, 2. *Saginaw*—Mount Pleasant, 8 50. 17 00  
MINNESOTA.—*Duluth*—Ely, 3; McNair Memorial, 2; Tower St. James, 4 40. *Mankato*—Beaver Creek, 5 30; Madella, 9; Rushmore, 2 50. *St. Paul*—Macalester, 1 50; North St. Paul, 2. 29 70  
MISSOURI.—*Kansas City*—Kansas City 1st, 45 71; Salt Springs, 6. *Ozark*—Mount Vernon, 16; Ozark Prairie, 8. *Palmyra*—New Cambria, 2 50. *St. Louis*—Bethel, 4; De Soto, 8. 90 21  
MONTANA.—*Butte*—Deer Lodge, 15 90. *Helena*—Boulder Valley, 10 30. 25 50  
NEBRASKA.—*Niobrara*—Emerson, 6; Wakefield, 6 67. *Omaha*—Webster, 2. 14 67  
NEW JERSEY.—*Corisco*—Bata, 1; Benita, 2. *Elizabeth*—Elizabeth 8d, 18 70; Lamington, 9; Plainfield Crescent Avenue Hope Chapel, 2. *Jersey City*—Hackensack, 7; Paterson Redeemer, 5. *Monmouth*—Cranbury 1st, 30; Englishtown, 2; Sayreville German, 3. *Morris* and Orange—Parappany, 10; Schooley's Mountain, 9. *New Brunswick*—Trenton Prospect Street, 31. *West Jersey*—Janvier, 1; Williamstown, 10. 140 70  
NEW MEXICO.—*Rio Grande*—Socorro Spanish, 5. *Santa Fé*—Las Vegas 1st, 9 65. 14 65  
NEW YORK.—*Albany*—Corinth 1. *Boston*—Holyoke, 10. *Brooklyn*—Brooklyn Ross Street, 20 32. *Buffalo*—Buffalo Bethany, 18 40. *Champlain*—Malone, 27 77. *Columbia*—Hudson sub-sch, 25. *Geneva*—Geneva North, 66 81. *Hudson*—Good Will, 2 08; Ridgebury, 57 cts. *Long Island*—Yaphank, 2. *Lyons*—Fairville, 2. *New York*—New York Brick additional, 30; — North, 45 84. *Niagara*—Niagara Falls (including sub-sch, 6 69), 26 28.

*Okego*—Cherry Valley, 6 45. *Rochester*—Genesee Village Y. P. S. C. E., 2 23; Rochester St. Peter's, 28 25; Sparta 1st, 23 23; — 2d, 11 56. *St. Lawrence*—Gouverneur, 24 40; Heuvelton, 1. *Steuben*—Corning, 4 20. *Utica*—New Hartford, 5 25. *Westchester*—Yonkers 1st, 44 21. 294 23

NORTH DAKOTA.—*Pembina*—Canton, 2; Hamilton, 1 70. 1 70

OHIO.—*Athens*—Pomeroy, 16. *Bellefontaine*—Gallion, 4 50. *Chillicothe*—Marshall, 2. *Columbus*—Columbus Broad Street, 50 cts. *Lima*—Collins, 1; Emon Valley, 1. Findlay 1st, 46; Van Buren, 2. *Mahoning*—Canton, 16 24. *Marietta*—Berlin, 1 62. *Steubenville*—Richmond, 2 62. *Wooster*—Hopewell, 18 50; Mansfield, 25. 123 29

OREGON.—*Portland*—Portland 1st, 31 56; — 2d, 4. *Southern Oregon*—Ashland Y. P. S. C. E., 2. 30 56

PENNSYLVANIA.—*Blairsville*—Poke Run, 14. *Butler*—Jefferson Centre, 1. *Chester*—Bryn Mawr, 56 21. *Clarion*—Oil City 2d, 5. *Erie*—Atlantic, 4 90; New Lebanon, 2; Sugar Creek, 3; Titusville, 44 01. *Huntingdon*—Mifflin, 6 69; Phillipsburg, 10 74; Spruce Creek, 15 24. *Kittanning*—Centre, 1; Currie's Run, 4; Leechburg, 12. *Lackawanna*—Brooklyn, 5; Pittston (Incl. sub-sch, 13 85), 20 75; Sugar Notch, 6. *Lehigh*—Hawthorn, 27 97; Hokendauqua (Incl. sub-sch, 4 58), (Jr. Y. P. S. C. E., 25 cts.), 10 72; Mahanoy City, 7 60; Shenandoah, 5. *Northumberland*—Shamokin 1st, 8 58. *Philadelphia*—Philadelphia 1st, 9 77; — Tabernacle, 155 06. *Philadelphia North*—Frankford, 8 57; Langhorne, 5; Lower Providence, 27; Springfield, 1. *Pittsburgh*—Oakmont 1st, 7; Pittsburgh 3d, 100; — 6th, 10; — East Liberty, 26 81; — Shady Side, 22. *Shenango*—Beaver Falls, 10; Newhammock, 9 50. *Washington*—Waynesburg, 4 20; West Alexander, 33 90; West Liberty, 4. *Westminster*—Mount Joy (Incl. sub-sch, 1 50), 20 25. 728 26

SOUTH DAKOTA.—*Central Dakota*—Blunt, 4. *Dakota*—Poplar Creek, 3 28. *Southern Dakota*—Scotland, 4 11 25

TEXAS.—*Austin*—Lampasas, 6; Sweden, 2; Voca, 1. 9 00

UTAH.—*Utah*—Richfield, 2. 2 00

WISCONSIN.—*Chippewa*—Big River, 5; Chippewa Falls, 12 48; West Superior, 12. *Madison*—Reedsburg, 2. *Winnebago*—Fort Howard, 2; Neenah, 26 08; Wausau, 49 29. 108 20

Total from churches and Sabbath-schools .... \$2,397 29

### OTHER CONTRIBUTIONS.

Rev. Dr. W. Bannard, Philadelphia, Pa., 5; Miss Mollie Clements, Antonio, Colo., 5 49; "H. L. J.," 20; Minister's Tithe, Athens Presbytery, 1 55; Minister's Tithe, Fargo Presbytery, 1 55; Minister's Tithe, Parkersburg Presbytery, 1 53; "C. Penna.," 4; Rev. W. L. Tarbet and wife, 1 60 .... 941 68

\$2,488 97

### MISCELLANEOUS.

Interest on Investments, 2,016 84; Payment on Church Mortgage, 25; Premiums of Insurance, 417 28; Sales of Book of Designs, No. 5, 1; Total loss collected, 200 ..... \$2,760 19

### SPECIAL DONATIONS.

ILLINOIS.—*Springfield*—Jacksonville Westminster, 50.  
IOWA.—*Sioux City*—Sioux City 2d, 10 40.

† Under Minute of Assembly of 1893.

NEW MEXICO.— <i>Santa Fé</i> —Las Vegas 1st Y. P. S. C. E., 10.	
NEW YORK.— <i>North River</i> —Poughkeepsie, 15 83;	
PENNSYLVANIA.— <i>Philadelphia</i> —Philadelphia North Board Street, 26.	
Mrs. C. C. Sinclair, Philadelphia, Pa, 50.....	262 28
Special for work in New Mexico, 100.	
	6,461 82

Church collections and other contributions, April, 1893—February, 1894.....	\$37,028 11
Church collections and other contributions April, 1892—February, 1893.....	41,299 44

### LOAN FUND.

Installments on loans.....	\$200 00
Interest.....	190 60
	390 60

### RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1894.

BALTIMORE.— <i>Baltimore</i> —Baltimore Boundary Ave., 18; — Central, 15; — Faith, 7 76; Deer Creek Harmony, 7 47. <i>New Castle</i> —Dover, 18; Newark 1st, 8; New Castle 1st, 107 69; Pencader, 8. <i>Washington City</i> —Falls Church, 8 07; Washington City 1st, 6 84; Eastern sab-sch, 2.	201 82
CALIFORNIA.— <i>Oakland</i> —Danville, 2.	2 00
CATAWBA.— <i>Yadkin</i> —Bowers Chapel, 1.	1 00
COLORADO.— <i>Boulder</i> —Valmont, 18 cts. <i>Gunnison</i> —Grand Junction, 5.	5 18
ILLINOIS.— <i>Alton</i> —Chester, 5; Hillsboro, 7 50. <i>Bloomington</i> —El Paso, 7 96; Hoopeston, 5; Normal, 5 10; Watseka, 10. <i>Chicago</i> —Brookline, 2 63; Chicago 4th, 459 02; — 8th, 43 70; — Belden Ave., 9; — Covenant, 238 64; — New Hope, 8; — River Forest, 3 35. <i>Freeport</i> —Freeport 2d, 6; Rockford Westminster, 4 37. <i>Mattoon</i> —Arcola, 5; Chrisman, 1; Edgar, 2; Oakland, 2. <i>Ottawa</i> —Aurora, 6; Earlville, 4 85; Rochelle, 10 88. <i>Peoria</i> —Oneida, 5; Peoria 2d, 13 65; Princeville, 16 cts. <i>Rock River</i> —Morrison, 70 88; Peniel, 3. <i>Schuyler</i> —Camp Creek, 6; Mount Sterling, 19 40. <i>Springfield</i> —Brush Creek, 4; Pisgah, 1 61.	965 70
INDIANA.— <i>Crawfordsville</i> —Bethany, 7; Darlington, 5; Romney, 3 61; Waveland, 3 70. <i>Indianapolis</i> —Franklin, 13; Southport, 2 30. <i>Muncie</i> —Janesboro, 2; Wabash, 4 57. <i>Vincennes</i> —Vincennes sab-sch, 3 54.	44 72
IOWA.— <i>Cedar Rapids</i> —Lime Grove, 5. <i>Corning</i> —Sidney, 7. <i>Council Bluffs</i> —Marne, 3. <i>Fort Dodge</i> —Coon Rapids, 5 30. <i>Iowa</i> —Martinsburg, 3 06. <i>Iowa City</i> —Columbus Central, 1; Marengo, 4 33. <i>Waterloo</i> —Grundy Centre (sab-sch, 1 87), 9 04; Jamesville, 3.	40 73
KANSAS.— <i>Emporia</i> —Belle Plaine, 2 50. <i>Neosho</i> —Glendale, 1 00. <i>Solomon</i> —Clyde, 6. <i>Topeka</i> —Topeka Westminster, 4.	18 50
MICHIGAN.— <i>Saginaw</i> —Emerson, 2 75; Lafayette 2d, 2 75.	5 50
MINNESOTA.— <i>Mankato</i> —Fulda, 3 12. <i>Minneapolis</i> —Bloomington Oak Grove, 1 75. <i>St. Paul</i> —Macalester, 2 35; St. Paul Merriam Park, 5.	12 22
MISSOURI.— <i>Kansas City</i> —Kansas City 1st, 18 36; — 2d, 45. <i>Ozark</i> —Springfield Calvary, 10; Platte Hodge, 4. <i>St. Louis</i> —Bethel German, 5; De Soto, 4; Emmanuel, 5; Zoar, 5.	96 36
NEW JERSEY.— <i>Corisco</i> —Bata, 1; Benita, 2. <i>Elizabeth</i> —Crawford (sab-sch, 7), 17 10; Plainfield Crescent Avenue Hope Chapel, 2; Pluckamin sab sch, 5 16. <i>Jersey City</i> —Hackensack, 10; Ruthersford 1st, 500. <i>Monmouth</i> —Cream Ridge, 3 44; Englishtown, 2; Moorestown, 5; Sayreville German, 2. <i>Morris and Orange</i> —Chatham, 40 60; Mendham 2d, 11; Parsippany, 8; Rockaway, 13 37; Schooleys Mountain, 9. <i>Newark</i> —Caldwell, 11 25; Newark 5th Avenue, 17; Park 10 22. <i>New Brunswick</i> —Amwell 1st, 3; Ewing, 4 40; New Brunswick 1st, 49 18; Princeton 1st, 25 70; Trenton Prospect Street (sab sch, 6 27), 34 27. <i>Newton</i> —Newton 1st, 60. <i>West Jersey</i> —Janvier, 1; Williamstown, 7.	854 59
NEW YORK.— <i>Albany</i> —Albany West End, 5; Esperance, 5 20; Jefferson, 10; Northampton, 1 79; Stephentown, 5; West Galway, 1. <i>Binghamton</i> —Binghamton West, 14; Smithville Flats, 1. <i>Boston</i> —Roxbury, 8 46. <i>Brooklyn</i> —Brooklyn Ross Street, 28 34. <i>Buffalo</i> —Buffalo Bethany, 13 80; — Central, 17 90. <i>Chemung</i> —Big Flats, 6; Burdett, 1 30; Monterey, 2; Sugar Hill, 2. <i>Columbia</i> —Durham 1st, 2 06; Hunter, 60 cts. <i>Geneva</i> —Trumansburgh, 16 67. <i>Hudson</i> —Cohecton, 3; Good Will, 1 66; Hamptonburgh, 13; Haverstraw Central, 15. <i>Long Island</i> —Yaphank, 2. <i>Lyons</i> —Rose, 4 50; Wolcott 1st, 4 60. <i>New York</i> —New York 5th Avenue, 725 48. <i>North River</i> —Milton, 1; Poughkeepsie 1st, 11 87. <i>Otsego</i> —Cooperstown, 16 35; Delhi 1st, 20; Oneonta, 22. <i>Rochester</i> —Brockport, 3 73. <i>St. Lawrence</i> —Gouverneur 1st,	

### MANSE FUND.

NEW YORK.— <i>Westchester</i> —Yonkers 1st, 9 84...	9 84
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### MISCELLANEOUS.

Installments on loans.....	383 00
Interest.....	181 98
Premiums of Insurance.....	9 00
	523 98
	\$532 77

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.  
ADAM CAMPBELL, Treasurer,  
58 Fifth Avenue, New York.

30 67; Ox Bow, 3 50; Potadam, 5. <i>Steuben</i> —Corning, 3 15; Jasper, 2 80; Painted Post, 1. <i>Syracuse</i> —Canastota, 7; Syracuse Park Central, 17 24. <i>Troy</i> —Cohoes 1st, 22 86; Troy 2d, (sab-sch, 6 18), 43 16; Woodside, 41 92. <i>Utica</i> —New Hartford, 5 25; Turin, 2 05; Utica Bethany, 7 33. <i>Westchester</i> —Hugenot Memorial, 42; Patterson, 6 75; South East Centre, 6 10; Yonkers Westminster, 15 05.	1,249 07
OHIO.— <i>Athens</i> —Amesville, 4 05; Athens 1st, 14 65; New England, 1 46. <i>Bellefontaine</i> —Bucyrus, 10 50. <i>Chillicothe</i> —Greenfield 1st, 4. <i>Cincinnati</i> —Cincinnati 1st, 15; — 2d, 3 52; Clifton, 9 03; Walnut Hills, 67 84; Delhi, 5 16; Glendale, 15; Hartwell, 2; Pleasant Ridge, 13 50. <i>Columbus</i> —Columbus Broad Street, 15 61. <i>Dayton</i> —Blue Ball, 3; Dayton Park, 2 59; New Carlisle, 4; New Jersey 1 76; Oxford, 14 75; Troy, 9 57. <i>Huron</i> —Monroeville, 1 61. <i>Lima</i> —Enon Valley, 2; Rockford, 6 50; Van Buren, 1. <i>Mahoning</i> —Massillon 2d, 13 49. <i>Marion</i> —Liberty, 4; Trenton, 4. <i>Maumee</i> —Toledo 5th, 4. <i>Portsmouth</i> —Hanging Rock, 2; Ironton, 8; Red Oak, 3. <i>St. Clairsville</i> —Buffalo, 5; Crab Apple, 5 45; Farmington, 1 28; Scotch Ridge, 2 17. <i>Steubenville</i> —East Liverpool 2d, 1; Madison, 5 70; Minerva, 6; New Hagerstown, 2; Pleasant Hill, 1 60; Richmond, 1 42; Yellow Creek, 5. <i>Wooster</i> —Ashland, 10 43; Doylestown, 4; Savannah, 7 09. <i>Zanesville</i> —Madison, 10; Zanesville 1st, 13 35.	347 68
OREGON.— <i>Portland</i> —Portland 1st, 57 52.	57 52
PENNSYLVANIA.— <i>Allegheny</i> —Aspinwall 1st, 2 53; Bellevue, 11 40; Fairmount, 2; Hiland, 12; Pine Creek 2d, 5; Tarentum, 10; Vanport, 1. <i>Blairsville</i> —Braddock 1st, 10; Greensburgh Westminster, 23 70; Ligonier, 10 23; Plum Creek, 9 65; Turtle Creek, 5 31; Unity, 17 25. <i>Butler</i> —Jefferson Centre, 1; West Sunbury, 3. <i>Carlisle</i> —Harrisburgh Olivet, 2 95; Lebanon 4th Street, 34 01; Mechanicsburgh, 3 66; Mercersburgh, 11 80; Paxton, 8; Shippensburgh, 17 60. <i>Chester</i> —Doe Run, 5; Nottingham, 1 18; Penningtonville, 3; Upper Octorara, 13 05. <i>Clarion</i> —Academia, 2 65; Bethesda, 5; Emlenton, 9 20; Oil City 2d, 5; Rockland, 2 50; Sugar Hill, 1 80. <i>Erie</i> —East Greene, 3; — Springfield, 1 20; Erie Park, 20 51; Garland, 7 56; Oil City 1st, 32 06; Pittsfield, 5 04; Wattsburgh, 2. <i>Huntingdon</i> —Altoona 1st, 25 50; Hollidaysburgh (sab-sch, 2 35), 21 73; Osceola Mills, 6 85; Tyrone, 27 87. <i>Kittanning</i> —Centre, 1; Currie's Run, 3; Freeport, 8; Indiana, 29. <i>Lackawanna</i> —Bethany, 1 94; Carbondale 1st, 51 66; Dunmore, 4; Hawley 10; Pittston, 10 56; Sayre, 1 75. <i>Lehigh</i> —Shawnee (sab-sch, 1 80), 4 20; South Bethlehem, 13. <i>Northumberland</i> —Mahoning (sab-sch, 6 49), 51 19; Mifflinburgh, 3; Milton, 75; New Berlin, 5; Sunbury, 14. <i>Parkersburgh</i> —Mannington, 2. <i>Philadelphia</i> —Philadelphia Patterson Memorial, 9; — Princeton, 159 25; — South, 10; — Woodland, 239 30. <i>Philadelphia North</i> —Abington, 18 09; Carversville, 1; Chestnut Hill Trinity, 24; Doylestown, 22 70; Norristown 1st, 23 96; Port Kennedy, 1. <i>Pittsburgh</i> —Bethel, 23 67; Cannonsburgh 1st, 11; Central, 6 60; Edgewood, 9 93; Fairview, 5; Finleyville, 3; Forest Grove (sab-sch, 2), 7; Hookstown, 4 37; McDonald 1st, 17 15; McKee's Rocks, 8; Mansfield, 16 78; Middletown, 6 20; Pittsburgh 3d, 259; — 4th (sab-sch, 6 89), 34 38; — East Liberty, 26 81; — Shady Side, 11; Raccoon (sab-sch, 5 15), 35 25; Sheridanville, 1 50; West Elizabeth, 3. <i>Redstone</i> —Dunbar, 18; Round Hill, 7; Sewickly, 5; Smithfield, 1; Uniontown, 52 55. <i>Shenango</i> —New Castle 1st, 12 68; Westfield, 21; West Middlesex, 2 42. <i>Washington</i> —Burgettstown, 20. <i>Wellsboro</i> —Allegheny, 1. <i>Westminster</i> —Mount Joy (sab-sch, 1 12), 4 18; Wrightsville, 7; York 1st, 64 80.	1,899 65
TENNESSEE.— <i>Union</i> —Caledonia, 1; New Providence, 4 19.	5 19
UTAH.— <i>Utah</i> —Nephi Huntington, 5 20; Richfield, 5.	10 20

WISCONSIN.—Chippewa—West Superior 1st, 10. Madison—Baraboo, 9; Belleville, 1; Janesville, 15 88; Prairie Du Sac sub-sch, 1 62; Verona, 1. Wisconsin—Marquette Pioneer, 7 84. 45 84

Total received from Churches and Sabbath-schools.....\$ 5,857 97

## PERSONAL.

Y. P. S. C. E. Cannonsburg Central, Pa., 1 36; Mr. H. B. Cragin, Chicago, 25; Y. P. S. C. E. Mercersburg, Pa., 3 57; "Aid," 10; Miss Lilla O. Wheeler, Partville, N. Y., 30; Wm. M. Findley, Altoona, Pa., 5; H. L. J., 10; "C. Penna," 8; Rev. W. L. Tarbet and wife, Springfield,

Ill., 1 30; Ladies' Aid Society, Ardmore, Indian Ter., 34 cts.; Miss Mollie Clements, Antonito, Colo., 4 87; Miss Hattie S. Sweeney, Amityville, N. Y., 60 cts.; J. P. Holliday, Newburn, Ia., 12 cts.; Y. P. S. C. E. Shawnee, Pa., 1 30..... 88 2

Total receipts for February, 1894.....\$ 5,946 2  
Previously reported..... 25,001 9

Total receipts from April 1st, 1893 to March 1st, 1894.....\$21,006 2

C. M. CHARNLEY, Treasurer,  
P. O. Box 294, Chicago, Ill.

## RECEIPTS FOR EDUCATION, FEBRUARY, 1894.

BALTIMORE.—Baltimore—Baltimore Broadway, 6; — Central, 15; — Faith, 8 30. New Castle—Buckingham, 4 50; Lower Brandywine, 5; Newark, 8; Pencader, 5; West Nottingham, 25; Wilmington Central add'l, 16 43; — Hanover Street, 30 51. Washington City—Washington City 1st, 8 70; — Eastern sub-sch, 1; — Metropolitan, 50. 163 44

CALIFORNIA.—Los Angeles—Azusa, 3. San Francisco—San Francisco Welsh, 2. 5 00

CATAWBA.—Yadkin—Mt. Airy 2d, 1. 1 00

COLORADO.—Boulder—Valmont, 15 cts. Pueblo—Cinco, 3; San Rafael Mexican, 3. 8 15

ILLINOIS.—Bloomington—Rankin, 2 08. Cairo—Anna, 10. Chicago—Chicago Covenant, 85 40. Mattoon—Vandalia, 4 75. Ottawa—Rochelle, 10 68. Rock River—Munson, 8. Schuyler—Hersman, 3. Springfield—Jacksonville 2d Portuguese, 3; Plagah, 1 21. 189 19

INDIANA.—Crawfordsville—Frankfort, 20 93. Fort Wayne—Elkhart, 25; Fort Wayne 1st, 29 23. Muncie—Jonesboro, 1; Wabash, 2 80. New Albany—New Philadelphia, 1. Vincennes—Evansville Grace, 16. 106 96

INDIAN TERRITORY.—Oklahoma—Ardmore Ladies' Society, 29 cents. 0 29

IOWA.—Cedar Rapids—Cedar Rapids 1st, 49 80. Corning—Sidney, 7. Council Bluffs—Hardin Township, 5 17; Marno, 3. Des Moines—Newton, 2 75. Fort Dodge—Coon Rapids, 4 25; Emmanuel German, 3. Iowa—St. Peter's Evangelical, 7. Sioux City—Sioux City 2d, 2 50. Waterloo—West Friesland German, 6. 93 47

KANSAS.—Neosho—Glendale, 1; McCune, 2 50; Osage 1st, 10. Solomon—Bennington, 4; Glasco, 1 55. Topeka—Clinton, 3 25; Idana, 2; Kansas City Western Highlands, 7 07. 81 87

KENTUCKY.—Louisville—Kuttawa Hawthorn Chapel, 1; Pewee Valley, 4. 5 00

MICHIGAN.—Detroit—Ann Arbor, 38 06; Brighton, 2; Detroit Fort Street, 140 78; Ypsilanti, 16 26. Saginaw—Mount Pleasant, 5. 193 10

MINNESOTA.—Mankato—Delhi, 6 25; Madelia, 11. St. Paul—St. Paul House of Hope, 79 27. Winona—Freemont, 4 45; Preston, 4 50; Rushford, 2 23. 107 70

MISSOURI.—Kansas City—Kansas City 1st, 30 25. Ozark—Mount Vernon, 3; Ozark Prairie, 1; Springfield Calvary, 6 50. Platte—Union, 1 73. St. Louis—Windsor Harbor, 7. 51 88

NEBRASKA.—Omaha—Columbus, 1; Creston, 1; Webster, 3. 5 00

NEW JERSEY.—Corlies—Bata, 1; Benita, 2. Elizabeth—Dunellen, 1 98; Plainfield Crescent Avenue Hope Chapel, 2. Jersey City—Hackensack, 8. Monmouth—English-town, 4; Lakewood, 49 70. Morris and Orange—East Orange Bethel, 18 24; Parsippany, 8; Schooley's Mountain, 5. New Brunswick—Amwell 2d, 5 25; Trenton Prospect Street, 20. Newton—Phillipsburgh 1st, 9 44; Wantage 1st, 6. West Jersey—Greenwich, 8; Janvier, 1; Merchantville, 2; Williamstown, 7. 163 61

NEW YORK.—Boston—Holyoke, 5. Buffalo—Alden, 5; Buffalo Bethany, 11 50. Champlain—Peru, 1. Chemung—Havana, 3. Columbia—Hudson sub-sch, 25; Hunter, 8 30. Genesee—East Pembroke, 5 80. Geneva—Geneva 1st, 20; Gorham, 5. Hudson—Good Will, 1 30; Hopewell, 17. Long Island—Yaphank, 2. Nassau—Newtown, 50. New York—New York 5th Avenue, 634 40; — Adams Memorial, 7. North River—Newburgh Calvary, 8 22; Poughkeepsie, 9 89. Rochester—Rochester Westminster, 15. Steuben—Corning, 2 63. Syracuse—Canastota, 12. Troy—Ochoos, 21 42. Utica—Clinton, 12; South Trenton, 3; Westernville, 9. Westchester—South Salem, 6 89. 933 87

NORTH DAKOTA.—Pembina—Canton, 2. 2 00

OHIO.—Athens—Athens, 12 40; Stockport, 1. Bellefontaine—Kenton, 22 88. Columbus—Columbus Broad Street, 65 cts. Dayton—Bath, 2; Dayton Park, 2 61;

Greenville, 21; Osborn, 3. Lima—Celina, 1; Esom Va-

12 42; Germanstown 1st, 20 00; Northtown 1st, —. Pittsburgh—Duquesne, 5; Highland, 12; Pittsburgh East Liberty, 26 81; — Shady Side, 27 50; Sharon, 11 16. Senango—Beaver Falls, 10; New Castle 1st, 19 68. West- ington—Cameron, 5; Lower Buffalo, 6 50; Wheeling 1st, 42 55. 1,261 94

SOUTH DAKOTA.—Southern Dakota—Scotland, 2. 2 00

TENNESSEE.—Kingston—Pleasant Union, 1. Union—New Salem, 1. 2 00

UTAH.—Utah—Logan Brick, 3 65; Richfield, 5. 8 65

WISCONSIN.—Chippewa—Baldwin, 7; West Superior, 12. Madison—Belleville, 1; Verona, 1. Wisconsin—Marquette Pioneer, 5; Wausau, 52 78. 75 78

Receipts from Churches in February, 1894.....\$ 3,250 5  
Receipts from Sabbath-schools, in February, 1894..... 46 0

## REFUNDED.

Rev. G. N. Luccock, 100..... 100 00

## GRATITUDE FUND.

10; 5..... 15 00

## MISCELLANEOUS.

Rev. Jos. D. Smith, 5; Rev. G. L. Hamilton, 100; Rev. J. D. R., 5; Rev. H. L. Janeway, 15; Rev. Wm. Bannard, D.D., 5; Miss Hattie Sweeney, 50 cts; Mr. J. P. Holliday, 10 cts.; C. Penna, 3; Rev. W. L. Tarbet and wife, 1 30; Miss Mollie Clements, Antonito, Colorado, Tithe, 4 06.....\$ 127 05

## INCOME ACCOUNT.

300; 49; 51; 2; 75; 63 50..... 540 00

Total receipts in February, 1894.....\$ 4,226 5  
Total receipts from April 30, 1893..... 108,072 2

JACOB WILSON, Treasurer,  
1234 Chestnut St., Phila.



## RECEIPTS FOR FOREIGN MISSIONS, FEBRUARY, 1894.

ATLANTIC.—*East Florida*—Candler sab-sch, 2; Green Love Springs, 10; Jacksonville 1st, 29 11; Weirsdale, 5 17.  
*South Florida*—Sorrento, 25. 71 28

BALTIMORE.—*Baltimore*—Annapolis Y. P. S. C. E., 8; Baltimore 2d Y. P. S. C. E., 43 67; —Alisquith Street sab-sch, 45; —Boundary Avenue sab-sch Missionary Society, 64; —Brown Memorial Y. P. S. C. E., 47; —Central, 20; —Faith, 10 65; Bel Air, 4 72; Deer Creek Harmony, 14 47; Emmittsburg, 55 83; Lonsaconing, 12 50; Taneytown, 36; New Castle—Manokin, 15; New Castle for Hainan, 6; Pitt's Creek, 23, sab-sch, 10; Y. P. S. C. E., 17; Port Penn, 3 30; Wilmington Central, 350 18; —Olivet, 9 35. *Washington City*—Clifton, 4; —Hermion, 2; Lewinsville, 7 50; Vienna, 6 60, sab-sch, 1; Washington City 1st, 41 65; —1st, 21 20; —Assembly, 105; —Covenant, 490 16; —East-end sab-sch, 8; —Garden Memorial Y. P. S. C. E., 8 23; —Takoma Park Y. P. S. C. E., 8; —Western Y. P. S. C. E., 76 50. 1,523 50

CALIFORNIA.—*Benicia*—Napa, 241 40. *Los Angeles*—Arlington, 74 25; Burbank, 11 15, Union sab-sch, 2 78; Glendale, 25 50; Los Olivos Y. P. S. C. E. for Hainan, 3; Ojai Y. P. S. C. E., 8 35; Pomona, 67 84; Santa Ana Y. P. S. C. E. for Temple at Nain Tsun, 8 50. *Oakland*—Nelson, 4 50, sab-sch, 2 55. *Sacramento*—Sacramento Westminster, 12. *San Francisco*—San Francisco Calvary, 123 45; —Japanese, 5; —Welsh, 5. *San José*—Santa Clara, 20. *Stockton*—Modesto, 12 20. 704 44

CATAMBA.—*Cape Fear*—St. Paul, 2 15. *Southern Virginia*—Mt. Calvary sab-sch, 1 29. 3 44

COLORADO.—*Boulder*—Berthoud, 13 36; Valmont, 59 cts. *Denver*—Brighton, 7 55; Denver 1st Avenue, 22 35; Denver Capitol Avenue sab-sch, 4; —Central Endeavor Miss School, 2 75; —Westminster, 9 30; Idaho Springs, 53. *Fueblo*—Chinocho, 8; Del Norte, 27 30; Y. P. S. C. E., 3 30. *San Jose*, 90 cts.; Eastonville, 5; Hastings, 4; Mesa, 2 35; Pueblo Westminster Y. P. S. C. E., 5; San Rafael, 2. 239 30

ILLINOIS.—*Alton*—Brighton, 4; Greenville sab-sch, 6 16; Hillsboro sab-sch, 50; Jerseyville, 72; Upper Alton, 3; Whitehall, 1, Y. P. S. C. E. for Hainan, 8 10. *Bloomington*—Brent, 20 35; Champaign, 73 01; Coifax sab-sch, 6 50; Cookville sab-sch, 6 45; Gibson City Y. P. S. C. E., 15 50; Gilman, 27 50, sab-sch, 11 65; Mazon, 32 30; Monticello, 3; Paxton, 3; Philo Y. P. S. C. E., 7; Rankin, 3 57; Roseville Y. P. S. C. E., 4 10; Watseka, 20; Waynesville Y. P. S. C. E., 2. *Carro*—Anna, 15; Cairo, 10; Y. P. S. C. E., 6 50. *Jr. C. E.*, 10; Centralia, 37 35, sab-sch, 9 12; Calumet, 6 25; Metropolis, 6 35; Tamarac, 37. *Chicago*—Chicago 1st, 32 10; —2d, 750; —3d, 237 99; —4th, 123 50; —10th, Y. P. S. C. E., 7 37; —Avondale, 5 85; —Central Park sab-sch, 16 57; —Covenant, 271 97; Y. P. S. C. E., 75; —Jefferson Park, 82 43; —Lake Forest, 40; Highland Park sab-sch, 15; Lake Forest, 119 53; Manteno, 67; Moreland, 3 32; New Hope, 34 53; Peotone, 149 95; River Forest, 3 50; South Chicago, 15; —Fenton, 149 95; —Ellis, 6th, 3; Freeport, 24, 10; Galest, 69 85; Galena South sab-sch, 16 23; Hanover, 20; Harvard, 67 76; Middle Creek, 53, sab-sch, 16 70. *Mattico*—Bethel, 3; Christian, 4; Edgar, 5; Grandview, 3; Mattoon, 9 9; Morrisonville, 4 51; Oakland, 4; Pana, 3 50; Y. P. S. C. E., 6 70; Taylorville, 14. *Ottawa*—Earlville, 13, sab-sch, 2; Troy Grove, 5. *Peoria*—Altona, 3; Canton Y. P. S. C. E., 5 37; Elmira, 100; Eureka, 60 50; Farmington, 61 35; French Grove Y. P. S. C. E., 7; Galesburg, 32 23; Lewistown sab-sch, 54 91; Peoria 1st, 50 90; Princeton, 80 21; Rock River—Aledo, 54 25; Y. P. S. C. E., 25; Ashton, 12 40; Y. P. S. C. E., 24 60; Garden Plain, 38; Geneseo, 23; Kewanee, 18 35; Newton, 19 74; Peniel, 6; Princeton, 74 58, sab-sch, 26; Rock Island Broadway, 70; Viola, 6. *Schuyler*—Carthage, 25; Y. P. S. C. E., 25. *Ebenezer*, 37; Heaman Y. P. S. C. E., 40 56; Kirkwood sab-sch, 3 75; Macomb, 145; Mount Sterling Jr. Y. P. S. C. E., 3; Nauvoo, 1st Helping Hand Society, 5; Plymouth, 3 87; Quincy 1st sab-sch, 12 80; Y. P. S. C. E., 12 50; Rushville, 31 16. *Springfield*—Jacksonville State Street, 92; Macon Y. P. S. C. E., 2 40; Manchester, 2 33, sab-sch, 2 50; Macon City, 24 91; Pisgah, 5 60. 4,199 38

INDIANA.—*Crawfordsville*—Bethany, 45; Dayton, 63 08; Y. P. S. C. E. for Hainan, 3 53; Lebanon, 13; Romney, 15 40. *Fort Wayne*—Auburn sab-sch, 6 20; Fort Wayne 2d Y. P. S. C. E. for Hainan, 5 03; Oslain, 11 73. *Indianapolis*—Bethany, 30; Hopewell, 61 03; Roachdale, 3; Southport, 6 57, sab-sch, 6 43. *Logansport*—Bourbon, 7 65; Meadow Lake, 4; Michigan City, 33 50; Remington, 4; Walkerton, 2 75; Y. P. S. C. E., 3 25. *Muncie*—Jonesboro, 2; Wabash, 25 11. *New Albany*—Bedford, 12 55; Livonia, 7; Vevay, 6 70. *P Vincennes*—Evansville Grace, 45; Vincennes, 25; Washington, 73. *White Water*—College Corner, 5; Connersville 1st, 45; Greensburg, 73 27. 683 23

INDIAN TERRITORY.—*Muscogee*—Broken Arrow, 30 cts.

Oklahoma.—*Ardmore Ladies' Aid Society*, 1 88; Chickasha, 5. 7 18

IOWA.—*Cedar Rapids*—Bethel, 7 21; Blairtown sab-sch Birthday, 2 35; Clinton, 153 63; Onslow, 11 68. *Corning*—Corning, 11 13; Y. P. S. C. E., 7; Malvern, 27 01; Platte Centre, 6; Prairie Star, 4; Randolph, 19 23; Villisca Y. P. S. C. E., 19. *Council Bluffs*—Adair sab-sch, 2 50; Avoca, 14 43; —Walnut, 5 25. *Des Moines*—Adel, 17 15; Albia, 18 37; Dallas Centre sab-sch for temple at Nain Tsun, 3; Des Moines Highland Park, 16; —Westminster Y. P. S. C. E., 20; Grimes, 14 20; Hopeville, 4; Jacksonville, 19; Lucas, 11; Milo, 15; Newton, 14 79, sab-sch, 4 59; Paoara, 15; Ridgedale, 15 50; Heymour, 8; Winterset, 196 60. *Dubuque*—Dubuque 3d 6; Hopkinton, 26 06; James Harper, 15. *Fort Dodge*—Armstrong, 6; Dana, 3 25; Manilla, 15 33; Manning, 2 07. *Iowa*—Birmingham, 6; Kossuth 1st, 23 41; Lebanon, 4; Mediapolis sab-sch, 35 83; Mount Pleasant German, 14, sab-sch, 3; New London, 9 50, sab-sch, 6 50; St. Peter's Evangelical, 12; Troy, 4; Wapella, 27 06, sab-sch, 4 64; Y. P. S. C. E., 8 30. *Jowa City*—Muscatine, 4 92; Y. P. S. C. E., 6 25; Oxford, 7; Union, 4 25. *Sioux City*—Hawarden, 23; Liberty, 14 40; Y. P. S. C. E., 7 60; Meriden, 6 75; Mt. Pleasant, 6 75; Providence, 5 30; Sac City, 14 99; Sioux City 2d, 5 90; Union Township Y. P. S. C. E., 13; Vail sab-sch, 5. *Waterloo*—Conrad Grove sab-sch, 5; La Porte City, 45, sab-sch, 6; Morrison, 6; Salem, 18 84; Toledo, 7; Union, 4. 1,130 66

KANSAS.—*Emporia*—Brainerd, 2; Caldwell, 61; Eldorado, 13 50; Emporia 1st Y. P. S. C. E., 50; Indianapolis, 2; Marion, 30; Potwin, 3; Waverly, 11 49; White City, 6; Winfield, 38. *Highland*—Blue Rapids Y. P. S. C. E., 4; Highland, 14, sab-sch, 15; Holton Jr. Y. P. S. C. E., 10 50. *Larned*—Burton, 2; Hutchinson, 22 91. *Neosho*—Baxter Springs, 2 25; Kincaid, 2 55; Lone Elm, 3 55; Milken Memorial, 10 30; Neodesha, 5; Ottawa, 26 53; Paola Y. P. S. C. E., 25; Toronto, 9; Yates Centre, 22 12; C. E. of 1st District, 8 30. *Osborne*—Osborne, Rose Valley, 3 15; Smith Centre, 3 40; Wakeney, 14. *Solomon*—Minneapolis, 100 65; Mt. Pleasant Y. P. S. C. E., 3. *Topeka*—Idana, 4; Junction City Y. P. S. C. E., 15 50; Kansas City 1st, 127; Grand View Park, 35 50; —Western Highlands, 30 33; Mulberry Creek sab-sch, 5; Topeka Westminster, 12 50; Vinland, 4 20; Wamego Y. P. S. C. E., 3. 799 36

KENTUCKY.—*Ebenezer*—Covington 1st, 264 17; Flemingsburg, 33 88, sab-sch, 6 53. *Louisville*—Kuttawa Hawthorne Chapel, 6; Louisville Warren Memorial, 25; Pewee Valley, 10. *Transylvania*—Greensburg, 10 50. 356 11

MICHIGAN.—*Detroit*—Brighton, 3; Detroit 1st Mrs. A. McFarren, 10; Central Y. P. S. C. E., 50; —Forest Avenue, 25; —Fort Street, 551 25, S. G. Caskey, 250; Mount Clemens, 13; Northville sab-sch, 10 84; Saline, 11; Y. P. S. C. E., 14 50; Ypsilanti, 24 40. *Flint*—Crossville, 20 50; Fenton, 14. *Grand Rapids*—Ewart, 17; Grand Rapids Immanuel, 7 37; —Westminster Y. P. S. C. E., 15. *Lake Superior*—Newberry sab-sch, 1 55; Y. P. S. C. E., 3 45; St. Ignace, 7. *Lansing*—Eckford, 8; Homer, 40; Marshall, 10 10; Tekonsha, 12. *Monroe*—Tecomum, 81 69; Petoskey—East Jordan, 14 51, sab-sch, 4 19; Y. P. S. C. E., 3; Infant Class, 1 07. *Saginaw*—Bay City 1st, 19 25. 1,243 87

MINNESOTA.—*Duluth*—Barnum, 13 77. *Mankato*—Blue Earth City, 30; Luverne, 10 16; Madella, 40; Pipestone, 7; St. Peter's Union, 48 21; Swan Lake Y. P. S. C. E., 3. *Minneapolis*—Minneapolis Andrew, 83 65; —Westminster, 923 08. *St. Paul*—North St. Paul, 19 05; Shakopee sab-sch, 5 40; St. Paul Dayton Avenue Y. P. S. C. E., 25; —House of Hope, 328 44; Westminster, 10; White Bear, 11 06. *Winona*—Claremont Y. P. S. C. E., 11 50; La Crescent, 3 74; Le Roy, 14 25, Ladies' Mite Society, 3; Preston, 10 30; Y. P. S. C. E., 3; St. Charles sab-sch, 1 50; Winona 1st, 37. 1,633 96

MISSOURI.—*Kansas City*—Butler, 42, sab-sch, 6 50; Clinton, 12; Kansas City 2d sab-sch, 90. *Ozark*—Lockwood, 6. *Platte*—Gallatin, 8; Hodge, 18 30; Lathrop, 4 10; Oregon, 9 10; Parkville Lakeside sab-sch, 3 30; Union, 5. *St. Louis*—Cuba, 4; Jonesboro, 6; Kirkwood sab-sch, 18; Ridge Station, 3; Salem German, 7 50; St. Charles, 56; St. Louis Carondelet, 13 65; —Cote Brillante Y. P. S. C. E., 1 55; St. Louis, Lafayette Park, 60; —North Primary Dept., 8; —Washington and Compton Ave. Y. P. S. C. E., 25; R. H. J., 5. 415 70

MONTANA.—*Helena*—Helena 1st sab-sch, 23 73. *Great Falls*—Havre, 2. 40 73

NEBRASKA.—*Hastings*—Hastings 1st, 51 96; Holdrege, 18; Nelson, 39. *Kearney*—Broken Bow, 6 14; Fullerton, 14 19. *Nebraska City*—Adams, 23; Beatrice, 46 60; Bennett, 3; Hubbell, 10, sab-sch, 3; Humboldt, 26 53; Plattsmouth, 13 10. *Niobrara*—Elgin, 23 75; Oakdale, 13 10. 415 70

15 70; Union Star sab-sch, 1. Omaha—Columbus, 5; Craig, 35; Omaha Knox, 2 99; Westminster, 49 73; Osceola Y. P. S. C. E., 5; Webster, 10.

New Jersey.—Corisco—Bata, 2; Bonita, 20. Elizabeth—Elizabeth 1st Murray Missionary Society, 31 30; Mary Morrison Mission Band, \* 25; — 2d Y. P. S. C. E., 10; — Marshall Street, 44 61; — Westminster, 749 07; Hope Mission, 10 80; Lexington, 10, Syrian Guild, 55, sab-sch, \* 25; Metuchen, 34; Plainfield 1st, 101; — Hope Chapel, 6; Pluckamin sab-sch, \* 11; Rahway 2d, 75; Woodbridge, 19. Jersey City—Arlington Y. P. S. C. E., 5; Jersey City 2d, 6; Paterson 1st, 300. Monmouth—Atlantic Highlands Ladies' Aid Society, 2; Cream Ridge, 13 22; Englishtown, 5; Y. P. S. C. E., 6; Farmingdale, 7 29; Freehold, 17 06; Jamesburgh Y. P. S. C. E., 14; Jr. Y. P. S. C. E., 6; Lakewood, 245 88; Manasquan, 5 78; Moorestown Y. P. S. C. E., 15; Mount Holly, 156 65; Y. P. S. C. E., 43 35; Sayreville German, 8. Morris and Orange—Boonton, 226 61; East Orange 1st, 157 77; Madison, 423 92, sab-sch, 220 65; Morristown South Street, 125, sab-sch Missionary Society, \* 73 83, sab-sch Missionary Society for salary F. G. Coan, 112 50; Mt. Olive, 14 38; New Providence, 6, Y. P. S. C. E., 9 50; New Vernon sab-sch, 10 68; Parsippany, 44, sab-sch, 25, Y. P. S. C. E., 5; Schooley's Mountain sab-sch, 6 30. Newark—Caldwell, 47; Montclair 1st, 375, Y. P. S. C. E., 12 50; Newark 1st, 175; — Park, 45 33. New Brunswick—Amwell 1st, 24; Frechtown, 87; Lawrenceville sab-sch, 26 13; Princeton 1st, 15, sab-sch, 105 45; Stockton, 15; Trenton Prospect Street, 89. Newton—Blairtown, 353 12; sab-sch, 11 77, \* 35 11; North Hardiston, 31 40; Oxford 1st, 39 05; — 2d Primary Class, native helper in India, 30; Phillipsburgh, 36 33; Stanhope, 3; Wantage 2d Y. P. S. C. E., 6. West Jersey—Atlantic City 1st, 26; — German, 87, sab-sch, 2, Y. P. Society, 2; Camden 2d, 19, sab-sch, 10; Cedarville Osborn Memorial, 15; Greenwich, 8; Hammon-ton sab-sch, 50; Salem, 109 24.

New Mexico.—Arizona—Tombstone, 3. Santa Fé—Las Vegas 1st Y. P. S. C. E., 5; Santa Fé Y. P. S. C. E., 10 00.

New York.—Albany—Albany 3d, 47 48; Esperance Y. P. S. C. E. 6 77; Gloversville Kingsboro Avenue, 26; Jer-man Memorial Helping Twelve King's Daughters, 25; Northampton Y. P. S. C. E. for Hainan, 3; Sand Lake, 10 35; Saratoga Springs 2d sab-sch, \* 8 35. Binghamton—Binghamton Rose Memorial, 30; Cortland, 140 66, sab-sch, 100; Y. P. S. C. E., 6 17; East Maine, 3 15; McGrawville, 15. Boston—Boston 1st sab-sch, \* 34 67; East Boston, 44 40; Holyoke, 20; Portland Y. P. S. C. E., 11 44; Rox-bury, 28 63; South Ryegate Y. P. S. C. E., 6 22. Brooklyn—Brooklyn 1st, 146 74; — 2d Y. P. S. C. E., 23; — Arling-ton Avenue Y. P. S. C. E., 4 44; — Classon Avenue Y. P. S. C. E., 3; — Cumberland Street, 109, sab-sch, Missionary League, 15; — Greene Avenue Y. P. S. C. E., 23 88; — Lafayette Avenue, 2, 145, sab-sch Missionary Association for salary R. P. Wilder, 200; — Memorial Y. P. S. C. E., 6 13; — Ross Street, 96; — South 3d Street, 34 58; — Westmin-ster, 495 46. Buffalo—Alden Y. P. S. C. E., 9 55; Allegheny sab-sch, 1; Buffalo Bethany, 73 60; Westminster, 475 30; Dunkirk, 16; Olean Y. P. S. C. E., 20. Cayuga—Auburn 2d sab-sch, 10 22; — Westminster, 5; Ithaca, 1, 815 88. Chemung—Elmira 1st Y. P. S. C. E., 15; Wat-kins, 43 29. Columbia—Catskill, 28 36; Durham 1st, 12; Greenville, 20 10, sab-sch, 6 50, \* 3; Hudson sab-sch, 60; Hunter sab-sch, \* 1 40. Genesee—Bergen, 25 69, sab-sch, 8 50; East Pembroke, 13; Leroy, 77; North Bergen, 19 34. Geneva—Bellona, 24; Geneva 1st, 22 75, sab-sch, 61 71; Manchester, 25, sab-sch, 10; Waterloo, 25; West Fayette, 6. Hudson—Chester sab-sch, 3; Good Will, 8 58; Haver-straw 1st, 8; Y. P. S. C. E., 7; Ridgebury, 2 32. Long Island—Amagansett, 12; Middletown, 22 77; Southamp-ton, 75 34; Yaphank, 13. Lyons—Fairville, 3 15; Lyons, 75; Wolcott 1st, 5 70. Nassau—Fresh Pond sab-sch, 5; Huntington 1st Y. P. S. C. E., 18 79; — 2d, 25 32; Islip Y. P. S. C. E., 7 50; Northport, 11; Whitestone, 7. New York—New York 1st Earnest Workers for China, 500; — 4th Avenue, 333; — 5th Avenue, 107, 63d Street Mission sab-sch, 50; — 13th Street Y. P. S. C. E., 46 14; — 14th Street, 81 79; — Adams Memorial for Africa, 13; — Calvary sab-sch, \* 38 44; — De Witt Memorial Chinese sab-sch, 25; — Harlem, 215 65; — Mount Washington, 200, sab-sch, \* 4 33; — North Y. P. S. C. E., 6 50; — University Place, 2, 559 29; West End sab-sch, 20 35; — Westminster West 23d Street, 82 50. Niagara—Holley, 3 25; Lockport 1st sab-sch sal. Miss Murray, 45. North River—Amenia South Wassaic Y. P. S. C. E., 18; Cold Spring, 43 56, sab-sch, 5 44, Y. P. S. C. E., 6; Marbleburgh, 8; Newburgh Calvary, 30 83; — Union, 60; Poughkeepsie, 65 29, sab-sch, 92 36; Wapping-er's Creek, 6 25. Otsego—Gilbertville Y. P. S. C. E., 5 25; New Berlin, 9 50; Unadilla, 18 66. Rochester—Avon Central Y. P. S. C. E., 5; Brighton, 20; Dans-ville, 37 36; East Kendall, 3; Fowlerville, 20; Gene-seeo 1st sab-sch, 6 16; Geneseeo Village, 350, sab-sch, 50, Y. P. S. C. E., 9 35; Mendon, 11 90; Piffard, 1 10;

Rochester Central sab-sch, 63 56; — St. Peters, 77; Sparta 1st Y. P. S. C. E., 16 10; — 2d, Y. P. S. C. E., 14 09; Tuscarora, 8. St. Lawrence—Morristown Y. P. S. C. E., 22 57; Potsdam, 107; Sackett's Harbor, 3 74; Watertown 1st Y. P. S. C. E., 50; — Hope Chapel, 17 32. Steuben—Addison sab-sch, 9 77; Campbell sab-sch, 10; Corning, 18 24; Hornellsville 1st, 13 21; Howard Y. P. S. C. E., 4 60; Painted Post, 101; Pultney, 3; Woodruff, 5 23. Syracuse—Amboy, 35; Baldwinville, 29 67; Chittenan-gue Y. P. S. C. E., 17 33; Mexico, 60; Syracuse Park Central sal. Dr. Laffin, 501 01. Troy—Cambridge, 10 50; Fort Edward Y. P. S. C. E., 6 07; Hoosick Falls, 85 56; Las-tingburgh 1st, 157 67; Mechanicsville Y. P. S. C. E., 17 22; Middle Granville Y. P. S. C. E., 3; Salem, 37 50; Troy 2d, 174 45, sab-sch, 45 94; — Oakwood Avenue, 39 24, Y. P. S. C. E., 5 70; — Second Street Y. P. S. C. E., 20; Warrens-burgh Y. P. S. C. E., 1 60; Waterford, 707 52, Y. P. S. C. E., 7. Utica—Clinton, 20; Turin Y. P. S. C. E., 4 50; Westernville, 34. Westchester—Gilead, 21 40; Mahopac Falls sab-sch, 11 79; Mt. Vernon 1st, 215 10; Peekskill 1st, 106 43; Poundridge sab-sch, \* 15; Rye sab-sch, 160; South Salem, 34 90; Stamford 1st Y. P. S. C. E., 15 30; Yonkers 1st sab-sch, 23.

NORTH DAKOTA.—Fargo—Edgeley Little Helpers, 10; Dorcas Aid Society, 1 75; Hillsboro, 5; Jamestown, 15; Monagan, 5; A Minister's Tithes, 1 53. Pembina—Canton, 2; Glasston, 3; Graffton sab-sch, \* 5 59.

OHIO.—Athens—Athens, 63; Bashan, 1 23; Berca, 6; Bristol, 10; Marietta Y. P. S. C. E., 86; Stockport, 6; A Minister's Tithes, 1 53. Bellefontaine—Cresline, 5 67; De Graff, 30 38; Forest, 9 33, sab-sch, 5; North Washing-ton, 1 12; Patterson, 1 05; Spring Hills, 81 17; Urbana, 44 59; Rev. John Tenney, Forest, O., 10. Chillicothe—Belfast, 8; Greenfield 1st Washington Maina, 100; Hills-boro, 175 60; New Market, 3 25; Salem, 112 92, sab-sch, 33 12, Y. P. S. C. E., 10. Cincinnati—Cincinnati 2d, 110; — 7th sab-sch, 25; — Avondale, 110; — Clifton, 15 77; — Poplar Street, 13; — Walnut Hills, 773 67; Lebanon, 13, sab-sch, 10; Montgomery sab-sch, 19 75; Pleasant Ridge, 24; Sharonville, 3; Silvertown, 4; Springdale, 10; Venice, 10; Williamsburgh, 7. Cleveland—Akron Central, 7 35; Cleveland 1st sab-sch Old Stone Church, 60; — 2d sab-sch, 18 34; — Woodland Avenue Y. M. Fraternity, 100; Parma sab-sch, \* 2 50, mite box of Alice Cogswell, dec'd, \* 1 10; Rome, 4. Columbus—Columbus Broad Street, 58; Scioto, 5; Worthington, 8. Dayton—Dayton 1st, 254 76; — Memorial, 10; Eaton, 10; Monroe, 7 60, Y. P. S. C. E., 3 50; New Carlisle, 32; New Jersey, 7 50; Oxford, 43 40; Troy, 47 41; West Carrollton, 4 15; Xenia, 88. Huron—Huron 1st sab-sch, 7 06; Milan sab-sch, 4 70; Olona, 10; Peru, 7 65; Sandusky, 84 45. Lima—Ada Y. P. S. C. E. salary, E. A. Lowe, 8 50; Blanchard, 80, Y. P. S. C. E. salary, E. A. Lowe, 11 25; Celina, 4 55. The Gleaners, 1 63; Delphos Y. P. S. C. E., 9 10 salary, E. A. Lowe, 10; Findlay 2d Y. P. S. C. E. salary, E. A. Lowe, 8 75; Lima 1st Y. P. S. C. E. salary, E. A. Lowe, 35; — Main Street Y. P. S. C. E. salary, E. A. Lowe, 11 50; McComb, 43, Y. P. S. C. E. salary, E. A. Lowe, 12 50; Ottawa Y. P. S. C. E. salary, E. A. Lowe, 10; Rockport, 12 55; St. Mary's, 82 90, Y. P. S. C. E. salary, E. A. Lowe, 15; Turtle Creek Y. P. S. C. E. salary, E. A. Lowe, 6 25; Van Wert Y. P. S. C. E. salary, E. A. Lowe, 18 75; Wapakoneta, 16 10, Y. P. S. C. E. salary, E. A. Lowe, 7 50. Mahoning—Ells-worth Y. P. S. C. E., 35; Massillon 2d, 31 66; Pleasant Valley, 3 35; Poland, 20; Vienna, 5 60. Marion—Berlin, 8 75; Brown, 9 36; Chesterville, 13 30; Delaware, 123; Jerome, 2 50, sab-sch, 1; Milford Centre, 4; Mount Gilead, 16 54, sab-sch, 5; Ostrander, 9 50, sab-sch, 3; Pisgah Y. P. S. C. E., 11 30; Providence, 1; West Berlin, 3. Maumee—Bowling Green, 22 65. Portsmouth—Hang-ing Rock, 7; Russellville, 5. St. Clairsville—Bannock, 8; Martin's Ferry, 24 41; Morristown, 9; New Athens, 19; Rock Hill, 17 65, sab-sch, 8. Steubenville—Bakersville, 3; Bethesda sab-sch, \* 13; Brilliant, 3 75; Buchanan Chapel, 10 07; East Liverpool 1st, 101 84, sab-sch, 103 60; Harlem Springs, 15, sab-sch, 14; Hopedale, 9; Linton, 5; Long's Run, 6, sab-sch, 5; Pleasant Hill Miss Carr, 5; Steuben-ville 1st, 19 25; Two Ridges, 4 72; Unionport, 4; Yellow Creek, 15 70. Wooster—Apple Creek, 48, sab-sch, 21 11; Ashland Y. P. S. C. E., 10; Doylestown, 9 50; Fredericks-burgh, 40; Homesville, 11 75; Mansfield, 50; Marshall-ville, 1; Perryville, 8 80; Savannah, 39 33; Shelby, 17 55; Shreve, 8 50, sab-sch, 2, I. F. M. S., 17 75; Wooster West-minster, 99 22. Zanesville—Dresden, 5 93; Mt. Zion sab-sch, 70 cts.; Utica, 20.

OREGON.—Portland—Bethany, 10.

PENNSYLVANIA.—Allegheny—Allegheny 2d Y. P. S. C. E., 11 47; — Central, 123 95; — McClure Avenue, 341 20; Beaver, 53, sab-sch, 100; Bellevue, 13 56; Glenfield, 17 34, for work in Syria, 10 80; Hilland, 23 55; Leetsdale, 102 07; Pine Creek 1st, 5; — 2d, 8; Vanport, 2. Blairsville—Beulah, 31 97; Fairfield, 55 23; Greensburgh Westmin-ster, 51 55; Harrisburg City, 7 25; Johnstown, 117 32;



a.ird, 7; Ligonier, 13 71; Manor, 9 96; New Salem Y. P. C. E., 20; Plum Creek, 23; Unity, 2 50. *Butler*—Butler, 342 51; Centre Y. P. S. C. E., 1 83; North Washington sab-sch, 6; Summit, 7 45; West Sunbury, 22. *Carle*—Carlisle 1st, 89, Y. P. S. C. E., 16 43; Gettysburgh, 5; Harrisburgh Olivet, 4; Pine Street sab-sch,\* 22 53; Lechanisburgh, 18, Y. P. S. C. E., 6; Monaghan, 37; Newport, 20; Robert Kennedy Memorial, 6 87, Y. P. S. C. E., 5; Shippensburgh, 63 20; Silver Spring, 12 50, sab-sch, 5. *Chester*—Chester 1st sab-sch, 13 10; 2d, 10; Doe Run sab-sch,\* 4; Downingtown Central, 14 78, sab-sch,\* 1; Kennett Square, 10; Wallingford, 64 76; Wayne, 37 87; Westminster Goshenville Y. P. S. C. E. for Hainan, 2 25. *Clarion*—Emminton, 11 34; Oil City 2d, 7; Reynoldsville, 17; Rockland, 6; Sugar Hill, 14 23. *Erie*—Atlantic, 5 25; Bradford, 52 26, sab-sch, 25 30; Cochranon Y. P. S. C. E. for Hainan, 7 31; East Greene, 5; Erie Park, 79 91; Franklin, 141 80; Girard, 16 84, Miles Grove Branch, 8 96; Greenfield, 30; Meadville 1st, 45 30, sab-sch, 6 56; Salem, 3; Stoneboro, 4; Sugar Grove, 10; Warren, 153 11. *Huntingdon*—Bellefonte, 60; Birmingham Warrior's Mark, 137; Coalport Y. P. S. C. E., 3; Hollidaysburgh sab-sch,\* 24 56; Huntingdon sab-sch for Sangh School, 50; Lewistown Y. P. S. C. E., 15; Logan's Valley, 20 35, sab-sch, 5 55; Lost Creek, 24 45; Milesburgh, 6; Moshannon and Snow Shoe, 2; Petersburg, 10; Sinking Creek, 13 10; Sinking Valley, 13, sab-sch, 12; Tyrone, 87 73. *Kittanning*—Centre, 3; Currie's Run, 18; Marion, 13 50; Slate Lick, 17 09; Strader's Grove, 19 66, sab-sch, 11 64; West Glade Run, 19; Worthington, 12. *Lackawanna*—Brooklyn Y. P. S. C. E., 4; Carbondale, 1 16, sup. J. A. Fitch, 30 62; sab-sch sup. J. A. Fitch, 6 04; Great Bend, 7; Hawley Y. P. S. C. E., 8 86, salary Mr. Drummond, 4 56; Langcliffe, 50 45; Montrose, 100; Moosic, 26, Y. P. S. C. E., 13; Pittston, 37; Plains sab-sch,\* 8; Sayre, 5; Scranton 1st, 400; 2d Y. P. S. C. E., 11; Stella, 14 06; Sugar Notch, 2, sab-sch,\* 2; Susquehanna, 17, Y. P. S. C. E., 5; Towanda, 241 72; Tunkhannock, 43 23; Wilkes Barre 1st, 468 27; Westminster, 15. *Lehigh*—Allentown, 20; Audenried Y. P. S. C. E., 12 44; Middle Smithfield, 5 66; Pottsville 1st Y. P. S. C. E., 30 78; Reading 1st, 113, sab-sch, 50; South Easton, 10, Y. P. S. C. E., 10. *Northumberland*—Bald Eagle and Nittany, 10 05, sab-sch, 5; Beech Creek, 7; Berwick, 40; Great Island, 68; Hartleton, 10; Lycoming, 54 60; Mifflinburg, 18; Montoursville, 4 50; Northumberland, 15; Shamokin 1st, 39 56; Watsonstown, 31; Williamsport 3d, 35 51. *Parkersburg*—Buckhannon, 7 50; A minister's tithe, 1 53. *Philadelphia*—Philadelphia 3d, 92 89; African 1st, 5; Calvary, 8 75; Cohocksink sab-sch, 6; Covenant sab-sch, 50; Gaston Y. P. S. C. E., 12 25; Hebrew Memorial, 1 87; Memorial, 81 39; Oxford, 251 82; Princeton, 1, 211 14; Tabernacle sab-sch, 34 18; Toga, 58; Trinity, 23; West Spruce Street, 1,228 92; Zion German Y. P. S. C. E. self-denial, 11. *Philadelphia North*—Bristol, 23; Chestnut Hill, 100; Falls of Schuylkill sab-sch, 58; Frankford, 39 16, Y. P. S. C. E., 3; Germantown Wakefield, 76 14, sab-sch, 20; Hermon, 175; A friend, 25; Langhorne, 5; New Hope sab-sch, 17 79; Norristown 1st Y. P. S. C. E., 1 50; 2d, 11; Port Kennedy, 3 25; Springfield, 18; Tacony Diakon Memorial, 29 26. *Pittsburgh*—Craifton, 31 60; Edgewood, 42; Forest Grove, 35, sab-sch, 17; Highland sab-sch Miss Armstrong's Class, 10; McDonald 1st Y. P. S. C. E., 10; McKee's Rocks, 18, sab-sch, 3; Montours, 9; Mount Olive, 4; Pittsburgh 1st, 728 01; 3d, 140; 4th, 46 27, sab-sch, 9 61; 5th, 198 12; 7th, 10 89; East Liberty, 134 08, S. L. Fullwood, sup. Zia Zing Tong, 13 50; Co. Workers Band, 25; Class No. 20 for Hira Zall, 12 50; Home-wood Avenue, 3 67; McCandless Avenue Morningside Mission, 5; Point Breeze, 275; Shady Side, 66, Y. P. S. C. E., 8; Sheridanville, 2; West Elizabeth, 7 61; Wilkinsburg, 130 87. *Redstone*—Laurel Hill sab-sch 88 86; McKeesport 1st, 319; New Providence, 11; Scottdale, 39 87, sab-sch, 5 66; Sewickley, 5; Uniontown, 282 75. *Shenango*—Mahoning sab-sch, 15; New Castle 1st, 3 35; Pulaski, 2 80; Slippery Rock, 16; Transfer, 2 34; Unity, 30. *Washington*—Burgettstown, 180 85, sab-sch, 46 94; Cove, 11 50; East Buffalo, 30 21; Forks of Wheeling, 113; Hookstown, 25; sab-sch, 21 79; Mount Prospect sab-sch, 12; Y. P. Soc., 6; Washington 3d, 72 56; Wheeling 1st, 150, Miss Ott Thank Offering, 5. *Wellaboro*—Allegany, 1; Farmington Y. P. S. C. E., 1 95. *Westminster*—Centre, 50, sab-sch,\* 16 34; Middle Octara, 14; Mount Joy, 41 24, sab-sch, 6 27; Wrightsville, 13; York 1st, 250 80. 13,074 01

**SOUTH DAKOTA.**—*Black Hills*—Whitewood, 4, sab-sch, 4. *Central Dakota*—Brookings, 17 29. *Dakota*—Poplar, 2 75. *Southern Dakota*—Deil Rapids, 1, Mission Band, 6; Mitchell sab-sch,\* 6 70; Scotland, 9 25; Union Centre, 9.

2 40. *Union*—Hopewell, 3; New Providence, 119 25; Shandonale, 15; Spring Place, 3; Westminster, 15. 193 03

**TEXAS.**—*Austin*—Sweden, 3; Voca, 2. *North Texas*—Denison, 59 65; Gainesville sab-sch,\* 10. 74 65

**UTAH.**—*Boise*—Boise City, 9 50, sab-sch, 5, Y. P. S. C. E., 7 50. *Utah*—Box Elder, 3; Central Y. P. S. C. E., 3 50; Mount Pleasant sab-sch, 2 50; Richfield, 10; Salt Lake City 1st Y. P. S. C. E., 35 85; 3d, 9 50, sab-sch, 3 54. 90 89

**WASHINGTON.**—*Olympia*—Tacoma Calvary, 5. *Puget Sound*—Seattle 1st, 45; Sumner, 6 25; White River, 7. *Spokane*—Coeur d'Alene, 5 25. 68 50

**WISCONSIN.**—*Chippewa*—Big River, 5. *La Crosse*—La Crosse 1st, 18 57. *Madison*—Marion German, 5, sab-sch, 1; Platteville German, 18 25; Pleasant Hill sab-sch, 3 25; Poynette Y. P. S. C. E. for Hainan, 5; Reedsburgh, 5. *Milwaukee*—Cedar Grove, 10; Milwaukee Calvary, 31 87; Perseverance Y. P. S. C. E., 3 50. *Winnebago*—Marinette, 30 15; Shawano, 10; Wausau, 3; Winnebago, 8, sab-sch, 8, Y. P. S. C. E., 1. 147 09

WOMEN'S BOARDS.

Women's Board of the South West, 1,650; Women's Board of Philadelphia, 16,223 60; Women's Board of New York, 6,000; Women's Board of the North West, 4,728 59; Women's Occidental Board, 59 05; Women's Board of the North Pacific, 657 12.....\$ 29,518 36

LEGACIES.

Estate of John G. Reading, deceased, 1,900; Estate of George Sidney Camp, deceased, 2,583; Estate of William Monroe, deceased, 6 85; Estate of William Flanigan, deceased, 400; Estate of Hannah Ireland, deceased, 1,870 98.....\$ 6,760 78

MISCELLANEOUS.

Jane B. Worth, Tallola, Ill., 1; Pernis B. Foote, Lewistown, Ill., 3; "Field," 200; N. Currie, Balmoral, Wis., 2; "J. C. H.," 2; Mrs. S. A. Yale for Laos, 30; Mrs. S. A. Yale for Gaboon, 30; A Friend, 5; Prof. R. C. Wild, Greenfield, Ill., 5; Farah M. Dickson, Phila., for salary of Mr. Eakin, 25; L. H. Johnson, Newark, N. J., 10; Thomas L. Sexton, Seward, Neb., 10; Rev. Chalmers Martin, Princeton, N. J., special Laos Fund, 25; Martha J. Smith, Delta, Pa., 10; Joseph D. Smith, Delta, Pa., 5; Miss M. Campbell, Mansfield, O., 3; "J. E. S.," 5; 1st Cong. sab-sch, Malone, N. Y., for Mrs. Mateer's work, 25; Mrs. John L. Mann, N. Y., 1; Miss S. Paul, N. Y., 17; From two Chinese men, for scholarship in Chinese Boys' School, N. Y., 30; Rev. and Mrs. J. B. Smith, Crockett, Tex., 35; M. S. Rice, for Hospital at Oromiah, Persia, 5; "W. S. B. Jr.," 25; W. Egbert Thomas, Milford, Penn., for Hainan, 15; A friend of Missions, 5; "M. C. E.," 20; "A Lover of the Cause," 5; "A. B. K.," 30; A Friend, for Temple at Nain Tsun, 2; Mr. L. W. Battenfield, Delaware, O., for native preacher in China, 100; Rev. J. J. Rankin, Tithe Fund, 75; A Thank offering, 5; A Friend in West Virginia, 1,000; A. C. Wilson, 5; M. E. Woodhaus, Santa Clara, Cal., 35; Katharine Parker Riley, Orange, N. J., 25; Beatrice A. R. Stocker, Porcupine, S. D., 20 60; S. S. Potter, Cincinnati, O., 5; Rev. W. B. Carr, Latrobe, Pa., 35; A Friend, 50; South Walpole, Mass., 1; Miss Harriet N. Saunders, 3; A Friend, for Medical work, 10; E. M. Lhemenz, Chicago, Ill., 2; Arthur H. Adams, for Mosul Houses, 2 13; James Alexander, Milan, Ill., 500; S. L. Smith, West Camden, N. Y., 45; Mrs. S. A. Yale, Brighton, N. Y., for Hainan, 10; Missionary Society of Western Theological Seminary, special Laos Fund, 100; "M.," Pa., 5; Mr. and Mrs. J. J. Marks, Cucamonga, Cal., 5; Grassdale Church, Liberia, Africa, 5 50; Rev. and Mrs. D. W. Cassett, Vail, Ia., support of Liu Wei, 15; Rev. Thomas Marshall, Chicago, Ill., 50; Rev. and Mrs. W. E. Mack, Council Grove, Kas., 50; W. M. Hunter, Mt. Jewett, Penn., 1; Mary Sherrard, Cedar Springs, S. C., 25; Williams Burns, Lansingburgh, N. Y., 425; Students of McCormick Theological Seminary, salary T. G. Brashear, 80; Rev. and Mrs. H. H. Kellogg, Havannah, N. Y., 25; Rev. A. S. Houston, LeClaire, Iowa, 18; "Tithe," Minneapolis, 35; W. M. Reed, Schell

**TENNESSEE.**—*Holston*—Mount Bethel, 15 70; Timber Ridge, 2. *Kingston*—Chattanooga Park Place, 3 48; Huntsville, 9 22; Sherman Heights, 5, Ladies' Society,

City, Mo., 1; Isabella McQueen, Schenectady, N. Y., 5; "A Friend," Madison, N. J., 50; T. P. Handy, Cleveland, O., special Laos Fund, 80; J. W. Parks, South Haven, Kas., 35; Miss Eleanor P. Allen, Kennedy, O., for deficit, 3; Mission Band, Holderness, N. H., for printing tracts, etc., in Siam, 1 75; Convention of German Ministers and Elders of the East, for the support of a native Bible Reader, under care of Rev. G. A. Goddahn, 80; "C. C.," Penna., 5; "Cash," 20; Henry V. Freeman, Chicago, support of W. L. Swallen, 12 50; Three Friends of Foreign Missions, for Robert Mateer's School, 85; Dr. L. B. Andrews, for Boys' School, Kanazawa, 25; G. W. Farr, Jr., Phila., 50; The Misses Marshall, N. Y. City, for An Ting Hospital, 10; Society of Inquiry of Union Theological Seminary, support of F. E. Hoskins, 208; "Cedar Rapids," for Memorial Training School, Tabriz, 15; Rev. J. H. Edwards, Los Angeles, Cal., 10; Rev. B. T. Sheeley, Milwaukee, Wis., 1 50; Geo. W. Cass, Chicago, support of W. L. Swallen, 37 50; Rev. and Mrs. F. L. Shaub, Parsons, Kas., 3; A Friend, Portland, Oregon, for Hainan, 1; A Friend, Portland, Oregon, special Laos Fund, 1; T. and M., 34; The Misses Willard, Auburn, N. Y., 1,000; The Heirs, in memory of the late D. O. C., 100;

Rev. A. C. Good, Batanga, Africa, for work in Africa, 200; Mrs. H. B. Williams, Chocout Centre, N. Y., 5; William H. Perdoma, Anaheim, Cal., 5 50; Rev. George Jackson, Jamestown, N. D., 5; "G. W. M.," Dayton, Pa., 5; C. Penna., 25; Rev. W. L. Tarbet and wife, 2 80; Rev. J. M. Hunter, "Tithe," 5; Mrs. J. M. Hunter, "Tithe," 1; Rev. Thomas A. Shaver, Congress, O., 5 50; Miss Mollie Clements, Antonito, Col., "Tithe," 10; Rev. Jos. H. Cooper and wife, 5; Rev. W. L. Tarbet and wife, 2 80; Miss C. O. VanDuzee, 3 50; Second Church, Shanghai, China, 3 08; \$5,526 65  
Total received during February, 1894..... \$ 93,235 97  
Total received from May 1st to February 23, 1894..... 433,678 75  
Total received from May 1st to February 23, 1893..... 548,240 53

Decrease.....\$114,563 73

WILLIAM DULLES, JR., Treasurer,  
53 Fifth Avenue, New York City.

\* For Mitchell Memorial Laos Fund.

NOTE.—In January \$18 was credited to Hartwell church and \$10 75 to Bethel, Vincennes Presbytery. This should have been Cincinnati Presbytery.

### RECEIPTS FOR FREEDMEN, FEBRUARY, 1894.

ATLANTIC.—Fairfield—New Haven sab-sch, 5. 5 00  
BALTIMORE.—Baltimore—Baltimore Faith, 8; Ellicott City, 2 81; Piney Creek, 6 00. New Castle—Pencader, 5. Washington City—Washington City 1st, 7 10; — Covenant, 10; — Eastern sab-sch, 1; — Metropolitan, 25; — Western, 80. 84 87  
CALIFORNIA.—Benicia—Healdsburg, 3 65; Kelseyville, 4 25; Lakeport, 5 25. Los Angeles—Anusa, 3. San Francisco—San Francisco Welsh, 1 50. San José—San José 2d, 25. 48 65  
CATAWBA.—Cape Fear—Mt. Pleasant C. E., 2. Yadin—Freedom East, 1; Mt. Airy 2d, 1. 5 00  
COLORADO.—Boulder—Fort Collins Y. P. S. C. E., 11; Vailmont, 15. 11 15  
ILLINOIS.—Bloomington—Roxville, 3 55. Cairo—Cobden, 4 89; Odin, 2. Chicago—Chicago 7th, 2; — 8th, 63 18; — Covenant, 36 23; — Fullerton Avenue, 33 85; Moreland, 1 14. Freeport—Foreston Grove German, 15; Rock Run, 3 25. Mattoon—Arcola, 5. Ottawa—Earlville, 2 35. Oswego, 5; Paw Paw 1st (Jr. C. E.), 4; 6 50; Rochelle, 13 40; Waltham, 8. Rock River—Fulton, 5; Morrisson C. E., 10; Munson, 9; Princeton, 13 80. Schuyler—Bushnell, 3; Plymouth, 2 48; Quincy 1st (sab-sch, 6 40), 10 15. Springfield—Greenview 1st, 6 90; Pisgah, 2 41. 267 59  
INDIANA.—Crawfordsville—Beulah, 1; Newtown, 7. Fort Wayne—Warsaw, 4. Logansport—La Porte, 130 59; Logansport Broadway, 15 16; Rensselaer (C. E.), 3; 17 11; Union, 3 90. Muncie—Jonesboro, 1; Wabash, 3 60. New Albany—Corydon, 5. Vincennes—Evansville Grace, 14 15. White Water—Knightstown, 9; Richmond 1st, 15 75. 496 46  
INDIAN TERRITORY.—Cherokee Nation—Pleasant Valley, 40 cts. Choctaw—Choctaw Nation, per B. L. Ahrens, 34 25. Oklahoma—Ardmore L. A. Society, 28 cts. 24 93  
IOWA.—Cedar Rapids—Cedar Rapids 2d, 7 50; Linn Grove, 7. Des Moines—Newton, 8 30. Fort Dodge—Emmanuel German, 3. Iowa—Keokuk Westminster, 14 71; Mount Zion, 5. Iowa City—Davenport 1st, 24 70. Stowix City—Sioux City 2d, 4. 74 11  
KANSAS.—Emporia—Caldwell, 11; Council Grove, 10; Peabody, 80; Wichita Lincoln Street, 2. Highland—Washington, 4 13. Neosho—Glendale, 1. Osborne—Wakeny, 5. Topeka—Clinton, 2; Idana, 3; Topeka 1st, 51 66. 109 73  
KENTUCKY.—Ebenezer—Frankfort 1st, 27 25; Ludlow, 7 25. Louisville—Kuttawa, 1; Pewee Valley, 5 50. 41 00  
MICHIGAN.—Detroit—Ann Harbor, 22 31; Plymouth, 5 55. Flint—Flushing, 7 52; Lapeer, 10 91. Grand Rapids—Grand Rapids Westminster, 5. Kalamazoo—Edwardsburgh, 8 39; Niles 1st sab-sch, 13. Lake Superior—Newberry (Jr. Y. P. S. C. E., 1 25), 7. Monroe—Monroe, 16 90. 93 29  
MINNESOTA.—Mankato—Fulda C. E., 1; Madelia, 9; Mankato 1st, 11 29. Minneapolis—Minneapolis Franklin Avenue, 3 10; — Westminster, 108 67. St. Paul—St. Paul Dayton Avenue C. E., 10. 143 16  
MISSOURI.—Osark—Springfield Calvary, 5. Platte-Hodge, 5. 8 00

MONTANA.—Helena—Boulder, 10 30. 10 30  
NEBRASKA.—Hastings—Nelson, 6; Ong, 1 60. Kearney—Shelton, 5 80. Nebraska City—Lincoln 1st, 20. Omaha—Columbus, 2; Webster, 2. 37 40  
NEW JERSEY.—Corrigo—Bata, 1; Benita, 2. Elizabeth—Plainfield Crescent Avenue, 71 10; Woodbridge 1st, 8; Hope Chapel, 2. Monmouth—Sayreville German, 1. Morris and Orange—Boonton 1st, 37 58; Schooley's Mountain, 10. New Brunswick—Ewing, 10 28; Flemington, 20 80; Holland, 6 20; Lawrenceville, 17 25; Milford, 16. Newton—Wantage 1st, 6. West Jersey—Cedarville Osborn Memorial, 3; Janvier, 1; May's Landing, 3; Merchantville, 5; Pittsgrove, 10; Williamstown (sab-sch, 6 51), 12 51. 244 43  
NEW YORK.—Albany—Albany West End, 5; Ballston Centre, 4 27; West Gaiway, 1. Binghamton—Smithville Flats, 1. Buffalo—Buffalo Bethany, 11 50. Cayuga—Ithaca 1st sab-sch, 24 13. Chemung—Big Flats 1st, 5. Columbia—Hudson 1st sab-sch, 25; Jewett, 12. Geneva—Seneca Falls, 60 43; Trumansburgh, 17 30. Hudson—Good Will, 1 80; Hamptonburgh, 15; Montgomery, 20 50. Long Island—Cutchogue, 5 17; Yaphank, 2. Lyons—Wolcott 1st, 7 04. North River—Freedom Plains, 19; Milton, 2; Newburgh Union, 20; Pleasant Plains, 4; Poughkeepsie 1st, 9 89; Wappinger's Creek, 5. Otsego—Cherry Valley, 2. Rochester—Genesee Village C. E., 5 27; Steuben—Addison, 31 09; Corning 1st, 3 63; Hornby Y. P. S. C. E., 4 75; Painted Post, 2. Syracuse—Canova, 6 48. Troy—Hoosick Falls sab-sch, 11 11; Warrensburg, 3 14. Utica—Augusta, 3 18. Westchester—Rye, 37 52; South Salem, 19 24. 401 03  
NORTH DAKOTA.—Pembina—Canton, 2; Edinburg, 2 50. 4 50

OHIO.—Athens—Pomeroy, 7; Stockport, 1; Syracuse, 1 90. Bellefontaine—Gallion, 7. Cincinnati—Cincinnati 2d, 200 49; — Poplar Street, 5 25; Loveland, 9 09; Montgomery, 6 05; Springfield, 3 16. Cleveland—Cleveland South, Boys' Brigade, 1 60; East Cleveland, 16 70. Columbus—Columbus Broad Street, 3 35. Dayton—Dayton Park, 6 45; New Jersey, 3 90. Lima—Celina, 2; Enon Valley, 3; Van Buren, 1. Marion—Berlin, 1; Brown, 4; Delaware, 26; Marysville, 6 51; Milford Centre, 3; Richmond, 5; York, 3. Portsmouth—Hanging Rock, 2 80; Rome, 2. St. Clairsville—Cambridge, 10; Martin's Ferry, 17 72. Steubenville—Beech Spring, 10; Brilliant 3; Jewett, 4 25; Madison, 8; Richmond, 8 57; Scio, 8 50; Yellow Creek, 10. Wooster—Bethel, 2; Congress, 3 73; Jackson, 3 33; Shelby 1st, 5; Wayne, 5; West Salem, 4; Wooster 1st (sab-sch, 5 50), 44 77. Zanesville—Utica, 13. 489 46  
PENNSYLVANIA.—Allegheny—Allegheny 1st (sab-sch Class 7, 16 50), 30 65; — Bethel, 2; Avalon, 30; Pine Creek 1st, 5 25; Plains, 3; Rochester, 2; Vanport, 3. Blairsville—Pine Run, 5; Turtle Creek, 4 83. Butler—Jefferson Centre, 1; Mount Nebo, 1 50. Chester—Upper Octorara, 27 22. Clarion—Clarion, 18 80; Marysville, 1 63; Oil City 2d, 13; Sugar Hill, 2 40. Erie—Erie Park, 23; Greenville, 17; Sugar Grove, 3. Huntingdon—Milltown Westminster, 17 55; Millsburgh, 3; Moshannon and Snow Shoe, 3; Spring Creek, 6. Kittanning—Centre, 3; Currie's Run, 5. Lackawanna—Bennett, 3; Bethany, 1 25; Dunmore,

4	10 56. Lehigh—Easton
5	1st, 22 85. Northum-
6	: Shamokin 1st, 9 97.
7	Philadelphia—Philadel-
8	phia, 18: — Mariner's, 5; —
9	Pittsburgh—Concord,
10	Hebron, 22 65; Home-
11	: C. E., 11 65; Oakdale,
12	50: —, Pittsburgh 1st, 50 50; — 1st, 5 67; — Bellefield sub-
13	sch., 50; — East Liberty, 67 04; — Point Breeze, 250; —
14	Shady Side, 27 50; West Elizabeth, 2. Redstone—Con-
15	nellsville 1st, 25 86; Smithfield, 2. Shenango—Beaver
16	Falls, 28; Rich Hill, 2. Washington—Lower Buffalo, 3 28;
17	Moundsville, 8 50; Mount Olivet, 5; Waynesburgh, 3 20;
18	Westminster—Union, 17; York Calvary, 28 55; 1,430 50
19	SOUTH DAKOTA—Central Dakota—Flandreau 2d, 5 71.
20	Southern Dakota—Scotland, 8 40. 9 11
21	TENNESSEE—Kingston—Pleasant Union, 2. Union—
22	Westminster, 2. 4 00
23	TEXAS—Austin—Austin 1st, 20. 30 00
24	UTAH—Utah—Nephel Huntington, 4 40. 4 40
25	WASHINGTON—Alaska—Olympia, 2 45. Spokane—Spo-
26	kane 1st C. E., 12 50, sub-sch., 12 50, 25; — Westminster,
27	C. E., 12 50. 29 95
28	WISCONSIN—Milwaukee—Cedar Grove, 5; Somers, 4.
29	Winnebago—Fort Howard, 6; Marinette Pioneer, 5;
30	Oconto, 12; Stevens Point, 16. 50 00
31	From Churches, February, 1894..... \$ 2,299 41

## MISCELLANEOUS.

Woman's Executive Committee, N. Y., 905 42;  
S. M. Baird, Centre, Pa., 50 cts.; Rev. J. H.  
Hunter, Madisonville, Tenn., 5; E. B. Pitts-  
burgh, Pa., 1; Rev. Geo. S. Leeper, Cataw-  
ba, Cat. 1: James Snyder, Morrison, Ill.

\$1,868 97

## RECEIPTS FOR HOME MISSIONS, FEBRUARY, 1894.

ATLANTIC.—East Florida—Green Cove Springs, 10.  
South Florida—Eustis 1st (sub-sch., 20), 90 61. 100 61  
BALTIMORE.—Baltimore—Annapolis Y. P. S. C. E., 3;  
Baltimore Aisquith Street sub-sch., 40; — Boundary Aven-  
ue, 74 40; — Brown Memorial (Y. P. S. C. E., 35), (sub-sch.,  
25), 324 48; — Faith, 9 85; Emmittsburgh, 30 10; Lona-  
coning sub-sch., 25. New Castle—Pencader, 5; Wilming-  
ton Central, 17 43; — Hanover Street, 23 78. Washington  
City—Washington City 1st, 44 80; — Assembly, 82 50; —  
Eastern sub-sch., 8; — Garden Memorial Y. P. S. C. E.,  
9 88. 719 16  
CALIFORNIA.—Benicia—Calistoga, 5; Rutherford, 3; San  
Rafael (sub-sch., 5), 15; St. Helena, 16 75; Ukiah, 10 25.  
Los Angeles—Antelope Valley, 5 30; Azusa, 8; Coronado  
Graham Memorial, 13 35; El Cajon, 48; Montecito, 10;  
Ojai (Y. P. S. C. E., 4 92), 18 42; Pasadena 1st, 139 55;  
Pine Grove, 5; Santa Ana, 27 35; Rev. F. D. Seward, 24 55.  
Oakland—Concord, 1 65; Pleasanton Y. P. S. C. E., 4 99;  
Walnut Creek, 5 55. Sacramento—Carlin, 5; Davisville,  
10 75; Gridley, 3 20; Vina, 6 40. San José—Los Gatos, 5;  
San José 2d (sub-sch., 59), (Y. P. S. C. E., 10), 135; Tem-  
pleton, 1. Stockton—Fowler Y. P. S. C. E., 4 50; Plano,  
5. 535 66  
COLORADO.—Boulder—Boulder 1st (sub-sch., 4), 26;  
Longmont Central, 12 25; Valmont, 90 cts. Denver—  
Denver 1st Avenue, 27 35; — Capitol Avenue, 15; — West-  
minster, 8 45; Laird, 1; Wray, 6. Gunnison—Pench-  
a Springs, 5; Salida, 25. Pueblo 1st Y. P. S. C. E., 6. 123 95  
ILLINOIS.—Alton—Greenville sub-sch., 6 15; Hillsboro  
sub-sch., 21 94. Bloomington—Gilmour sub-sch., 11 96;

## DIRECTS FEBRUARY, 1894.

## MARY ALLEN SEMINARY.

hony Falls,  
20; Bible  
E. Stock-  
Superior,  
Soc'y. East  
Ch., Dallas,  
M. A. Sem.,  
Ind., 16;  
Rev and  
Mrs. Hales

258 35

## MARY HOLMES SEMINARY.

Miss Kate Rising, Jackson, Miss., 10; Miss Jee-  
sie Scott, Jackson, Miss., 5; Pres. Church,  
Fremont, Neb., 20 88.....

35 66

## HEADQUARTERS.

Associate Reformed Pres. Ch., Chester, S. C.  
5.....

5 00

## SCOTIA.

Home Circle Band, Washington, Pa., 20;  
Home Mission Soc'y, North Ch., Philadel-  
phia, Pa., 48; S. W. Demarce, Franklin, Ind.,  
2; Jr. C. E., Lagrange, Ind., 5; Lagrange  
Ch., Ind., 9; First Ch. sub-sch., Montclair,  
N. J., 100; Miss E. E. Dana, Morristown, N.  
J., 45; Avondale Ch. Pri. sub-sch., Cincinnati,  
O., 45; Mrs. A. S. Moore, New Wilmington,  
Pa., 10; Westminster Ch., Detroit, Mich., 15;  
Mr. Wm. Spencer, Erie, Pa., 25; Bethany  
sub-sch., Philadelphia, Pa., 45; Miss M. A.  
Buchanan, Honey Brook, Pa., 25.....

291 00

## INGLESIDE.

Mrs. C. E. Oakley, Buffalo, Minn., 15; O. J. V.  
Aschenback, Sec. C. E. Soc'y, Chatham,  
N. J., 15.....

30 00

## COTTON PLANT.

Ladies' Missionary Soc'y, Lowville, N. Y.,  
24 40.....

24 40

Total Directs..... \$784 61

Total receipts for February, 1894..... \$6,543 99

Previously reported..... 184,868 11

Total receipts to date..... \$141,419 10

JOHN J. BRADON, Treasurer,  
516 Market Street, Pittsburgh, Pa.

K. 178). 8 98; Mechanicsville sub-sch, 1 30; Scotch Grove sub-sch, 8 48. Corning-Belford, 27; Corning (Y. P. & C. E. 7), 28 78; Leno (sub-sch 1 33), (Y. P. & C. E. 1 34), 4 71; Malvern, 181; Prairie Chapel sub-sch, 1 39; Randolph, 18 58. Council Bluffs-Hardin Township, 4 78; Marna, 18. Des Moines-Des Moines Highland Park, 10; Leon (Sr and Jr Y. P. & C. E. 8), 7; Newton (sub-sch 4 30), 8 78. Dubuque Dubuque 1st in part, 85; Hopkinton 1st Jan. Harper, 10; Independence 1st, 117 92. Fort Dodge-Algona sub-sch, 1 39; Emmanuel, 8; Minnola, 14 64; Spirit Lake sub-sch, 8 38; Wheatland German, 8. Iowa-Chaquet, 1 95; Lebanon, 6; Mediapolis sub-sch, 8 69; Mt. Peter's Evangelical, 18; West Point Y. P. & C. E. 8. Iowa City-Atalissa sub-sch and Y. P. & C. E., 8 18; Muscatine (Y. P. & C. E. 8 26), 11 17; Utiy, 10 18; West Branch, 8 78. Sioux City-Auburn sub-sch, 1 18; Danison 1st sub-sch, 8 43; Highland, 8; Union City 2d, 4 30; Vail, 28. Waterloo-Conrad sub-sch, 8; Greene, 8 79; La Porte City sub-sch, 7; Salem, 18 64; Toledo, 7.

Kansas-Emporia-Arkansas City (sub-sch, 8 98), 61 99; Howard, 17 88; Marion, 21; Waverly sub-sch, 10 39; Wichita 1st, 77 87; Winfield, 88 87. Highland-Blue Rapids Y. P. & C. E., 4; Holton Jr Y. P. & C. E., 10 30; Horton Y. P. & C. E., 8; Washington 1st, 8 50; Larned-Arlington, 8 50; Kingman L. M. 10; Larned, 10 48. Neosho-Caney Y. P. & C. E., 8; First District Assembly Y. P. & C. E., 8 50. Solomon-Abilene 1st, 10; Cowker City, 10 30; Glance, 4; Salina, 68. Topeka-Manhattan L. M. Soc'y, 80; Vinland, 4 30; Willow Springs, 8 38.

Kentucky-Louisville-Louisville Warren Memorial sub-sch, 8 50.

Michigan-Detroit-Brighton, 8; Detroit 1st, Mrs. Alex. MacFarland, 10; - Forest Avenue, 28; - Fort

100; Northville 1st 77; Cassville sub-sch, 8 45; Centre 1st, 8 45; -sch, 88 87. Kalamazoo 1st (sub-sch, River, 8; Newberry 1st, 8. Lansing-Adrian Jr Y. P. & C. E., East Jordan, 1 97, 8 88), (Y. City 1st, 14; Ithaca sub-sch, 8; 1, 884 41; Ames Y. P. & C. E., 1st, 4; Curranopolis-Crystal Lake sub-sch and Y. P. & C. E., 8; Evansville, 8; Mendonhall Memorial, 10. St. Cloud-Brown's Valley Y. P. & C. E., 8 30; St. Cloud sub-sch, 8 37. St. Paul St. Paul Dayton Avenue Y. P. & C. E., 18; - House of Hope, 884 98. Winona-Albert Lea, 47 71. Claremont, 20; Le Roy 1st (Ladies' Mite Society, 8) 31; Oronoco sub-sch, 1; Preston (Y. P. & C. E. 3) (sub-sch, 8 45), 8 45; Richmond Prairie, 8 90; Utica sub-sch, 8 88.

Missouri-Kansas City-Butler sub-sch, 8 30; Kansas City 1st, 88 97; 2d sub-sch, 80; - Linwood, 8; Mich Hill 1st sub-sch, 18. Oark-Ebenezer sub-sch and Y. P. & C. E., 8 30; Fairplay sub-sch 4 34; Mount Vernon, 20; Oark Prairie, 18 Springfield Calvary, 31 43 Westminster 8. Platte Dodge sub-sch, 8 Oregon, 30 43; Union, 8. Union Star 8 88. St. Louis Cuba, 8; De Soto 7 30; Kirkwood sub-sch, 45; Rolla, 8; Salem German, 7 30; Mt. Louis Otto Brilliante Y. P. & C. E., 1 30; - North (sub-sch Primary Department, 8 36), (Y. P. & C. E., 12 37), 31 18; - Washington and Compton Avenue, 280; Windsor Harbor, 2.

Montana-Buffalo-Dillon sub-sch, 8. Helena-Helena 1st sub-sch, 28 78; Pony, 18 38. Great Falls-Kalispell, 10.

Nebraska-Hastings-Ayr, 8; Campbell German, 8; Hanover German, 8; Hastings 1st, 88 67. Kearney-Lexington, 8 68. Nebraska-Atkinson, 18. Omaha Omaha 1st, 88 64.

New Jersey-Corliss-Bala, 1; Bantla, 8. Elizabeth-Dunellen, 8 98; Lamington, 80; Plainfield 1st Y. P. & C. E., 8. - Crescent Avenue Hope Chapel, 8; Rahway 2d, 78; Woodbridge 18. Jersey City-Arlington Y. P. & C. E., 25 Jersey City 1st 200 Monmouth-Atlantic Highlands L. A. Society, 8; Englishtown 4; Hightstown (sub-sch, 87 70) 110; Sayreville 4 Morris and Orange-Dover sub-sch, 80 64 East Orange 1st sub-sch, 8 04; Bethol sub-sch, 87 12; Mt. Freedom, 8 Mt. Olive additional 8; Myererville German 8; New Providence Y. P. & C. E., 8 30; South Orange Trinity, 121 Newark Bloomfield 1st 14 00; Montclair 1st Y. P. & C. E., 18 30; Newark 4d 205 12; - Calvary sub-sch, 88; - Fawcett Memorial sub-sch, 11 10; - High Street, 180; - Park, 18 08. New Brunswick-

New Brunswick 1st, 28 00; Trenton 2d (Y. P. & C. E. 24 94), (sub-sch, 8 14), 188 88; - Prospect Street 2d Newton-Andover (Y. P. & C. E., 8), 10 80; Antwerp 8 Belvidere 2d (sub-sch, 18 08), 88 31; Oxford 2d, 8 30 Philadelphia 1st, 8 20. West Jersey-Oakville Oakville Memorial, 88; Greenwich, 14 80; Hammonston sub-sch 9 Pittsgrove Y. P. & C. E., 8 88; Williamstown (sub-sch, 11), 87.

New Mexico-Rio Grande-Laguna, 8 30; Socorro Spanish, 10. Santa Fe-Duana Vista, 4 08; Mora, 1 16 Santa Fe 1st (Y. P. & C. E., 18 80), (sub-sch, 8 30), 18 8 8 8

New York-Albany-Albany 4th, 880; Ballston Centre Y. P. & C. E., 10; Charlton sub-sch Thank Offering 21 Cortland 8; Gloverville Kingsboro Avenue, 34 30 Roseville, 28 80 Rockwell Falls 28; Sand Lake sub-sch, 20; Schoenectady East Avenue, 42 08; Voorhoveville sub-sch, 8 18 Binghamton-Binghamton West sub-sch, 18 4; Cortland sub-sch, 100 Boston-Holyoke, 18; Litchfield and Y. P. & C. E., 17; Portland, 24 30. Brooklyn-Brooklyn Classon Avenue Y. P. & C. E., 8; - Cumberland Street sub-sch Missionary League, 15; - Greene Avenue Y. P. & C. E., 18 45; - Memorial Y. P. & C. E., 8 12; - Rose 2d, 88 14; - Throop Avenue, 88. Buffalo-Albany sub-sch, 1; Buffalo Bethany, 184 14; - Bethlehem, 8 18; - Central, 28 80; Lafayette Street Y. P. & C. E., 8 25; - Walden Avenue, 8; - Westminster, 800; East Hamburgh 18; Portville, 143; Silver Creek (sub-sch, 10 50), (Y. P. & C. E., 8 75), 18 88. Cayuga-Auburn Central additional, 1; Woodport (sub-sch, 10), 118 28. Champlain-Kewville Cong'l Y. P. & C. E., 8; Chemung Elmira 1st Y. P. & C. E., 35; Spencer, 8. Columbia-Catskill (Y. P. & C. E., 14 78), 188 38 Hudson 1st (sub-sch, 75), (Y. P. & C. E. 9 31) 84 21; Windham Centre, 60. Orange-Batavia 1st, 288 68; Bergen 1st Cong'l (sub-sch, 8 50), 20 88 Low and Bergen Y. P. & C. E., 4 Oakfield, 7; Townsends Valley 8. Geneva-Wheatster (sub-sch, 18), 40; Rome, 38 22; Trumansburgh (sub-sch, 8 84), 10 84. Hudson-Chester sub-sch, 8 87 Cohection, 8; Florida sub-sch, 4 26; Good Will, 7 30 Haverstraw 1st Y. P. & C. E., 1 Jeffersonville (German, 10 Livingston Manor sub-sch, 1 Otisville (sub-sch 8), 18; Ridgebury, 2 30 Long Island-Bellport, 8; Cutchogue Y. P. & C. E., 8 22; Middletown Y. P. & C. E., 1 07; Port Jefferson (sub-sch, 17 73), Y. P. & C. E., 10), 40 06; Setauket, 11 50; South Haven, 1 Yip hank, 14 24 Lyme-Newark Park, 70 46; Wolcott 1st, 4 24. Nassau (Hill Cove 1st 14; Huntington 1st, 8 Newtown sub-sch, 30; Roslyn (Y. P. & C. E., 8 60), Jr Y. P. & C. E., 1), 8 68 New York-New York 4th, 16; 8; - 1st Union, 28; - Brick additional, 80; - Central, 2 00; - Christ Y. P. & C. E., 10; - Madison Square (Estates of J. R. Hill, 100), 825; - Mount Washington, 480; - Phillips (Y. P. & C. E. 8 25) 188 88; - Puritana, 78; - Rutgers Riverside, 243 53; - West, 239 40; - Westminster West 2d Street, 174 13. Niagara-Charlton (Y. P. & C. E., 1), 8; Lewiston Y. P. & C. E., 2 30; Lockport 1st sub-sch, 86 North River-Cold Spring (Y. P. & C. E., 8), 7; Little Britain 17 36; Marlborough add'l 1; Milton, 1; Newburgh Union, 150 Poughkeepsie, 58 38. Oswego-Oswego 1st Springfield sub-sch 8 50 Unadilla (Y. P. & C. E., 10 21 61 Rochester-Brighton, 20; Charlotte, 8 70 Danville sub-sch, 8 67 Genesee 1st sub-sch, 8 18; - Green Village Y. P. & C. E., 8 25; Lima Y. P. & C. E., 8 Mount Hor, 30; Nunda sub-sch, 8 89; Rochester Grace 8; - Springwater sub-sch 8. St. Lawrence-Dexter Y. P. & C. E., 8; Oswegatchie 88 Y. P. & C. E., 8 71; Sackett Harbor Y. P. & C. E., 8 18; Steuben-Campbell 1st sub-sch, 10; Corning 18 64; Horseville 1st sub-sch, 3 18; Jasper, 4 30. Syracuse-Canastota 1st Y. P. & C. E., 1; Syracuse East Genesee, 36 74; - Park Central, 17 4; Troy-Fort Edward Y. P. & C. E., 8 07; Glenn Falls 2d Lansingburgh 1st sub-sch, 18 08; Troy Second Street additional, 50; - Woodside Y. P. & C. E., 10 61; - Union-Augusta 8 Clinton 20; Little Falls sub-sch 8 79; Littleville 47; Turin Y. P. & C. E., 4 30 Westchester sub-sch Salem 15; Mamford 1st, 239 30.

North Dakota-Fargo-Cassellton, 11 48; Edgemoor, 8 14; Fullerton, 2 87; Monango, 1; Tower City 1st sub-sch Missionary Society 8 08; - A. Ministers' Tuhs, 1 51; Pembina-Canton 15; Glanton, 1 34; Rolla, 7 14. Ohio-Athens Berea, 8; - A. Ministers' Tuhs, 1 12 Chillicothe-Bloomington (sub-sch 8 04) 27 04; Mount Pleasant (sub-sch 11 08), (Y. P. & C. E., 8) 22 28 Washington 1st, 8 34 Cincinnati-Cincinnati Central 8; Hartwell, 10; Montgomery (sub-sch, 18 78), 23 75 Springfield, 18; Westwood 18 18 Cleveland-Guilford 1; - Columbus-Columbus Broad Street 8 35 Dayton-Dayton Park, 23 07; Lima-Evon Valley, 8; Findlay 1st, 43; Midway, 7 08 Mahoning-Alliance 1st 1; Canton 1st (Y. P. & C. E., 8 08) 38; Lancaster 1st sub-sch, 8 38; New Lisbon, 19 25; Marion-Berlin 3 4; Brown, 8; Marysville Y. P. & C. E., 8 30; Mount Pleasant sub-sch, 8; Ostrander (sub-sch, 1), 8 30.

mees—Antwerp, 8; Napoleon, 8; Perrysburgh Walnut Street sab-sch, 2. *Portsmouth*—Hanging Rock, 8 45. *St. Clairsville*—Buffalo sab-sch, 37 35; Olive Sharon sab-sch, 4 16. *Steubenville*—Pleasant Hill, Miss C. A. Carr, 5; Richmond, 18 56; Scio, 11; Yellow Creek, 16. *Wooster*—Ashland Y. P. S. C. E., 10; Creston sab-sch, 1 25; Fredericksburgh sab-sch, 22; Mansfield 1st, 50; Marshallville, 1 50; Wooster Westminster, 67. *Zanesville*—Homer, 1; Muskingum, 34; Zanesville 2d, 30 08. 706 49

OREGON.—*East Oregon*—Baker City, 28 25; Union, 8. *Portland*—Astoria, 8; Oregon City, 5 50; Tualitin Plains sab-sch, 6. *Southern Oregon*—Roseburg, 3 33. *Willamette*—Gervais, 5 73; Woodburn, 3 50. 68 23

PENNSYLVANIA.—*Allegheny*—Allegheny North sab-sch, 100; Beaver sab-sch, 100; Emsworth, 30 77. *Blairsville*—Avonmore, 3 86; Blairville, 168 48; McGinnis, 9; Manor, 9 98; Pine Run, 10; Unity add'l, 2 50; Wilmerding, 4. *Butler*—Buffalo, 5; Harlanburgh, 4; Jefferson Centre, 3; North Washington sab-sch, 6. *Carlisle*—Chambersburgh Falling Spring, 100; Dauphin Y. P. S. C. E., 5; Robert Kennedy Memorial Y. P. S. C. E., 2 50. *Chester*—Chester Memorial (W. M. Soc'y, 6 30), 12 76; Ridley Park sab-sch, 40; Upper Octorara, 16 17; West Chester Westminster sab-sch, 6 45. *Clarion*—Bethesda, sab-sch, 2; Sugar Hill, 8 95. *Erie*—Meadville Central Y. P. S. C. E., 8 60; Mercer 2d, 36; Mill Village sab-sch, 3 22; New Lebanon, 2. *Huntington*—Altoona 1st, 44 65; Lewistown sab-sch, (Infant Class 10), 110. *Kittanning*—Bethel sab-sch, 2 62; Centre, 2; Currie's Run, 5; Strader's Grove (sab-sch, 11 52), 14 77; West Lebanon sab-sch, 35 27. *Lackawanna*—Franklin sab-sch and Y. P. M. C. E., 1 66; Hawley (sab-sch, 1 80), Y. P. S. C. E., 8 66; 10 66; Montrose, 100; Pittston 1st (sab-sch, 33 56), 159 61; Plains sab-sch, 2; Rushville Ladies, 1 60; Scranton Providence sab-sch, 4; Susquehanna (Y. P. S. C. E. 5), (sab-sch, 10), 15; Wilkes Barré 1st, 17 50. *Lehigh*—Allentown, 35; Easton Braided Union sab-sch, 4 57; Mahanoy City (Y. P. S. C. E., 8 56), 31 86; Middle Smithfield, 5 45; Pottsville 1st, 66 62; Reading 1st sab-sch, 25; Summit Hill, 50. *Northumberland*—Bald Eagle and Nittany sab-sch, 5; Muncy, 7 02; Shamokin 1st, 20 34. *Parkersburg*—Bethel Y. P. S. C. E., 2; Parkersburgh 1st sab-sch, 8 06; "A minister's tithe," 1 53. *Philadelphia*—Philadelphia 2d, 267 63; —3d, 40 96; —Central sab-sch, 25 57; —Cobocksink (2d St. Mission, 3 66), (sab-sch, 8 20), 265 78; —Trinity, 21; —Woodland Y. P. S. C. E., 7 90. *Philadelphia North*—Frankford, 30 16; Germantown Wakefield sab-sch, 20; Herrmon (sab-sch, 33), 123; Norristown 1st Y. P. S. C. E., 1 50; Overbrook sab-sch, 6 30; Port Kennedy sab-sch, 1 20; Roxborough sab-sch, 10; Springfield, 10. *Pittsburgh*—Homestead (sab-sch, 7), 51 06; McDonald 1st (sab-sch, 5), (Y. P. S. C. E., 6 58), 11 65; Middletown, 3; Mount Olive, 2; Pittsburgh 3d, 350; —7th, 6 87; —East Liberty, 69 39; —Shady Side (Y. P. S. C. E., 36), 79; Point Breeze, 235. *Redstone*—Laurel Hill sab-sch, 86 86; McKeesport Central Y. P. S. C. E., 6; Mount Pleasant Reunion, 15 13; Pleasant Unity, 10; Somerset, 3. *Skenansky*—Enon, 7; Mahoning sab-sch, 15; Mount Pleasant, 25. *Washington*—Cross Creek sab-sch, 10; Fairview, 3; Lower Buffalo, 8. *Wellboro*—Beecher Island, 3 15; Farmington Y. P. S. C. E., 3 09; Kane 1st, 5 70. *Westminster*—Centre sab-sch, 16 34; Chestnut Level, 31 41; Mount Joy sab-sch, 3; York Calvary, 51 56. 3,479 32

SOUTH DAKOTA.—*Aberdeen*—Eureka, 9 88; Paris, 1 21; Roscoe, 22 58. *Central Dakota*—Brookings, 19 05; Flandreau 2d, 18 65. 71 87

TENNESSEE.—*Kingston*—Sherman Heights L. M. S., 2 20. *Union*—Forest Hill, 1 60; Maryville 2d sab-sch, 1. 4 80

TEXAS.—*Austin*—Sweden, 3; Voca, 2. *Trinity*—Baird, 5. 10 00

UTAH.—*Utah*—Payson, 5. 5 00

WASHINGTON.—*Alaska*—Sitka Native Christians, 40. *Olympia*—Castle Rock, 3 76; Freeport, 2 50; Kelo, 5 25; South Union, 2 76; Tacoma Immanuel, 12 60; Tenino, 1 15. 68 00

WISCONSIN.—*Chippewa*—Ashland 1st sab-sch and Y. P. S. C. E., 16; Big River, 38; Superior, 38. *Madison*—Janesville, 24 96; Madison Christ Y. P. S. C. E., 10; Marion (sab-sch, 1), 4. *Milwaukee*—Cambridge (L. M. S. 10), (Y. P. S. C. E., 5), 15; Cedar Grove, 15; Milwaukee Immanuel sab-sch, 6 52. *Winnebago*—Fort Howard, 11; Marinette Y. P. S. C. E., 21; Shawano Y. P. S. C. E., 5. 172 47

Woman's Executive Committee of Home Missions.....\$ 14,378 80

Less amount transferred to Foreign Missions, Union Presbytery, Rev. J. M. Hunter "tithe," 5; and amount refunded to Boston Presbytery, Fall River, Westminster ch., 10..... 15 00

Amount received from Churches.....\$ 43,195 79

LEGACIES.

Legacy of Geo. Sidney Camp, deceased, late of Elmira, N. Y., 2,583; Mrs. S. J. Craighead, deceased, 100; Hannah Ireland, deceased, late of N. Y., 1,870 93; Sarah W. McCord, dec'd, late of Pa., 200; Wm. Flanagan, deceased, late of Ostrander, O., 400.....\$ 5,153 93

MISCELLANEOUS.

"A Friend," 5; "From one in Plattsburgh," 3; Rev. Dr. and Mrs. David Dimond, 10; Miss M. Campbell, Mansfield, O., 3; "X," 40; Jos. D. Smith, Delta, Pa., 5; Mrs. Eleanor Johnson, Pine Ridge Agency, 5; A friend to Home Missions, 10; H. J. Baird Huey, Philadelphia, Pa., 30; Rev. and Mrs. John B. Smith, 26; M. C. B., 20; "A. B. K.," 5; "F. L. K.," 3; J. J. Rankin, Hawley, Pa., 65; Mrs. Cyrus Dickson, 200; E. L. Keys, Keys, Indian Territory, 10; From a friend in West Virginia, 1,000; Rev. and Mrs. M. A. Williams, Medford, Ore., 10; Rev. W. B. Carr, Latrobe, Pa., 35; O. S. Bowley, Cohoes, N. Y., 5; Rev. E. F. Robinson, Orchard Park, N. Y., 7; Susan C. Dickinson, Dunkirk, N. Y., 7 50; Rev. A. G. Eagleson, Ohio, 1 10; Geo. Bopes, San Diego, Cal., 10; "C. Penna.," 14; Rev. Thos. A. Shaver, Congress, O., 2 50; Miss Mollie Clements, Antonito, Colo., tithe, 10; Rev. D. H. Chrestensen, Milford, N. Y., 3; G. F. Myer, 2; "Some friends, Wilkesbarre, Pa.," 559 23; Through Rev. F. D. Seward, 19 25; John P. Mann, Rockwood, Ill., 2; Rev. J. J. Marks and wife, Cucamonga, Cal., 10; Deceased son of Rev. W. E. Hamilton, 1; Rev. Sabin McKinney, Binghamton, N. Y., 100; Rev. B. S. Green, D. D., 67 cts.; "A Friend," 100; Geo. W. Farr, Jr., Philadelphia, Pa., 50; Mrs. M. A. Blair, 25; J. W. Parks, South Haven, Kans., 23; Friends, 300; "H. L. J.," 140 75; "Charlie Little," 5; F. L. Schaub and wife, Parsons, Kans., 5; Rev. J. H. Cooper and wife, 5; Mary S. Otto, Philadelphia, Pa., 100; "S.," 2; Isabella S. Skinner, New York City, 20; E. O. Emerson, Titusville, Pa., 316 32; A. C. Wilson, 5; Isabella McQueen, Schenectady, N. Y., 5; Rev. W. H. Moore, Brookville, Ind., 3; "H. S.," a thank offering, 10; "M. C. S.," a thank offering, 10; Rev. Wm. Bannard, Philadelphia, Pa., 5; J. E. Hastings, Ashburnham, Mass., 10; Miss S. M. Faunce, Wabash, Ind., 1; Miss Hattie S. Swezey, Amityville, N. Y., 3 10; J. P. Halliday, Newburn, Ia., 62 cts.; M. R. Alexander, Chambersburg, Pa., 5; Interest on Permanent Fund, 151 50; Interest on Chas. R. Otis' Missionary Fund, 30; Interest on John C. Green Fund, 875.....\$ 4,445 53

Total received for Home Missions, February 1894..... 52,795 25

Total received for Home Missions from April 1, 1893..... 505,777 48

Amount received during same period last year 659,047 86

O. D. Eaton, Treasurer,  
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND,  
FEBRUARY, 1894.

*Albany*—Gloversville Y. P. S. C. E., 5; Tribes Hill, 9; New Scotland Y. P. S. C. E., 5; Albany 3d, 35 46. *Binghamton*—Nineveh Y. P. S. C. E., 7; Conklin Y. P. S. C. E., 5. *Champlain*—Peru 1st Cong'l Y. P. S. C. E., 1 41; Westville Y. P. S. C. E., 2; Keeseville, 5. *Columbia*—Cairo Y. P. M. C. E., 7; Hudson 1st sab-sch, 23. *Genesee*—Corfu Y. P. S. C. E., 2 89; Le Roy & Bergen Y. P. S. C. E., 12 75; East Pembroke, 7. *Geneva*—Romulus Y. P. S. C. E., 2 15. *Hudson*—Orcleville (Y. P. S. C. E., 2 25), 7; Cocheont Y. P. S. C. E., 1; Chester, 29 19; Good Will, 26 cts.; Jeffersonville German, 5. *Long Island*—Cuthogue, 7 68. *Nassau*—Springfield Y. P. S. C. E., 3; Huntington Y. P. S. C. E., 3 26; Islip, 6; Jamaica 1st, 40 27. *New York*—N. Y. Fourth Ave. (Grace Chapel Y. P. S. C. E., 5), 30; N. Y. Zion, 10. *Niagara*—Albion Y. P. S. C. E., 6; Holly, 3 67. *North River*—Cornwall, 8; Poughkeepsie 1st, 1 98. *Otsego*—Milford Y. P. S. C. E., 2. *St. Lawrence*—Helena, 3. *Steuben*—Corning, 52 cts. *Troy*—Middle Granville Y. P. S. C. E., 2; Troy Woodside Y. P. S. C. E., 5; Cambridge





## FROM INDIVIDUALS.

"J. C.," 5; "K. R. C.," 5; "R.," 2; "One in Plattsburgh, N. Y.," 10; Rev. A. G. Taylor, Phenix, Mo., 5; Mrs. J. M. Roberts, Anaheim, Cal., 2; "M. C. E.," 20; "X. Y. Z.," 20; Amanda L. Gerard, Ashbourne, Pa., 5; Mr. Joseph E. Mann, New York City, 5; J. G. Francis, Bridgehampton, N. Y., 5; Mrs. Mary Cooper Smith, New Castle, Del., 10; Miss Hettie Smith, New Castle, Del., 10; Rev. Wm. H. Hannum, Ratnagiri, India, 10 11; Miss J. B. McCarty, Newburg, N. Y., 1; Dr. Ira Barton, Sanborn, North Dakota, 5; F. S. Giddings, Madison, Wis., 10; Rev. F. L. King, New York, 10; Rev. A. E. King, New York, 10; "J. D. R.," 5; "L. P. S.," 200; W. S. Bissell, Allegheny, Pa., 5; Mrs. Harriet L. Taylor, Monroe, Mich., 5; Rev. J. L. Hawkins, Fort Scott, Kas., 5; Ella Young, Knoxville, Tenn., 5; Miss Anne R. Spawwood, New Castle, Del., 25; Miss M. B. Ott, Phila., 5; Mrs. E. T. Edwards, Brooklyn, N. Y., 10; Paul J. Graff, Phila., 15; "A Friend," Sidney, N. Y., 6; Geo. D. Drayton, Worthington, Minn., 10; Geo. W. Farr, Phila., 50; "H. L. J.," 25; John A. McAlmon, Clifton, Kas., 5 40; Mrs. Geo. Alsina, Rochester, Minn., 5; Mary E. Hill, Geneva, N. Y., 5; Mrs. A. J. Newell, Central City, Neb., 10; Rev. William Bannard, D.D., Camden, N. J.,

5; Rev. W. C. Cattell, D.D., Phila., 50; Grassdale church, Liberia, Africa, 3 50; E. D. Sniffen, Chicago, 25; Miss Hattie S. Swezey, Amityville, N. Y., 90 cts.; J. P. Holliday, Newburn, Iowa, 15 cts.; "C. Penna.," 6; Rev. W. L. Tarbet and wife, 80 cts.; Miss Mollie Clements, Antonito, Col., Tithe, 7 30; From the late Mrs. S. P. Williams, Lima, Indiana, 100; "A Friend," Gray, N. Y., 3; "H. M.," 100.....\$ 947 19  
Interest from the Permanent Fund, (including \$6 from Roger Sherman Fund)..... 2,594 00

For the Current Fund.....\$ 9,388 66

## PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Elizabeth G. Ellingwood, New York City, 200; Legacy of Mrs. Elizabeth Bechtel, Trenton, N. J., 2,508 03.....\$ 2,508 03

Total for February, 1894.....\$ 11,841 69

Total for Current Fund since April 1, 1893.....\$123,010 95  
" " " " same period last year..... 153,901 01

W. W. HEBERTON, Treasurer.

1834 Chestnut Street, Philadelphia, Pa.

## RECEIPTS FOR SABBATH-SCHOOL WORK, FEBRUARY, 1894.

ATLANTIC.—East Florida—Candler sab-sch, 2; Hawthorne sab-sch, 5. 7 00  
BALTIMORE.—Baltimore—Baltimore Brown Memorial, 140 30; — Faith, 9 37. New Castle—Pencader, 5; Wilmington Rodney Street, 10 58. Washington City—Washington City 1st, 5 46; — Eastern sab-sch, 1; — Metropolitan, 10. 151 61

CALIFORNIA.—Los Angeles—Glendale C. E. S., 2 75. 2 75

COLORADO.—Boulder—Cheyenne C. E., 10; Valmont, 9 cents. Pueblo—Cinciro, 3; San Rafael Mexican, 2. 14 09  
ILLINOIS.—Alton—Bethel, 2 85. Bloomington—Clinton C. E. S., 10; Monticello, 3; Rankin, 2 12. Chicago—Chicago Covenant, 78 21. Freeport—Winnebago C. E. S., 10. Mattson—Edgar, 4. Ottawa—Rochelle, 10 48. Peoria—Princeville (C. E. S.), 10; 10 18. Rock River—Fulton, 4; Munson, 10. Springfield—Jacksonville 2d Portuguese, 30; Plagah, 1 21. 176 06

INDIANA.—Crawfordsville—Lafayette 1st C. E. S., 10. Muscie—Jonesboro, 1; Wabash, 2 26. New Albany—Corydon sab-sch, 4; West Philadelphia, 1; Smyrna sab-sch, 1. Vincennes—Evansville Grace, 39 65. 41 93  
INDIAN TERRITORY.—Oklahoma—Ardmore, 17 cts. 0 17  
IOWA.—Council Bluffs—Carson sab-sch, 5. Des Moines—Columbia sab-sch, 11 40; Des Moines Central, 45 17; — Clifton Heights, 8. Dubuque—Independence 1st, 15 26. Fort Dodge—Emmanuel German, 3; Wheatland German, 2. Iowa—Birmingham sab-sch, 6; Mount Pleasant 1st, 6; Spring Creek, 2. Sioux City—Sac City sab-sch, 19 30. Waterloo—Clarksville, 7; Conrad, 11; West Friesland German, 2. 159 18

KANSAS.—Emporia—Indianola, (sab-sch, 2) 3. Highland—Marysville sab-sch 5. Neosho—Lonsburg sab-sch, 2 60. 10 60

KENTUCKY.—Louisville—Kuttawa, 1. 1 00  
MICHIGAN.—Detroit—Detroit Fort Street, 48 98. Saginaw—Saginaw (C. E. S.), 5. 53 93

MINNESOTA.—Mankato—Madella, 6. Minneapolis—Rockford C. E. S., 5. St. Paul—Stillwater, 1 67. 12 67  
MISSOURI.—Kansas City—Kansas City 1st, 44 55. Ozark—Mount Vernon, 1. St. Louis—St. Louis Memorial Tabernacle, 2. White River—Mt. Lebanon sab-sch, 3. 51 55  
MONTANA.—Butte—Missoula C. E. S., 10. 10 00  
NEBRASKA.— Kearney—Gandy sab-sch, 2. Omaha—Omaha 1st German, 5. 7 00

NEW JERSEY.—Corisco—Bata, 1; Bonita, 3. Elizabeth—Plainfield Hope Chapel, 2. Jersey City—Paterson Memorial Ch., 4. Monmouth—Englishtown, 4; Freehold, 20 78; Moorestown, 2. Morris and Orange—East Orange Bethel, 18 24; Myersville German, 1; Parsippany, 5; Schooley's Mountain, 5. New Brunswick—Princeton 1st sab-sch, 57 73; Trenton Prospect Street, 31. Newton—Newton sab-sch, 25. West Jersey—Cape Island C. E. S., 5; Greenwich, 5 50; Janvier, 1. 190 24

NEW MEXICO.—Rio Grande—Socorro Spanish, 5. 5 00  
NEW YORK.—Albany—Menands Bethany, 13 23; Princeton C. E. S., 10; South Schenectady sab-sch, 30 88. Binghamton—Cortland sab-sch, 75. Buffalo—Allegany sab-sch, 1; Buffalo Bethany, 6 90. Champlain—Keese-

ville sab-sch, 5 29. Chemung—Elmira 1st, C. E. S., 10. Columbia—Hudson sab-sch, 42. Geneva—Trumansburgh, 23 78. Hudson—Good Will, 78 cts. Long Island—Yaphank, 2. New York—New York Morningside C. E. S., 5; —Puritans sab-sch, 40. North River—Poughkeepsie, 5 24. Otsego—Delhi 1st, 35. St. Lawrence—Sackett's Harbor, 2 54. Steuben—Corning, 1 53. Troy—Mechanicville C. E. S., 5. Westchester—Mahopac Falls sab-sch, 12; Throgs' Neck sab-sch, 20. 257 95

NORTH DAKOTA.—Fargo—Sheldon, 5. 5 00  
OHIO.—Athens—Marietta sab-sch, 20 61; Stockport, 1. Cincinnati—Cincinnati Avondale, 11 67; — Walnut Hills, 57 25; Madeira (C. E. S.), 5. Columbus—Columbus Broad Street, 18 07. Dayton—Dayton Park, 1 56. Lima—Celina, 1; Enon Valley, 1. Mahoning—Kinsman, 12. Maumee—Tontogony sab-sch, 10. St. Clairsville—Short Creek sab-sch, 8; St. Clairsville, 4; Wheeling Valley, 2 66. Steubenville—Brilliant, 1 21; Richmond (sab-sch, 20 31), 21 62. Wooster—Belleville sab-sch, 4 46; Mansfield, 20; West Salem C. E. S., 10. 217 51

OREGON.—Portland—Bethany German, 5. Willamette—Brownsville, 2; Eugene sab-sch, 25 cts. 7 25

PENNSYLVANIA.—Allegheny—Vanport, 2. Butler—Jefferson Centre, 1. Chester—Oxford 1st sab-sch, 2. Clarion—Maysville, 1 23; Sugar Hill, 2 85. Erie—Cochran C. E. S., 5; Sandy Lake sab-sch, 3; Sugar Creek Memorial, 2. Huntingdon—Lewistown C. E. S., 10. Lackawanna—Wyalusing 1st, 2. Northumberland—Bloomsbury, 11 70. Philadelphia—Philadelphia Calvary sab-sch "Otta Band," 10; — Hebron Memorial, 15; — Holland Memorial C. E. S., 10; — Walnut Street, 140 27. Philadelphia North—Frankford, 12 43; Germantown West Side sab-sch, 20; Langhorne, 5. Pittsburg—Oakmont 1st C. E., 10; Pittsburg 1st, 190; — 3d, 25; — East Liberty, 13 40. Shenango—New Castle 1st C. E. S., 10; Volant, 4. Washington—Cross Creek, 25. 475 57

SOUTH DAKOTA.—Dakota—Poplar Creek, 4 50. South-ern Dakota—Scotland ch. and sab-sch, 17 15. 21 65

TENNESSEE.—Kington—Pleasant Union, 2. 2 00

TEXAS.—Austin—Sweden, 2. 2 00

UTAH.—Kendall—Idaho Falls sab-sch, 2 35. Utah—Mount Pleasant sab-sch, 10. 12 35

WASHINGTON.—Puget Sound—White River, 5. 5 00

WISCONSIN.—Milwaukee—Cedar Grove, 5; Waukegan, 11 23. Winnebago—Shawano Mission sab-sch, 1 10; Wausau sab-sch, 25 65; Westfield, 2 85. 49 83

## ACKNOWLEDGMENT OF CLOTHING.

Sab-sch, Springfield, L. I. N. Y., 30; sab-sch 1st Ch., Stamford Conn., 54; Women's Soc'y, Blue Rapids, Kan., 54 70; Woman's Home Miss. Soc'y (Hunahine Miss. Band, 14 20); Plum Creek Ch., New Texas, Pa., 78 15; Ashbourne, Pa., sab-sch, 10; Springfield, N. J. Y. P. S. C. E., 50; Unionville, Pa. Ch., 75; sab-sch, Turin, N. Y., 24; Miss. Soc., New Salem, 25 10; Ladies' Aid Soc'y, Uniontown Ch., Fultonham, O., 10; Milford, N. J. Ch., 112; East Brady, Pa. Ladies' Miss. Soc'y, 25; Ladies' Miss. Soc'y, West





ton, 4; Indiana 1st, 36; Atwood, 1; Washington, 11; Indiana 1st, 8; Bethel, 1; Slate Lick, 8 50.

*Lackawanna*—Scranton 1st, 205; Sylva, 6 82; Franklin, 1; — Y. P. S. C. E., 1; Monroeton, 3; West Pittston 1st, 61; Bennett, 3; Compton, 4; Wyalusing 1st, 9; Ulster Village, 3; Bethany, 8 06; Scranton 2d, 186 80; Tunkhannock, 18 83; Scranton Washburn, 48 25; Towanda, 30; Great Bend, 5; Franklin, 1; Kingston, 16; Nicholson, 9; — Y. P. S. C. E., 2; Montrose 1st, 60; — sab-sch, 10; Carbondale 1st, 57 10; Scranton Providence, 20 11; Ulster, 2; Scranton Summer Avenue, 4; Honesdale 1st, 52 37.

*Lehigh*—White Haven, 13; Pen Argyl, 15; Mauch Chunk 1st, 21 32; Allen Township, 15; Easton 1st, 69; Bangor, 16; Reading 1st sab-sch, 25; Catasauqua 1st, 16; Mountain, 2 25; Hazleton 1st, 49 85; White Haven, 7; Easton 1st, 81; Reading 1st, 55; — Women's Home Miss. Soc'y, 12 85; — In Memoriam, 5; Lock Ridge, 12; Mahoney City sab-sch 1st, 18 75.

*Northumberland*—Buffalo, 8; Jersey Shore, 19; Shamokin 1st, 5 59; Briar Creek, 6; Mt. Carmel 1st, 11 61; Williamsport 1st, 100; Beech Creek, 4; Great Island, 38; Berwick, 13; Williamsport 2d, 200 44; New Berlin, 7; Mifflinsburg, 13; Washingtonville, 3; New Columbia, 3; Derry, 1 50; Grove, 28.

*Parkersburg*—Grafton, 15; Parkersburg 1st, 72 28; — Y. P. S. C. E., 4; Mannington, 2 50; — sab-sch, 1 20; Morgantown, 7; Sugar Grove, 3; Woodland Union sab-sch, 5 17.

*Philadelphia*—Evangel, 18; Philadelphia South, 4; — sab-sch, 5 26; — Kensington 1st, 65; — Zion German, 3; — 1st, 50; — 3d, 20 49; Calvary, 64 48; North (Philadelphia), 3 16; Temple, 23; North Broad Street, 56 92; West Arch, 42 89; Trinity, 10; Bethesda, 22; Memorial, 46 10; Carmel (German), 2; Philadelphia Central, 42 81; — Cohocksink, 83.

*Philadelphia North*—Oak Lane, 6 50; MacAlister Memorial, 10; Thompson Memorial, 9; Doylestown sab-sch, 25 13; New Hope, 10; Doylestown, 42 85; Fox Chase Memorial, 21 52; Lower Providence, 10; Norristown 1st, 114 65; Germantown Wakefield sab-sch, 20; Chestnut Hill 1st sab-sch, 25; Centennial, 8; Lawndale, 10; Thompson Memorial, 12; Norristown 2d, 10; Wissinoming, 10; Wakefield (Germantown), 74 63; Germantown 1st 180 84;

Forestville, 7; Bristol, 17 75; Huntingdon Valley, 4; — sab-sch, 23; Roxborough, 9 35; — sab-sch, 5 65; Langhorne, 5; Neshaminy of Warwick, 10; Narberth, 8 28; Carversville, 12; Germantown 2d, 150 83; Manayunk, 25; Leverington, 35; Disaton Memorial, 18 21.

*Pittsburgh*—Pittsburgh Shady Side, 60; — 6th, 5; Montour, 4; Riverdale, 19; McDonald 1st, 19 06; Pittsburgh Shady Side sab-sch, 20; — East Liberty, 52 64; — Knox-ville, 10; Lawrenceville, 12 53; Pittsburgh 1st, 211 58; Fairview, 4; Mingo, 4; Millers' Run, 3 50; Pittsburgh Bellefield sab-sch, 50; Cannonsburg Central, 10 30; — 1st, 17 76; Finleyville, 6 15; Hiland, 10; West Elizabeth, 3 35; Coal Bluff and Courtney, 2; McKees Rocks, 5; Charleroi 1st, 4; South Side (Pittsburgh), 4; Lebanon, 5; Grace Memorial, 1; Bellefield, 35 17; Middletown, 9; Pittsburgh Park Avenue, 10.

*Redstone*—Little Redstone, 4 23; Sutersville, 10; Rehoboth, 7 50; Somerset, 2; Dunbar, 34; — sab-sch, 7 50; McClellaneton, 3; Mt. Pleasant Reunion, 9 94; Smithfield, 3; McKeesport 1st, 41; Belle Vernon, 4; Scottsdale sab-sch, 3; — Church, 20 40.

*Shenango*—Little Beaver, 2 02; Rich Hill, 3; Enon, 4 68; Sharon 1st, 6 83; Slippery Rock, 3; Transfer, 3 11; Westfield, 19 30; Hermon, 4; Pulaski, 6 88.

*Wellboro*—Mt. Jewett, 5; Farmington, 2; Ellisland and Osceola, 10.

*Westminster*—York Calvary, 31 40; Cedar Grove, 17; Slate Ridge, 10; Pine Grove sab-sch, 2; Donegal, 7; Strasburg, 10; York 1st, 97 97; Lancaster 1st, 22; Columbia, 38.

*Washington*—Holliday's Cove sab-sch, 14; Cross Roads, 4; Mill Creek, 3; Mt. Prospect, 13; Burgettstown, 18 06; East Buffalo, 13 07; Moundville, W. Va., 14 50; Washington 2d, 31; Rev. J. S. Pomeroy, 1; Wheeling 3d, 1; Upper Ten Mile, 30; Cameron, W. Va., 5.

## SUMMARY.

Contributions for the month of January, 1894...	\$1,457 00
" " " " " February, 1894....	999 99
" " " " " March, 1894.....	4,041 07
	\$6,498 06

FRANK K. HIPPLE, Treasurer

1340 Chestnut St., Philadelphia.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY  
FROM JANUARY 1, 1894, TO APRIL 1, 1894.

*Elizabeth*—Bayonne City 1st, 20; Bethlehem, 5; Clinton, 79 50; Conn. Farms, 42; Dunellen, 25; Elizabeth 1st, 118 93; Elizabeth 2d sab-sch, 176; Elizabeth 1st German, 10; Lamington, 58; Pluckemin additional, 25; Rahway 1st German, 3; Woodbridge Ladies' Aid Society, 20. 576 43

*Jersey City*—Claremont, 8; Englewood, 25; Passaic 1st, 23 51; sab-sch, 28 78; Paterson Church of the Redeemer, 141; Rutherford, 38 37; sab-sch, 100; Tenafly, 13 51; West Hoboken, 50. 425 17

*Mumouth*—Barnegat, 4; Burlington, 52 25; Cranbury 1st, 84; Forked River, 3; Oceanic, 35; Shamong, 1; Whiting, 1. 180 25

*Morris and Orange*—Chester, 10; Dover 1st, 108 80; Dover Welsh, 4; Mendham 1st additional, 11; Morristown 1st, 250; Morristown South Street, 90 28; New Vernon, 5 78; Orange 1st, 250; South Orange 1st, 21 05; Summit Central, 120 59. 871 00

*Newark*—Bloomfield 1st, 180; Newark 3d, 230; Newark 6th, 17; Newark 1st German, 26 75; Newark Bethany, 5; Newark Calvary additional, 29 75; Newark Fawcett Memorial, 30; Newark High Street, 62 50; Newark Park, 59; Benevolent Association of sab-sch, 41 30; Newark Woodside, 50. 731 30

*New Brunswick*—Amwell 1st at Reaville, 25; Dutch Neck, 40; Flemington, 125 35; Kingston, 15; sab sch, 6, Y. P. S. C. E., 8; Lambertville, 60; New Brunswick 1st, 87 86;

Princeton 1st additional, 50 17; Trenton 1st Chapel, 10; Trenton 2d, 22 53; sab-sch, 32 80; Trenton Prospect St., 44; Brookville Mission sab-sch, 1 49. 558 75

*Newton*—Asbury, 35; Bloomsbury, 10 65; Danville additional, 16 30; Greenwich, 10; Hackettstown, 75; Phillipsburg Westminster, 8. 144 95

*West Jersey*—Bridgeton 3d, 64; Bridgeton West additional, 81 60; Y. P. S. C. E., 7 50; Cape Island (Cape May City), 21; sab-sch, 14 62; Deerfield, 43; Elmer sab-sch, 9 88; Greenwich, 6 50; Janvier, 3; May's Landing, 35; sab-sch, 5; Salem sab-sch, 23 02; Woman's Home Missionary Society, 15; Tuckahoe, 10; Weonah, 32 25; Williamstown, 22; Woodstown additional, 12; sab-sch, 6. 349 37

Contributions as above.....	\$ 3,837 23
A friend for the credit of the Presbytery of New Brunswick, 200; "J." of the Presbytery of West Jersey, 15; A friend for the credit of the Presbytery of West Jersey, 5.....	290 00

Received in three months.....	\$ 4,057 22
Previously acknowledged.....	\$ 1,448 66

\$ 5,505 87

ELMER EWING GREEN, Treasurer,

P. O. Box 138, Trenton, N. J.

WORKERS in Chinese Sunday-schools say that they really have to remonstrate with the scholars upon their liberality. And it is told of a Chinese convert that she confessed to the missionaries that it was hard to get rid of some of the habits of the old false worship. For instance, she said, she could scarcely overcome her impulse to "lay out a piece of money whenever she made a prayer!" Surely there might be worse things done, as it seems to me. If every member of the Church of Jesus Christ, as he or she prays, "Thy kingdom come," should lay down a piece of money, might not the answer to the prayer be nearer at hand? And when, in this hard year, we pray that it "may please God to succor, help and comfort all who are in danger, necessity and tribulation," if we put our money along with our prayers would it be an offence to him who is plenteous in mercy? If this be paganism, let us make the most of it.—Sally Campbell in *The Presbyterian*.

# THE CHURCH AT HOME AND ABROAD.

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From Nebraska a subscriber writes :

"I regret that the remittance has been delayed for a single day ; cannot give excuse in detail but will simply say, this is the first dollar that has come to hand since last November.

I had my left arm broken last September ; am sixty years of age ; have very poor health, and am poor. Yet how much more fortunate my lot than [that of] the sister who wrote the ' Touching Letter ' in the March number, page 245 ! My heart's sympathy and prayers are with and for her.

' Though sundered far, by faith we meet  
Around one common mercy-seat.'

' So we who are many are one body in Christ, and severally members one of another. ' "

---

One writes from Indiana :

" Your April Magazine is decidedly the best, finest, richest, fullest, most complete of all your numbers. It is indeed an ideal monthly edition. A few more such outputs from your office must surely greatly increase its circulation, as it would most truly deserve."

---

From Nebraska a lady, sending her dollar, writes :

I could not *think* of keeping posted on PRESBYTERIAN WORK without our valuable magazine. I cannot understand how any Presbyterian family can do without it, especially the *elders* in our churches.

---

A Minneapolis minister writes :

" We make constant use in all our missionary meetings of the admirable issues of the CHURCH AT HOME AND ABROAD."

---

A minister in Western New York writes :

" Glad to see improvement in every number."

---

OUR BENEVOLENT FUND.—We have before spoken of this fund entrusted to us, for sending the CHURCH AT HOME AND ABROAD to persons unable to pay for it. A few friends have been so thoughtful, for seven years, that we have never quite reached the bottom of this fund. It does seem a good deal like the Sarepta widow's barrel, never quite, though sometimes almost empty.

One good lady in Kansas, who has fed for a while on " a handful of flour " from this " barrel," has lately sent to Mr. Scribner the name of one of her neighbors as a new subscriber, with one dollar. She writes :

I am so glad I can send you the name of one new subscriber ; wish I could send a large number. I have tried, but times are hard . . . . I have never seen a time when money was so scarce. . . . I do not go much from home except to church, and to our missionary meetings, and I take great delight in reading the religious papers and missionary magazines. I do appreciate the CHURCH AT HOME AND ABROAD. It seems to me that every number grows more interesting, and I do thank the Lord for putting it into the heart of some of his stewards to furnish a fund so as to supply those not able to pay for the magazine. I hope soon to be able to pay for mine, and would like to help with that fund. I often think it is one of the best ways of helping others to become interested in the good work. I lend mine out so that sometimes it is rather inconvenient when I want some information on some particular subject, or mission field, for our monthly meetings ; but I trust they are doing good scattered over the neighborhood.

We have a Country Sabbath-school and a Christian Endeavor Society, and preaching by different denominations almost every Sabbath afternoon, but we belong to the Presbyterian church of W,—four-and-a-half miles distant,



When answering an advertisement, our readers will help the magazine and the advertiser by mentioning THE CHURCH AT HOME AND ABROAD. For advertising space, address RICHARD S. DEY, 47 Bible House, Fourth Ave., N. Y.

## LINCOLN UNIVERSITY.

It receives students this year in two Departments only, Collegiate and Theological. The studies pursued in these are given in the annual catalogue.

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# THE CHURCH AT HOME AND ABROAD.

JUNE, 1894.

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THE CHURCH  
AT HOME AND ABROAD.

JUNE, 1894.

THE COMFORTER.

The most prominent element in the word *comfort*, according to its etymology, is *strength*. In our use or habit of speech, we have let it settle down to a lower meaning, wherein its suggestion of *ease* is more prominent. Ability to carry burdens and to bear pain is nobler comfort than being released from liability to them. Strength is nobler than ease. Power to work is better than having no work to do. The comfort which good food gives is better than the comfort which opiates give.

When we think of Christ's promise to send the COMFORTER from the FATHER, we should fall far below the meaning of the promise, if we should let it suggest to us only relief from what otherwise we would have to suffer. The Comforter comes, not so much to give us ease as to give us strength.

This view of that promise makes it fit in with other and more specific promises. "As thy days, so shall thy strength be." Deut. xxxiii: 25. It will not do to put this the other way: "As thy strength, so shall thy days be." We may be inclined to ask for this. We may wish to have the burden removed; and he may see it to be better for us to give us strength to bear the burden.

"He tempests the wind to the shorn lamb" is not a Bible assertion, though some have hunted for it in the Bible. No doubt, God

sometimes does just that, although he has not promised to do it. It is not wrong to pray him to order our circumstances gently and pleasantly, and he may see fit to do it. But that phase of his providence is not so prominent in the Bible nor in experience as the other. He is more apt to strengthen the weak to bear their burdens than he is to put only light burdens upon the weak. There is much more in the Bible to encourage expectation of the former than of the latter. "He giveth power to the faint; and to him that hath no might he increaseth strength." Isa. xl: 29. Paul's prayer for the removal of the thing that was worrying him was answered, not by its removal, but by the assurance of sufficient grace. David's importunate prayer to be spared the pangs of bereavement was answered with the impartation of strength to rise from the ground, to which grief had prostrated him, and gird himself up to his kingly duties. Both from the Bible and from experience we get more encouragement to expect from God strength to bear what is painful and to do what is difficult than to expect exemption from painful experiences and difficult duties.

Either of these is *comfort*, and it is not well to appreciate only the less heroic sort of comfort. Let us beware, lest in our thoughts and in our prayers to the divine COMFORTER

we degrade his work for us into a mere ease-giving, soothing, lullaby office.

Do you want exemption from work, or strength to do your work? Would you rather be kept always in a warm room, or made vigorous to face cold and storms—made vigorous by facing them?

We need spiritual strength more than we need spiritual ease. Spiritual tonics are better for us than spiritual opiates.

“Father, hear the prayer we offer;  
Not for ease that prayer shall be,  
But for strength, that we may ever  
Live our lives courageously.”

It is also to be noticed that the name COMFORTER is not so applied in scripture as to separate the Spirit, whom Christ promised to send, from him who would send him, as if the name were not equally applicable to both. His promise was not, “I will send you *the* Comforter,” but “I will send you *another* Comforter.” Then he goes on varying the forms of his assurance to show his disciples that they will not have lost *him* when he shall have ascended. In the abiding presence and indwelling of the Holy Spirit, they will

even have Jesus himself with them still; yes, and the Father also.

Is not this the sweetest and wholesomest revelation of the divine Trinity—a revelation to the believer's heart of what is such a baffling mystery to the thinker's understanding?

“As one whom his mother comforteth” is an Old Testament phrase (Isa. 66:13), which beautifully reveals the considerate tenderness of God. But in the human parental relation, in which the divine is thus mirrored to us, its brooding, care-taking, comforting love has not its highest fulfillment unless, in the marvelous conjugal unity, the masculine strength and the feminine tenderness are so blended that the mother's caresses will have in them the fatherly strength, and the father's provision and direction will be suffused with the motherly tenderness.

Reverently we suggest that the believing heart finds something analogous to this in the plural personality of God. Each office of divine love, performed by whichever divine person, has in it the loving energy, not of that person in exclusion of the others, but of the undivided Godhead.

---

#### NATIONAL ARBITRATION.

A beautiful volume has been sent to us, containing the World's Columbian Exposition Memorial for International Arbitration, as follows:

*To the Governments of the World:*

The undersigned, citizens of many countries, gathered at the World's Columbian Exposition at Chicago, in the United States of America, recognizing the advantages accruing to those nations which have adopted the policy of arbitrating international disputes, and desiring that the like benefits may in the future be enjoyed by all Nations, and deeming this a fitting opportunity, do hereby join in this memorial to all our various Governments, praying that they will

unitedly agree, by mutual treaties, to submit for settlement by arbitration all such international questions and differences as shall fail of satisfactory solution by the ordinary peaceful negotiations. And for this the petitioners will ever pray.

This memorial is followed by about eighty pages, of beautiful white paper, about twice the size of our pages, filled with fac-simile signatures of eminent men and women of the many nations represented at the great Exposition, including especially the officials of the Exposition and of the Congresses. Provision is officially made for the presentation of this memorial to all the Governments of the



world. To secure this, the Columbian Commission appointed Mr. Wm. E. Blackstone, "under the direction of Hon. Thomas W. Palmer, President of the National Commission."

The volume also contains upon one of its beautiful pages, the following statement:

The World's Congresses of 1893 were all planned to constitute, in the aggregate, a grand movement for the promotion of the peace and prosperity of the world. In the heart of these Congresses was held, with marked success, a specific Congress on Arbitration and Peace, in the Department of Government, for the presentation of all aspects of the subject, from the settlement of private disputes, by Courts of Conciliation, to the determination of international controversies by Tribunals of Arbitration, or better still, by the judgments of an International Court of Justice. In perfect harmony with these ideas, is "The World's Columbian Exposition Memorial for International Arbitration," prepared and presented by Mr. William E. Blackstone, and the same is therefore hereby most cordially approved, and recommended to the chief officers of the various Congresses held under the auspices of the World's Congress Auxil-

iary, for their signatures and other appropriate aid.

CHARLES E. BONNEY,  
President World's Congress, 1893.

The appendix contains 14 printed pages, of the same large size, containing action of the American Bar Association in favor of an International Court of Justice, acts of our own Government in the same direction, and declarations, official or unofficial, in favor of the principles of the memorial, from many eminent persons, including Gladstone, Coleridge and Rosebery of England, and Harrison and Cleveland of the United States.

Whatever diversity of opinion there may have been, or may still be among our readers concerning the utility of the Parliament of Religions, they will, we believe, be unanimous in approval of the union of men and women of many nations in this effort to fulfill the Holy Scripture prophecy, which is conspicuously inscribed upon this unique and beautiful volume:

*Nation shall not lift up sword against nation.  
Neither shall they learn war any more. Isa. ii:4*

---

#### THE BIBLE IN SYRIA.

The Bible Society Record (April, 1894), contains a communication from Rev. W. W. Eddy, D.D. in behalf of the Syria Mission. Its graphic picturing of Bible work in that Bible land, and of the blessed partnership of the Mission with the Bible Society and the prayerful supporters of both will surely cheer and strengthen the hearts of our readers. Dr. Eddy says:

It is right that the partners in the same enterprise should hear at times from each other. You are the silent partners in the great work of giving the Bible to the Arabic-speaking races of Syria: we are the active partners who distribute your gifts. Your share in the work involves

the self-denial and effort of raising funds for carrying it on and the planning for its expenditure, and as regards this land and other foreign lands it is largely a work of *faith*.

We see the cylinders of the presses rolling, and the printed sheets of the Bible spread out; we see the bound volumes in the hands of the colporteurs for distribution or placed in boxes for transportation to distant regions, and we are permitted to witness the blessed effects of Bible work in the joy with which the word is received and the changes it creates. Would that we could cause you to share with us the sight of the eyes, that your faith might be rewarded!

We are unwilling that you should think that we regard your share in the labor as a matter of

course, entitled to no recognition and eliciting no gratitude; but when we take pen and paper to tell you all this we find our words fall far short of what our hearts would express.

It were easy to point to the figures which your honored representative here has no doubt communicated to you of the millions of pages of Arabic Scripture printed in 1893, and the thousands of volumes issued; but this would do little toward showing the good accomplished through Bible work compared with taking you over mountain and plain, through the length and breadth of the land, and showing you the effect of the Bible—as taught in the schools, read in the homes, and preached in the churches—in the changed hearts and lives of men, in uplifting humanity to a higher plane of living and opening to it the doors of an endless life. Could we only cause you to see, as we have seen, how it has proved a light to guide living Christians on their way and a lamp to dispel the gloom to those entering the dark valley, you would feel that

your labor has not been in vain in the Lord. We can only assure you of our appreciation of your labors and of our sincere gratitude for your efficient co operation.

We express our confidence that behind the screen which bounds our vision the Bible is working blessed results in the hearts and homes of the people of Syria which only God and good angels see. We believe that at present, and perhaps for years to come, almost the sole agency by which the Gospel can reach Moslem hearts is by the silent teaching of the printed page.

Owing to the fear of the government of the effect of the spread of Christianity among its Mohammedan subjects, there is little hope of reaching their darkened minds by pulpit instruction or in connection with social intercourse. But the Spirit can enter with the printed volume the doors of the doubly-closed harem and make its truths vocal to the conscience and life-giving to the heart; and we have repeated testimony that thus he is doing.

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### FAITH AND REASON.

Faith and reason are sometimes set in contrast, as if one excluded the other. This is a mistake.

Faith is not a suspension of reason, it is a proper and normal exercise of reason. Reason decides that it is safe and wise to trust (i. e. to have faith in) a physician, a pilot, an engineer, a statesman. No exercise of the power of reason is more legitimate or more regular. Reason must apprehend the ground of faith, or else the faith is not reasonable. It is credulity then.

Reason apprehends God as a real being, and his character as *trust-worthy*. Your knowledge of him justifies your faith in him. Imagine him to be other than what you know him to be. Suppose that you knew him to be untruthful or unrighteous—it would then be neither reasonable nor right

to trust him; we now reasonably trust him, because we do know him.

Faith is an exercise of finite reason. Infinite reason has no occasion nor opportunity for faith; finite reason, if sound and healthy, recognizes its own limitation; recognizes also the rights and powers of higher reason, and its own privilege to avail itself of the help and guidance of the higher reason. The reason of the child is exercising itself worthily in deferring to the reason of the mature man or woman; the reason of the peasant, to that of the philosopher; the finite reason of any creature to the infinite reason of God. Each may know whom he believes, or has faith in. Only thus is the faith reasonable. But to withhold or refuse faith, where it is thus justified, is as unreasonable as to give faith where there is no such justification.

Faith is the only practicable exercise of reason with reference to truth which lies beyond the sphere of our own knowledge, and within that of another whom we know to be wiser than we, and who gives us his testimony. Astronomers *know*, when eclipses are coming. It is reasonable for the people, who have not made the astronomical calculations, and could not make them, to *believe* the astronomers. All reasonable people demand first to *know* an astronomer—to know that he really *is* an astronomer—and then they *believe* him, and expect the eclipse which he foretells.

Nicodemus would not have been ready to *believe* a teacher concerning the secret things of God, unless he first *knew* that he was “a teacher come from God.” We believe all

that Jesus told us concerning the house of his Father, with its many mansions, because we *know* Jesus. Has any man lived in all the ages whom we *know* better, or know to be more reliable for all that he undertakes? Is it reason that refuses to trust him? Nay, it is utmost unreason.

There is an old true saying: “Reason is never more reasonable than when she refuses to reason about things that are above reason.” When reason has found Him who is infinitely worthy of trust, she then reasons no further. She then reasonably trusts. Faith should never be set in antithesis to reason. Faith in the Supreme is the supreme exercise of reason. Reason completes and consummates her reasoning, when she finds a worthy object of faith.

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THE GENERAL ASSEMBLY of 1894 will be in session at Saratoga, N. Y., when this number of THE CHURCH AT HOME AND ABROAD is to be issued. Before our next issue the daily and weekly press will have spread all over our country, and much farther, the reports to the Assembly of its boards and other agencies and its action upon them, together with its deliberations and decisions on all matters, which shall have come before it.

The reports on the various departments of our Church's work, and the action of the Assembly thereon will interest all our readers. Most of them will not be dependent upon us for their earliest information concerning these; but they will expect these to have important and decisive influence upon the work of the Church for the coming year, determining the lines and methods on which that work shall be prosecuted and affecting greatly the spirit which shall energize it. God grant that it may be “not the spirit of fear, but of power and of love and of a sound mind.”

There is, evidently, abundant reason why the commissioners should come up together, from all parts of the land with thankful joy. In what part of it has there not been gracious work of the Holy Spirit reviving the churches and adding to them many saved? From all mission fields at home and abroad similar animating reports are coming. Need we doubt that the same divine Spirit whose presence and gracious operation have so revived and blessed the congregations and been so devoutly and thankfully acknowledged by the Presbyteries, will be present with their representatives in the Assembly which they are to constitute? Let us not doubt that His gracious presence and power will banish all spirit of unbrotherly strife and contention and make the place of assembling fragrant and cool with the holy oil of brotherly love and the sacred dew that descends from the mountains of Zion. “For there the LORD commanded his blessing, even life forevermore.”

## KENTUCKY.

W. C. YOUNG, D. D.

A virgin soil completely covered with cane and heavy timber, filled with wild beasts and visited constantly with wilder savages,—this was the condition which confronted the early settlers of Kentucky. The work of settlement and civilization had to begin at the very bottom. No aid could be expected from without, as a toilsome and dangerous journey of months separated the infant colony from the older States. But God who directed the enterprise provided the men to execute it. A more sturdy, heroic, noble class of pioneers was never seen. Largely of Scotch-Irish extraction, they brought with them to their new home their ancestral respect for law, education and religion. As I look out of my study window over our college campus my eyes rest on two granite shafts which in our little city park commemorate the virtues and gifts of two of these pioneers. One of these was erected by the two synods of Kentucky in grateful memory and honor of Rev. David Rice, who in a block-house near Danville preached in 1784 the first Presbyterian sermon ever heard in Kentucky. In power, in labors, in consecration his was indeed a Pauline ministry. The second, built by the National Medical Association and dedicated by the celebrated Dr. Gross of Philadelphia, bears mute but eloquent testimony to the world-wide fame of that skilful Christian physician, Dr. Ephraim McDowell, the pioneer in a field of surgery which has added literally thousands of years to women's lives.

Such were some of Kentucky's first citizens, and there were others, many others of a like character, as Shelby, Clark, Breckinridge, Logan, Brown and Marshall, who reclaimed this lonely land from its savage-wilderness state and dedicated it to civilization and God.

"The waters murmur of their name,  
The hills are peopled with their fame,  
The silent pillar lone and gray  
Claims kindred with their sacred clay."

As were these foundation layers, so the religious and political history of our country shows were many who built upon this foundation, Nelson, Rice, the three Breckinridges,

Young, Green and Robinson in the pulpit, Lincoln, Taylor, Johnson, Clay, Crittenden, Guthrie and Preston in the State, are among the priceless contributions made by Kentucky to religion and the country. Two of her citizens have been Presidents, three Vice-Presidents of the Republic. The high office of Speaker of Congress, the second office as to power in the government, has been held by her sons for a far longer period than by the citizens of any other State.

Let me now call attention to the State as a field for the work of our Church as represented in this magazine.

## HOME MISSIONS.

No part of our country offers a more needy and promising field for Home Mission work.

Soon after the close of our great civil war the synod of Kentucky was rent by division. About two-thirds of the ministers and church members united with the Southern Presbyterian Church. The Synod adhering to our General Assembly found that as the result of so large a secession it had upon its roll a considerable number of feeble churches. The sacrifices, self-denial, and fidelity of these weakened little bands in steadfastly adhering to the Church of their fathers were most notable. They had a strong, just claim upon the sympathy and material help of the whole Presbyterian Church.

To encourage, strengthen and supply with a stated ministry these small flocks was clearly the first duty of the Synod, and in this work it has been prayerfully and persistently engaged for more than thirty years. It called to its aid the Home Board, and times without number the members and secretaries of that grand organization have liberally responded to the call. I cannot refrain from expressing for myself and all my brethren our grateful appreciation of the abounding Christian sympathy and aid which have been thus extended to us. For the purpose of utilizing all its resources and giving increased vigor and enlargement to its work the Synod of Kentucky some years ago decided to ask from its churches a special

annual collection to be used both for sustentation and for the planting and support of new churches. From three thousand to five thousand dollars have thus been raised and expended annually during the past eight years.

This, supplemented generously by the Home Board, has produced the most blessed results. Our small churches, provided with regular preaching, have been encouraged and enlarged; the mountain region, for generations almost entirely neglected, has been reached; new churches have been organized, school-houses have been erected and manned; and to-day the outlook is far brighter than ever before for the education and Christianization of that large portion of our people—brave, generous, hospitable, but most ignorant and godless—known as “the mountain whites.”

At times our Church in the State may have seemed to be standing still, but in these thirty years marked progress has been made. A spirit of zeal and hopefulness pervades the Synod. A point has been reached where large and blessed results may reasonably be expected. Our feeble churches in the central part of the State are advancing toward self-support and the mountain work is steadily deepening and enlarging. If the Board continues its generous aid and the women still give material help to our mountain schools, the Synod of Kentucky, with the blessing of God upon its work, will push that work on and on until highlands and lowlands, mountains and plains of this lovely land, once known as “the dark and bloody ground,” shall become lustrous with the light and blessed with the peace of the gospel of our divine Lord.

#### SABBATH SCHOOL WORK.

Closely connected with evangelization and the planting of churches in destitute regions, stands the work of the Sabbath-school missionary. He is the pioneer in the advance movements of the Church. All, and more than all, done by Boone and Kenton and their illustrious comrades for the early settlement of Kentucky, the Sabbath-school missionaries do for the Kingdom of Christ. The organization of this department of work by our Church marks a long step in advance.

A more thoroughly equipped and efficient administrator could not be desired than Dr. Worden. To him, I feel, is largely due the hold which it has taken on the heart of the Church, and the marked success which has attended its proclamation.

The field furnished for its operations in our mountain counties is an ideal one.

The oversight and direction of the work done there during the past three years having been locally, in good measure, under my supervision, I speak from personal knowledge. A great number of godless families visited, talked to and prayed with; a large amount of good Christian literature circulated; thousands of ignorant children instructed in saving truth; scores of Sabbath-schools established, out of which, in many cases, have grown active Presbyterian churches—these are among the blessed fruits already gathered. With larger experimental knowledge, by the director and laborers, we confidently expect larger and richer results in the future.

#### EDUCATION.

With regard to the work of Christian education, second only to that of preaching the Gospel, the Presbyterians have a record of which they are justly proud. The Synod and its Presbyteries own no less than eight educational institutions organized and equipped upon an ascending scale from the recently established mountain academy up to Centre College. Once more thoroughly equipped and manned, the Danville Theological Seminary has entered upon an era of enlarged usefulness. It does seem as though even the golden ante-war period of prosperity of this school of the prophets, when its faculty was composed of such men as Robert Breckinridge, Edward Humphrey, Stuart Robinson, Stephen Yerkes and Joseph Smith, would ere long be surpassed.

Centre College, however, has been regarded for more than seventy years with pride as the citadel of the Synod's strength. The acorn out of which this educational oak grew was planted by the Legislature of Virginia in Danville in the form of a classical academy as far back as 1784. This academy was opened in the log house of the Rev. David



Rice, of whose monument I have already spoken.

From this little back-woods school, after several removals and transformations, developed Centre College. Dating from its germinal academic state this is the oldest institution of higher Christian learning west of the Allegheny Mountains. It was chartered under its present institutional name and located here in Danville in 1819. From that day till now the history of its work and of its alumni has been, in large measure, the history of this whole region of our country. No institution of anything like its size has done more, very few have done so much, for the betterment of humanity and the glory of God. Its presidency has been filled by such men as Gideon Blackburn, John C. Young, Lewis Green, William Breckinridge and Ormond Beatty.

It has educated about 800 ministers of the Gospel, two Vice-Presidents of the United States, a large number of United States Senators and Congressmen and many Governors of States. There have been times when there were in Congress more of its old students than of any other college in all the land.

Through the great civil war and all the period of strife and division which followed that conflict Centre College stood loyal to the Nation and the old Church. Weakened as were all our interests by the division of the Church in the country and this State, the college has more than regained its old-time prosperity and is now closing the very best year in its whole history.

In addition to and designed to be tributary to the college the synod has four classical academies and is about acquiring a fifth. They represent property worth about \$75,000, but are wholly without endowments. The sacrifices and fidelity exhibited in erecting and conducting them have been very great. With a small annual gift to each of these institutions their usefulness could be greatly enlarged. They are choice objects for the nurture and help of our Board of Aid for Colleges and Academies. One of them has been adopted and generously aided by this Board, the other four are no less needy, and

will soon make application to be taken under its sheltering wings. What a grand work that Board has accomplished during its brief existence! How signally and blessedly has God wrought by it! I was a member of that Assembly in Saratoga—it seems only yesterday when it met—before which Dr. Johnson preached his grand sermon, and by which this Board was created. What numerous educational fountains during these few years has it opened and enlarged, from which have flowed forth countless streams of Christian influence, making glad the city of our God! Here again, the great Head of the Church who directed the creation of this beneficial agency has graciously given us the very men for its most efficient administration. The mantle of the Elijah who so wisely and faithfully shaped its early course has fallen upon a worthy Elisha. If this Board is supported, as it should be, by the prayers and gifts of the people of God, no imagination can outrun the measure of blessing which it will bring to our land and to the Church which we love.

I have not space to speak as I intended of the field presented by this State for the work of the Freedmen's Board. That work will doubtless be fully discussed in connection with the report of the Birmingham Conference at the approaching Assembly, and I may have opportunity there of expressing my views.

Before closing let me say, as bearing directly upon all the phases of Church life and work of which I have spoken, as opening through all this region widest doors of usefulness for us living in this and adjacent states, reunion is pre-eminently a practical matter—a matter to be prayed for and sought by all righteous means. We would do nothing prematurely to hasten it. We do not wish it to be consummated until all our brethren are ready for it upon the basis of our common standards. But when our now divided forces shall be once more thoroughly united, the Synod of Kentucky will be found marching side by side with the foremost divisions of our great Presbyterian host, for the conquest of this whole land and the whole world for Christ.

## THE WORLD'S PARLIAMENT OF RELIGIONS.\*

GEORGE WILLIAM KNOX, D. D.

Volumes of "Proceedings" coldly shadow forth the enthusiasm of great conventions and seem unexpectedly commonplace. The discussions are fragmentary and heterogeneous; the best speakers repeat what they have given us before and the others add nothing to the result.

So is it with these volumes, "The World's Parliament of Religions," in spite of the careful editing of Dr. Barrows. If seventeen days were not too much for the Parliament sixteen hundred pages are far too many for the reader. Only a sense of duty will carry him to the end, and at the end he feels that a thousand of the pages might have been omitted with profit.

## A CHRISTIAN PARLIAMENT.

But the reading leaves distinct impressions on the mind and permits one who was not present to form a fair opinion of the Parliament.

It was a great Christian demonstration with a non-Christian section which added color and picturesque effect. Some visitors, it is true, were so attracted by the strangeness of this portion that they magnified it into the chief part, as the Midway Plaisance proved the chief attraction of the Columbian Exposition to a certain fraction of the public. But the Parliament was distinctively Christian, in its conception, spirit, prayers, doxologies, benedictions, in its prevailing language, arguments and faith. Only Christianity proclaimed itself the missionary and absolute religion with the world for its field. No Christian struck his colors or allowed himself to be compromised by the presence of men of other faiths. This was abundantly manifest and was reiterated wearisomely.

## AN ECUMENICAL COUNCIL.

All were represented, except the Mormon, and one does not quite understand why he was omitted and his Asiatic brethren admitted. The most exclusive of churches was at

the front, the Pope sending his blessing and his bishops and priests careful to set forth their belief. The representatives of Evangelical religion were as fully heard, Cook, Pentecost, Mills, Pierson and Dennis with many others, speaking as if they stood in Presbyterian pulpits. And the others were there, in all their variety and diversity. Nothing has declared more unmistakably that religion is of the essential life of man; nothing has shown more clearly how readily religious emotions and religious forms may lead fatally astray.

## FUNDAMENTAL RELIGIOUS TRUTH.

With such a representation of Christianity on the same platform with believers in the "ethnic faiths" one would look for a persuasive utterance of fundamental religious truth. With the representatives of Asia as with the representatives of modern European anti-Christian science and philosophy there is only one question worth discussing—the personality of God. The old arguments, ontological, cosmological, teleological, do not avail against men who admit an underlying unity, a cosmic causality and an all-pervading order; not merely admit but insist on these ideas with an earnestness which shames the apologist while still denying our conclusion. A Christian dialectic which does not prove this has its labor for its pains. But the speakers at the Parliament contented themselves with rethreshing the old straw and not only failed to add anything of value to the great debate, but neglected to use sources readily within reach.

## THE NON-CHRISTIAN FAITHS.

The papers and speeches gave us nothing new as to the ethnic faiths. In fact, one-half questions whether, after all, the Asiatics have studied their own beliefs with the thoroughness of European scholars. But at least the Parliament gave abundant opportunity for Buddhist, Hindu, Confucianist and Moslem to declare their convictions and utter their living faith. What then is their trust in life and death? Does it supersede our Christian faith by giving us a profounder

\* "The World's Parliament of Religions," an illustrated and popular story of the world's first parliament of religions, held in Chicago in connection with The Columbian Exposition of 1893. Edited by Rev. John Henry Barrows, D.D.; in two volumes. Chicago: The Parliament Publishing Co., 1893.

truth and a more lively hope? Does it "cut the nerve of missions" by showing us that the "heathen" do not need our Lord?

#### ASIATIC THEOLOGY.

Asiatic Theology is pantheistic philosophy. Its God is "The All." "This universal intelligence is the soul of nature; it is the aggregate of all that is. In fact it is the All." It is "known by several names;" but by whatever name known "the common religion of all the sects of India" is one.

All deny a Creator, and if gods are admitted they are spirits of heaven and earth, or spirits not essentially higher than man, or merely the marvelous in nature. So there is no true prayer, and "salvation by grace is out of the question." Religious practices and rites form "that preliminary training of the heart and intellect which prepares for a proper understanding of the truth."

Salvation is this knowledge, for in it, "acquired by the free spiritual nature of man, lies the way to self-realization." And this "self-realization" is attained when we can say, "Aham Brahama," i. e. "I am the Universal It."

But not every one philosophizes. The subtleties are "certainly too hard for ordinary minds and some popular exposition of the basic ideas of philosophy and religion was indeed very urgently required. . . . No idea more happy could have been conceived at this stage than that of devising certain tales and fables," and hence arose polytheism, idolatry and myths.

Dennis and Hume, with others, made clear the difference between this and the Christian teaching of the all-loving Father from whom every earthly fatherhood is named and of the Divine Saviour by whose atonement and grace we are reborn into his true likeness.

#### THE CRITICISM OF MISSIONARY METHODS.

Pung Kwang Yu thinks it "a pity that the Christian Scriptures have been translated into Chinese thus far only by men deficient in doctrinal knowledge as well as in lingual requirements. There is no Chinese scholar, after reading a few lines of it, but lays it aside." To us that seems too severe a judgment of the "best version," but it calls re-

newed attention to the need for the best scholarship and talents in the foreign field. Again, "missionaries often contend that the Christian nations owe their material well being and political ascendancy to their religion. It is difficult to see upon what this argument is based." Christ "certainly did not hold up the foreign masters that were exercising supreme political control over his country at the time as an example worthy of imitation." "In the west you work incessantly, and your work is your worship. In the east we meditate and worship for long hours, and worship is our work." To such men we seem materialists, and it is not sufficient to say "Chicago is our answer to the Parliament of Religions"

Certainly Chicago in its public streets, its newspapers and its staring wickedness did not correct the impression made by foreign conquest and by the evil conduct of many "Christians" in the east.

That missionaries are charged with "coming in contact only with the lowest elements of Chinese society" and with being protectors of criminals and are exhorted to inquire carefully into the moral character of their converts" is perhaps only the old misunderstanding which furnished a weapon to the enemies of the faith in the first centuries of our era.

#### THE TESTIMONY TO MISSIONS.

These apostles of other faiths gave indirect testimony to the power of missions. Only where Christianity has penetrated have the other religions started upon the way of reformation. So is it in India, and in Japan, and in China. From these volumes we might prove that the community which shuts itself out from the power of Christ shuts itself out from progress and from hope. We may not identify His power with our western civilization or morals, we may have need to wonder that His power still works notwithstanding our civilization and morals, but the fact remains that the Gospel and the Gospel only is the power of God unto salvation.

Reason enough we have to confess our sins and to mourn that we who confess His name hide His light and hinder the working of His power, but in that power and light is our one



proof that He is Saviour, not of the Anglo-Saxon only, but of the world.

THE WORK IS ONE.

A rapid review of the religious condition of the world such as we gain from the Parliament deepens our conviction that the work is one. It is one in its intellectual aspects. The truth the east needs is the same truth the west must have. The ethics that shall be the law of society in the kingdom of God meet the same obstacles in every land; and the sal-

vation which Christ brings and which fills our souls with purity, joy and peace, is the same salvation for which the whole world waits.

Western science and philosophy cannot suffice, and by the ample testimony of its chosen representatives the east has nothing to offer in His place. The Parliament makes that plain, and instead of proving a hindrance to foreign missions it should incite us anew to earnest obedience to His last command.

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PRESBYTERIAN MISSIONARY HOUSE AT CHAUTAUQUA.

Chautauqua Assembly Grounds are located on a beautiful lake of that name, in Western New York, south of Buffalo, and north of Jamestown.

Chautauqua offers an invigorating climate, the best of recreations, a fine literary and musical program, a summer school, and a series of Christian work conferences for two months of each summer, extending through July and August, and grants free admission to all missionaries in regular standing. There are eight weeks of classes to suit every grade of student; with the regular College classes, the teachers' Normal department, the School of Languages, the Music School, with its free *chorus* and *sight-reading* classes, the School of Gymnastics for old and young, including the Delsarte system, the Art School, and Kindergarten Normal.

Then there are the Bible School, the Sunday School Normal classes, the Christian Workers conferences, on Missions, Temperance, Sabbath Schools, Social Science, and on all topics that concern the Christian Church. On the lecture platform are presented each summer some of the ablest orators, authors, and scholars of this and other nations.

The Woman's Club each morning discusses the most vital subjects of home, church and society. The very air is full of culture, enthusiasm, and spiritual uplift.

The Chautauqua Missionary Institute meets annually for four days, beginning with the last Saturday in July. These conferences are attended by large numbers of Christian workers, and are most profitable.

A Presbyterian Missionary House has been provided by the thoughtfulness of Presbyterians who are visitors at Chautauqua, and are anxious that their missionaries may enjoy the advantages of this delightful summer resort.

All Presbyterian Home or Foreign Missionaries in active service, temporarily absent from their fields of labor, or permanently disabled, will be welcomed to the hospitality of the house. Also, after their accommodation, shall there be room, any Presbyterian minister and wife, or widow of any Presbyterian minister *under the care* of any of the boards of our Church will be provided for as guests. This house will be open to guests during July and August of each year.

A special committee appointed by the auxiliary society, has charge of the correspondence, admission and entertainment of guests. All missionaries desiring to avail themselves of the free use of these rooms, will learn particulars by corresponding with the chairman of the committee, Mrs. D. A. Cunningham, 103 Fourteenth St., Wheeling, W. Va.

Also, donations for current expenses may be sent to the Treasurer of the Auxiliary Society, Mrs. Mary U. Pratt, Oxford, Ohio, by any who desire to share in ministering to the comfort of these servants of Christ.

The Missionary House contains ten rooms, and it is hoped that they will be well filled with an equal number of Foreign and Home Missionaries, coming at different dates during July and August of 1894.

MRS. G. W. BARLOW,  
For the Committee.

## FOREIGN MISSIONS.

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There are nine missionary societies at work in Canton. Two of them, the United Brethren and the Christian Alliance, are yet in the introductory stage, and have no report of converts to make. The aggregate number of converts received into the Communion of the Church by the other seven societies is 421, and their present number of communicant members is 3,852. Of the new converts received, 161 were in connection with the Presbyterian Mission, which has now 1,167 communicant members.

Rev. George W. Chamberlain, of Bahia, Brazil, writes of a successful year of mission work in the churches under his pastoral care. The total addition upon confession was 25. Ten of this number had been secret readers of the Bible for years, but had never seen or heard a preacher of the Gospel until within a few months. Mr. Chamberlain has made frequent and prolonged journeys to distant parts of his parish, and has been received with cordiality by the authorities and leading citizens of places he has visited. In every city visited by him during the year the authorities have offered for his use the largest audience room which their town hall contained.

Near the outstation of Samkong, sixty miles east of Canton, is a Christian family named Lau. The mother died in the faith last year. Her three sons are earnest Christian men. As a memorial to their mother they have agreed to set apart a house left them by her to be used as a Christian chapel. This house is in their native village, where there are many women who are anxious to receive Christian instruction. It will be a convenient meeting place for them. A Bible reader will be sent to instruct them, and we may hope for cheering results in that village. One of the sons is a native preacher in Canton, and one of the grandsons is studying medicine in the Canton Hospital.

Rev. T. W. Houston, of Nanking, writes of a recent communion service where there were twenty-five applicants for baptism. Five were received into church membership. Of these one was an old man who had been an inquirer for years, and had finally boldly taken his stand for Christ. The remaining twenty will be kept under instruction until another communion season. An old elder who assisted in the examination of these candidates remarked at its close: "My heart is so full of rejoicing that I cannot keep still. Formerly when we preached there was no one to listen, nothing but reviling and hatred; now, see how many come. Surely the Lord is moving in this city."

The new Gospel Steamer, "John Williams," for work in the South Sea Islands by the London Missionary Society, is now completed. A special dedicatory service was to be held March 10, on board the ship. She is to sail for the South Seas about May 1, after visiting various ports in England where friends who have taken stock in her will have an opportunity for inspection. She is attracting much attention, and receiving favors at the hands of those who wish her well. The ports of Glasgow and Southampton release her from all port charges. The coal for her voyage is sold at cost price. A Sabbath-school is furnishing the chart-room with the books and charts needed. The ladies of Manchester are providing a flag for the masthead. The Bible Society furnishes Bibles both in English and in the languages of the South Sea Islands. Other friends are providing for other needs. "The Gospel by Steam" is a significant motto for our day.

Dr. Hunter Corbett, of Chefoo, China, writes in a private letter that upon the previous Sabbath nine were received to the Communion of the Chefoo church, five of them being girls, from fifteen to nineteen

years of age, from the girls' school. Among them were two soldiers who were brothers, and were baptized. At the prayer meeting held the evening previous to the date of writing, one of these brothers arose and asked for special prayer, as he felt deeply conscious of his sinfulness and unworthiness. All knelt, and he was prayed for by two of the brethren, and also for the large class which he represents. There seems to be a growing conviction at Chefoo that great blessings are in store for China in the near future. The spirit of inquiry and the respect manifested towards the Church are in striking contrast with the experiences of early years. It will be a grand day in the history of the earth when the mighty Chinese nation turns unto the Lord.

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The reports of the year 1893 from Syria announce 133 additions to the church on profession, making the total number of church-members 1,972. The Beirut College reports 241 students. The pupils in American mission schools number 8,296. Total of pages printed at the American Mission Press, Beirut, 22,952,546, of which over 14,000,000 were pages of Scripture. There are 507 publications on the Press Catalogue for the year, and 224,000 copies of publications of all kinds were issued during 1893. 430 indoor patients were treated in the hospital, and 10,278 outdoor patients in the clinic.

The Sultan of Turkey has decided to utilize the Dead Sea for business. It is crown property, and he proposes to establish a passenger and freight service which can be used by tourists, and also for developing the mineral resources around the Sea. It is a hot and sulphurous region, and tourists will no doubt appreciate the opportunity to sail around its gloomy and mysterious shores. The ships have been conveyed in pieces by rail from Jaffa to Jerusalem, and thence down the steep and difficult road to the shores of the Sea.

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Dr. J. G. Wishard, of our mission at Teheran, Persia, has been able recently to render professional service at the palace of H. I. M., the Shah, which seems to have

been highly appreciated. Upon several occasions the King has been very cordial, and is evidently regarding with favor the medical work of our mission. On January 17 Dr. Wishard was called to the palace, and after seeing some patients there, he was told that the Shah desired to see him in the *Dewan Khanna*, or Hall of Audience. He was ushered into the large reception room, and in a few minutes the Prime Minister, with others of the ministry, entered, soon followed by the King himself. The Shah upon entering the room said to the Doctor in the presence of his ministry: "I desired to see you that I might thank you for the trouble you have taken in caring for the sick, and especially for your services in coming so often to see the *Khannum* (referring to one of his wives), and I desire you to come twice each week to the *Anderoon*." The last request would seem to indicate that the King desires to place the ladies of the palace under the professional care of Dr. Wishard.

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Rev. B. C. Henry writes from Canton, China, that "On Sunday, February 18, a mob of lawless people assaulted the premises of our mission at Yeung Kong. The house occupied by the missionaries was broken into, its contents destroyed or stolen, its inmates treated with violence and insult. Their home has been completely wrecked, and they have been driven to seek refuge in the yamen of the chief Mandarin of the place. The missionaries who have suffered in this way are the Rev. Andrew Beattie, wife and child, and Dr. D. A. Beattie, wife and child. Their first intention was to send the ladies and children to Canton at once, and remain until the trouble was settled and their house restored to them. On second thought they have all bravely decided to remain at Yeung Kong and endure the discomfort of their present position until the magistrate can have their house repaired and reinstate them in it, with guarantee of full protection. The American and British Consuls (the Beattie brothers are British subjects) have sent emphatic and unequivocal despatches to the Viceroy, demanding immediate attention to the matter, reparation of all damage done to

the house, full restitution of all property destroyed or stolen, the reinstatement of the missionaries in their houses, and full protection from such attack in the future."

Swami Vivekananda, the Hindu monk who was prominent at the Parliament of Religions, and has since been delivering lectures at various points, especially at Detroit, has met with a severe set-back in his wholesale denunciation of Christianity and railing misrepresentations of Christian missions in India. Rev. Robert A. Hume, himself a missionary, born in India of missionary parents, addressed an open letter to him, which was published in the *Detroit Free Press* of April 8. Mr. Hume's letter is both courteous and crushing, and reveals clearly the extent of the misrepresentations which Vivekananda so flipantly makes. Although a resident of India, it is evident that he knows little or nothing about missions in his own country. The only alternative is that he deliberately states what he knows to be untrue. No one at all familiar with the facts will be disturbed by his statements. Vivekananda has now come to New York, and almost at the same time, within a few blocks of each other, he and Bishop Thoburn, just returned from India, were giving their testimony as to the standing and progress of Christianity in that land. Vivekananda sneered and scoffed, Bishop Thoburn stated that in his own mission there had been an average of fifty conversions a day for three years, and that when he left India a month before, the number of converts in his diocese was 72,000, and he had no doubt that at the time of his speaking it would be not far from 1,500 more. An intelligent Christian public will have little difficulty in deciding promptly which witness to believe.

*The Missionary Herald* calls attention in the following searching paragraph to a need which is just as manifest in America as in England. It is right that the centenary anniversary of the noble and beneficent work of the London Missionary Society should be made the occasion of every possible impulse to the cause of missions. How slowly the

Church of Christ awakens to the grandeur of her opportunity, and to the supreme import and urgency of her missionary duty.

The London Missionary Society reaches its Centenary in 1895. The year 1894 is to be used as a year of preparation, special efforts being made to bring the great missionary theme before all the churches. A committee has been appointed in London to arrange for "systematically visiting every church and school, etc., in order to deepen interest in the extension of Christ's kingdom abroad, and especially to aim at pointedly requesting every minister to carefully explain to his people the position and needs of the missionary work." It might seem as if it would be unnecessary to send a deputation to the *ministers* upon this subject, since from the very nature of their calling they ought to be the leaders of the Lord's hosts in missionary work. Yet as a matter of fact our English brethren find that there is special need of an appeal to the ministers. Is there not a like need in the United States? The zeal and earnestness of many pastors in this department of Christian work is most gratefully recognized, but it must be said sorrowfully that there are large numbers who seem to have no adequate comprehension of their obligations to cheer and guide the Lord's people in the work of giving the Gospel to all men. How shall this apathy be removed? How shall the hosts of the Lord spring forth to the conquest of the world except as their captains are filled with enthusiasm for work?

## MISSIONARY CALENDAR.

### DEPARTURES.

April 10—From San Francisco, for Korea, Rev. Graham Lee and Mrs. Lee.

April 23—From Vancouver, returning to the Canton Mission, John G. Kerr, M.D., and Mrs. Kerr.

### ARRIVALS.

April 15—From Saharanpur, India, Rev. Robert Morrison, Mrs. Morrison and five children.

April 21—From Ambala, India, Miss Jessica R. Carleton, M.D. Miss Carleton's address in this country is No. 80 Oxford street, Cambridge, Mass.

April 21—From Allahabad, India, Miss Emma L. Templin, M.D.

April 22—From Hainan, China, Rev. F. P. Gilman, Mrs. Gilman and two children.

## THE HOME CALL OF A VETERAN.

REV. JAMES S. DENNIS.

The Rev. William M. Thomson, D. D., whose death occurred April 8 at Denver, Colorado, in the 89th year of his age, was born at Springdale, Ohio, December 31, 1806. He was graduated from Miami University in 1826, and entered Princeton Theological Seminary in 1829 but left in 1831 before graduation, and went to Syria as a missionary of the American Board in 1832, arriving at Beirut February 24, 1833. He was actively connected with mission work in Syria for a period of forty-three years, until 1876, when he left Syria and after a sojourn in Scotland returned to the United States. Until 1870 he was connected with the American Board. At that time, however, the Syria Mission was transferred to the care of the Presbyterian Board of Foreign Missions, and since that date Dr. Thomson's official connection has been with the latter Board, until his final retirement in 1876. Since his return he published, in 1880

-86, the enlarged edition of "The Land and the Book," a work which has been of great value and service to all lovers of the Bible, and with which his name will always be identified. Dr. Thomson received from Wabash College, in 1858, the honorary degree of Doctor of Divinity, and was also a fellow of the Royal Asiatic Society, and of the Royal Geological Society.

His father, Rev. John Thomson, and also his mother, were of Scotch Irish descent, and removed to Ohio from Kentucky when Cincinnati was only a fort. Both his parents were strong characters, and had clear convic-

tions upon all religious as well as moral and political questions. This may be inferred from the fact that even at that early date they left their Kentucky home and settled in Ohio on account of their strong anti-slavery feeling.

Dr. Thomson married Miss Eliza Nelson Hanna, of New York, before his departure for Syria. Mrs. Thomson died in 1834. He subsequently married Mrs. Abbott, the widow of a former English Consul in Syria, who also died a few years before Dr. Thomson finally left Syria. The circumstances of the death of his first wife were tragical. It hap-

pened that soon after his arrival in Beirut he went, in 1834, to Jerusalem. It was at the time of the disturbances incident to a rebellion against the iron rule of Mohammed Ali. Dr. Thomson had occasion to leave Jerusalem for a short journey. During his absence he was arrested and imprisoned by Ibrahim Pasha, who could not be made to understand the function of a missionary, but took him for a spy. While Dr. Thomson was thus detain-

ed, Ibrahim Pasha marched upon Jerusalem, and, taking advantage of an earthquake, assaulted the city and captured it. Mrs. Thomson, with her infant in her arms (now the well-known Dr. William H. Thomson, of New York), took refuge in a vault. A falling stone nearly crushed the babe. Mrs. Thomson, who was writing a letter to her husband at the time, in her agitation overturned the inkstand and deluged her paper with ink. She soon after became delirious, and was found in this state by Dr. Thomson on his return to Jerusalem. She died while still delirious, and was buried at Jerusalem.

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Dr. Thomson returned to Beirut, where he resided during most of his missionary life in Syria. He participated in many stirring scenes during the civil wars of 1841, 1845 and 1860. In the war of 1845, through his personal influence and courage, the village of Abeih, filled with refugees, was saved from a massacre. Dr. Thomson was himself shot at while carrying a flag of truce. In the disturbances of 1860 he co-operated with Lord Dufferin, representing the Allied Powers, in adjusting the difficulties of that delicate situation. He acted as Chairman of the Relief Committee organized to meet the emergency. He was a tower of strength to the Mission amidst the many difficulties and perils of the early heroic period of missionary effort in Syria. He was a man of large and statesmanlike views, calm judgment, undaunted courage, great practical wisdom, and an efficient organizer. He held a position of commanding influence among natives of all classes. His opinion was sought by those in authority, and many times he was secretly consulted by the leading men of various sects with entire confidence in his honor and wisdom. One of the leading peculiarities of his missionary life was his kindly spirit towards the natives, and his success in adapting himself to the life of the country, and in winning the affection and confidence of the people. Syria is a field in which pioneer work has always been attended with peculiar difficulties. Dr. Thomson has at different times opened and established stations at new points with remarkable success. His counsels in the Mission were of great value, and carried with them the weight of his strong personality.

In his private life he was a man of genial and lovely qualities. His missionary aims were large and comprehensive, his devotion to duty untiring, and his religious views were characterized by strength of conviction, liberality, and the best of common-sense. For many years he preached continuously at Beirut both in Arabic and English. He was the contemporary and intimate associate of that noble band of early Syrian missionaries, including such men as Bird, Whiting, De Forest, Ford, Eli Smith, Simeon Cal-

houn, and Cornelius Van Dyck. He took a prominent part in organizing the great educational work of Syria, as represented chiefly at the present time by the Syrian Protestant College and the fine institutions for the education of girls.

He is known, however, in this country, and even throughout the world, as an author rather than as a missionary. His monumental work, "The Land and the Book," was first published by Harper & Brothers in 1858. At that time there was no international copyright. The book was republished in England, and had there, as here, a phenomenal sale. It was stated before the Commission of the British Parliament on international copyright that its circulation in Great Britain had been larger than any other American publication, "Uncle Tom's Cabin" alone excepted. It has reappeared in numerous editions on both sides of the Atlantic. The large thoroughly revised and rewritten edition in three volumes was published here, and in England, 1880-86, under the provisions of an international copyright. It is characterized by a peculiar charm of style, and a freshness and vividness which gives it special value as a commentary upon the Scriptures. The reader feels as if he were coming into living contact with the scenes and incidents of the Bible presented with a fidelity and insight which were realistic. His later edition of the book was written with care, in the light of modern discoveries, and illustrated by photographs reproduced under the personal supervision of the author. Dr. Thomson was also a contributor to many periodicals in the same line of vivid and luminous illustration of the Bible. A series of articles, entitled "The Physical Basis of our Spiritual Language," published in the "Bibliotheca Sacra," reveals the peculiar genius of the author in photographing not only the physical background, but the spiritual significance of Scripture language.

Such a life has been of inestimable value not only to missions, but to the cause of popular biblical instruction. It is a worthy example of the varied and unique service often rendered by missionaries, the true significance and power of which are not always

recognized. They must often do ~~their~~ work in an obscure or unfamiliar environment, so distant and intangible as to be out-side the range of personal contact to the vast majority of Christian people, yet the Church of Christ has no more loyal and faithful servants than her missionaries. As a life like Dr. Thomson's passes in review before her she may well point to it as a sufficient refutation of the flippant criticisms so current just now in some quarters.

Dr. Thomson suffered from a paralytic trouble during the latter years of his life, but his mental condition was natural and clear. The end came suddenly, and he passed peacefully and tranquilly away. The funeral services were peculiarly impressive. His pall-bearers were brother ministers. His life work was referred to in fitting terms; his personal character was delineated with sympathetic touches; he was laid to rest as one of the Lord's veterans who had served long and well, and to whom death was but a promotion to higher service.

tasy. Loss of employment, excommunication by the bishop, and neglect by former friends were accounted as less than nothing in comparison with the spiritual treasure found in simple faith in Christ. It was no short struggle with him, for every effort had been made by diligent search and faithful use of all the means furnished by the old church. Peace of conscience was not attained until the simple teaching of Christ was taken as the only reliance for sinful man. Something of this life story has been given in the leaflet "New Light in Old Places," and it is our earnest prayer and hope that Yusuf will be a useful agent in carrying the light to his own people.

#### SYRIAN THRESHING FLOOR.

#### TRAINING LAY EVANGELISTS IN SYRIA.

REV. W. S. NELSON, TRIPOLI.

With the close of February we said farewell to our special class of young men who had been gathered in Tripoli since the first of December. These six young men came from as many different places, and each possessed a marked individuality and had been shaped by peculiar conditions.

One of the six was a convert from the Syriac church, having been a school teacher in the employ of that sect. He became enlightened by the Gospel, and his former employers cast him out, pronouncing a curse on all who should countenance him in his apos-

Another of the class, a mason by trade, has shown his zeal for the Lord's service in many ways. He accounted it a mere trifle to walk to a village 12 hours distant from his home to give counsel and help to a Protestant in trouble. When asking to be admitted to our class he said that he wanted it distinctly understood that he was not seeking employment by this means; his only object was to gain greater acquaintance with God's word and greater ability to talk with people as he had opportunity, and that he wished to return to his home and trade after the close of the session. These two, in order to save expense, cheerfully walked nearly seventy miles to Tripoli in order to enter the class.

#### TRAINING CLASS OF NATIVE HELPERS, TRIPOLI.

They arrived foot-sore and weary, but commended themselves as soldiers ready to endure hardship for the sake of spiritual profit.

A third was a shoemaker by trade. He came from a proud old family in which it was esteemed far from honorable to labor with the hands and among whom the Protestants, although honest and upright, were despised. This one, however, was led by certain circumstances to study the truths of the Gospel and was convinced. He avowed his faith and turned to his humble trade for an honest living. His family cast him off, took from him his wife and deprived him of his just share in the family estate. All this was ineffectual. He rejoiced in adversity for Christ's sake. When he was at first approached on the subject of entering our class he said, "No, do not take away from me my ground of boasting, and let people say I am a Protestant for the sake of a salary!" But when he learned that he might return to his trade at the close of the session and that our purpose was merely to give him a wider knowledge of God's Word, he gladly accepted the plan and joined the class.

A fourth is the son of a priest who works as a sailor and has a family dependent upon him. He had become interested in Protestantism and was anxious to have a better

opportunity for study. He gladly embraced the offer and made provision for his family during his absence. He has been a faithful and attentive member of the class.

The fifth and youngest is from a village in which there has never been any Protestant school. His father is a staunch adherent of the Greek church, and he was himself a teacher of the Greek school employed by the head of the famous monastery of St. George. He learned of Protestantism, and was soon convinced of its fuller accord with God's written revela-

tion. It was not long ere his conscience led him to resign his position as teacher, and he was eager for the opportunity to learn more of divine truth and hence joined the class. He will probably become a teacher in one of our schools, and he gives fair promise of useful service. He remains after his comrades for special study of grammar and arithmetic in the Tripoli Boys' School.

The remaining member of the class is a zealous member of the Church, who left his shoemaker's bench a year ago to fill a temporary vacancy, and showed such valuable qualities as a leader of men, and such earnest zeal for the preaching of the Word that we wished him to have fuller training. He has been a leader in the work of the class, and goes forth now to open a school in an important village whose people have the reputation of being hopelessly bigoted.

Our three months' association with these simple-minded, earnest men has drawn us to them in a deep personal attachment, and we trust that they have gained an equipment that will enable them to do good service whether in the ranks of paid or volunteer agents. To all appearance the experiment upon which we entered with some doubts has proved a complete success. We hope in this way to gain an entrance to new places, and



shall begin at once to look for candidates for a similar class next winter. The expense is very slight, the added labor to the missionaries is most cheerfully accepted and we trust the fruitage may be abundant to the honor of the Master.

### THE RECORD OF 1893 AT A CHINESE STATION.

REV. HUNTER CORBETT, D.D., CHEFOO.

The sudden and unexpected death of Dr. J. L. Nevius, October 19th, brought deep sorrow not only to all the missionaries and native Christians of our own Church, but also of other denominations throughout China. Forty years of untiring and successful missionary work, added to a broad and well cultivated mind and a genial manner, made him an acknowledged power, and his influence widely felt. He still lives in the hearts of the many converts he baptized. Through the preachers and helpers he trained, Christian books written by him, Bible translation, and other work, his influence will be perpetuated, and the hearts of many made glad. The deepest sympathy is felt for Mrs. Nevius. Daily prayers are offered that her health may soon be restored, and that she may long be spared to work in China. All the other members of our Chefoo Station have been blest with health, and have been fully occupied with a variety of work, such as the study of the language, itinerating journeys, chapel and street preaching, teaching helpers and inquirers, superintending the work of native preachers, Christian schools, industrial and other work, together with the newly organized Y. M. C. A. and Christian Endeavor efforts, from which we hope great results. During the year systematic work has been carried on in eleven counties. Forty native preachers have given either the whole or a portion of their time to daily preaching and distributing books and tracts to the multitudes who attend the markets. Street preaching has been carried on in hundreds of towns and villages, speaking to people by the way, at the inns, and wherever men are found.

Six Bible women have visited in many homes, and had favorable opportunities to

tell women and children of a Saviour's love and power to save. At eight different centers during the cold weather, nearly two hundred, who have either recently been baptized, or have asked for baptism, have assembled and spent from one to two months in the daily study of God's Word, under the direction of trained helpers. At the present stage of our work experience has shown this to be an efficient method of teaching them to "Observe all things whatsoever I have commanded you." Many whose hearts God opens to receive the truth are illiterate, and not a few live in heathen villages far remote from churches or Christians. Such require to be carefully instructed, nourished, and taught to pray hourly for strength and wisdom to withstand the manifold temptations and trials which beset them, and also that they may be able to tell their families and friends and neighbors the way of salvation.

Help to the extent of less than five cents per day is all that is needed to enable many to attend these Bible and Inquiry classes which for thirty years have been a prominent feature of our work, and proved a blessing to many in this province.

Two days ago a letter was received from one of the preachers at an inland station telling of results following the efforts of the nine Christian men of the station. For some time after each Sabbath morning service they have gone to the surrounding villages to preach Christ. Each Sabbath some have returned with them to the church to hear more.

At the village of Ying Kwo, one of those visited, there are now nine men, who seem to be sincere inquirers, and twelve promising boys pleading to have a Christian school opened in their village. Whenever the writer of the letter visits the village, a room is crowded with men anxious to hear the Gospel. The same letter mentions the peaceful and triumphant death of two aged Christian women. In the early summer another member, a widow of 75 years of age, died. Her last words were spoken to her blind son. She said to him, "Do not be troubled, but rejoice and be glad that my sorrows are ended, and I am going to be with Jesus. Follow Him, and then we shall meet in heaven.

Thanks to my Heavenly Father I now see my Saviour." She fell asleep and passed away without a struggle.

Our schools have prospered and yielded much fruit. There have been about five hundred under instruction. Not a few of this number have openly professed faith in Jesus and received baptism. Four men of much promise have completed the three years special course of study in the Normal School. During the holiday vacation one of them will teach a select school for young men and the other three will be associated with men of experience and go to all the towns and villages in the districts assigned them, preaching salvation through faith in Jesus Christ.

During the year one hundred and fifteen (115) have been received as members of the Church, and forty-one children baptized.

At the village of Tai Tsz Chwang a man named Kin, 88 years of age, stood in the presence of more than 100 of his neighbors, professed faith in Jesus as the only Saviour, and knelt for baptism. Nearly two years ago a profligate son so bitterly opposed this man's baptism that it had to be postponed. The persistent entreaties of the father and some of the Christians have induced the son to permit his father to take this step. At the same place another man, aged 73, was also baptized. Both of these men had been carefully instructed by Mr. Wang Poa Kwei, who for many years has been a faithful and successful preacher. At another station a widow aged 79 years was baptized. She had been taught chiefly by a grandson, a pupil in one of our schools. At another station a man brought his father, aged 75, on a wheelbarrow a distance of five miles to apply for baptism. When the old man came before the session he said in substance "My memory has so failed and I am so stupid and ignorant that I cannot answer any questions. All I know is that I am a helpless sinner and that I love Jesus and trust him for salvation." The son, who has been a bright Christian for a year or more, took vows upon him to daily read and explain the Bible and do all he could to help his father live near to Jesus. During the early Spring some portions of our field suffered partial famine. It was sad in-

deed to see families, as in the days of Abraham, fleeing elsewhere in search of food. We were able to assist the Christians so that most were able to remain at home until new crops were gathered. Several chief officials of counties have shown us favor, and the people as a class are friendly. Pray much for China.

## THE CHRISTIAN ACTIVITIES OF JAPAN.

REV. H. LOOMIS, YOKOHAMA.

It was just twenty-one years last month since the edicts against Christianity were removed from the public places, and, though not officially revoked, they have now ceased to be regarded as the law of the land. Up to that date opposition and persecution were not only legal but really expressed the attitude of the public mind toward a religion whose past history had been of such a character as to render its introduction a matter of serious apprehension and even dread on the part of those who were not acquainted with its true purpose and spirit.

There are some features of the work just at present that give anxiety to the laborers now in the field, but when we gather up the various facts that indicate what marvelous changes have taken place in the attitude of the government and the public mind we can but feel that God's hand has not only wrought wondrously in the past, but is still a mighty factor in the history of this interesting and progressive people.

According to the statistics of 1898 there are now 643 missionaries (including wives) connected with the work in Japan, 377 churches, of which 78 are self-supporting, and 37,400 church members, of whom 3,636 were added during the year. There are also 7,393 pupils in Christian schools and 27,000 Sunday-school scholars. There are 286 native ministers, 367 theological students, and 665 unordained preachers and helpers. The sum contributed by the native Christians is given as 62,400 Yen, or about \$40,000 United States currency.

Besides the regular church organizations and mission work, there is now a resident

Secretary of the Young Men's Christian Association from the United States, who has been successfully at work in developing and organizing the Christian young men into societies for their mutual benefit and also for aggressive religious work. He reports that "In 1893 the Associations of Japan formed themselves into a National Union, having its headquarters and Executive Committee located at Tokyo. The Union now includes 33 Associations (of which number 18 are College Associations), with a total membership of 1,055. Twenty-five other Associations, not yet in the Union, are known to be in existence. Their membership is estimated at 600."

The Tokyo Association has for its officers men who are nearly all of national prominence, and it is proposed to build up in this political and educational center a model institution that will make its influence felt throughout the whole land.

About ten years ago a Scripture Union was started in Japan, and it now reports a membership of upwards of 13,000. It has a Travelling Secretary, and in some parts of the country the local organizations cover the entire field.

But numerical strength alone is not a sufficient index of the growth and power of Christianity in this land. A recent article in the *Japan Mail* asserts that there could be no greater mistake than the assertion sometimes made that Christianity has gained acceptance only among the ignorant and lowly. In the country at large nearly forty per cent. of the Christians belong to the "Shizoku," or intellectual class of Japan. In the city of Tokyo nearly seventy-five per cent. of the members are "Shizoku." In a single church connected with the Congregational body there are to be found two members holding office directly from the Emperor, and not less than twelve who hold appointments from the Council of State with the sanction of the Emperor, and it is asserted that this church is not superior to many others associated with the same or other missions.

It was only a testimony to the character and popularity of the Christian element that in the first Diet twelve members and the

speaker were Christians. In Tokyo and Kyoto some of the most influential members of the city and prefectural assemblies are believers, while in Gumma Ken out of a total of sixty members in the Assembly eight are Christians.

There is a "Christian Physicians' Society of Japan" which numbers over seventy members. Their object is the free distribution of the Bible among the physicians of the country.

The strongest political organization in Japan is called the "Jiyuto," or Radical Party, and it is likely soon to have a controlling influence in the affairs of the government. Its Vice President is an Elder of the Presbyterian Church in Kochi and one of the most active and consistent members.

There are now Christian moral instructors in several of the government prisons, and their labors have been attended with most beneficial results. Many have been converted, and it is reported that there have been applications for 450 Reading Lists of the Scripture Union from the prisoners located in the Hokkaido alone.

Until recently the Bible was prohibited in the Higher Normal School in Tokyo. There is now no restriction in regard to its possession and use.

During the year 1893 there were sold at the Bible House in Yokohama 4306 Bibles, 16,265 Testaments, and 16,534 portions of the Scriptures, and more than a million copies of the same had been circulated heretofore.

The report of the United Tract Societies for 1893 gives the total sales as follows: Books, 3,114; Tracts, 161,816; or a total of 164,930 copies of Christian literature. There were also 113,404 copies donated, so that the aggregate circulation was 278,477. With so much scattering of the seed of divine truth there must be important and lasting results.

And the blessing of God is resting upon work in all parts of the land. A letter from the Hokkaido reports that the missionary on his journey "was never treated with more kindness or consideration by the people. This was not only delightful but a profound matter of gratitude to God." He adds that

he never got so close to the Japanese heart before, and many heard the word gladly, while not a few were deeply impressed with the beauty, power, and blessedness of the Christian religion. "My heart overflowed with joy at the sight of responsive hearts, faces lighted up with joy, and feet treading in the pathway of peace and righteousness." The membership of the church is increasing, souls are being awakened and converted, and the preachers and members are uniting and co-operating as never before."

One of the missionaries at Nagoya writes that during the Week of Prayer the interest was so great that it was decided to continue in supplication for the outpouring of the Holy Spirit. And so with one accord they met in one place to pray and wait for the desired blessing. The volume of prayer flowed on for two hours at a time, and nothing but the intervention of the leader, or the singing of a hymn seemed to check it. Buddhist priests came in, listened quietly, and withdrew in silence.

As the result of these prayers there has been such an awakening as was never known in that part of Japan before, and all are filled with a desire to lead others to Christ. Plans were matured for aggressive work among unbelievers, and evangelistic services were to be held in different parts of the city every night. Already reports have been received of a good number turning to the Lord.

Ten young men connected with the Presbyterian body in Tokyo have recently formed themselves into an Association for the special object of carrying the pure Gospel of salvation to the great masses that are without Christ and many of them ignorant of even the very first truths of the Gospel. These young men are preachers or teachers, and already an interest has been awakened that gives promise of most blessed results. It is possible that in just this way God is going to turn the minds of the people from all fruitless discussions and divisions, and lead them to the special and important work of saving precious and immortal souls.

And so with these evidences of the Lord's presence and blessing "we thank God and take courage."

## A HINDU IN SEARCH OF THE TRUTH.

How little we know of the spiritual conflicts and heart-rending struggles of many of our native converts in mission lands! The following letter takes us into the confidence of an educated young man in India who had been in one of our schools. He writes it to a missionary who was seeking to lead him to Christ. He was not far from the kingdom, and the loving spirit who was striving with him has ere this, let us hope, led him to trust fully in Christ who alone can give us peace.

Please accept my heartfelt thanks for your kind letter of the 15th inst.

Now, a word about the serious question you have asked of me. One always shrinks from giving a definite answer to a question of this nature, which, however, is the height of foolishness. Besides, your question is very probing, for, to tell you the truth, my heart tells me that I *do* need a Saviour. I believe, however, that your question is like a surgeon's knife, the deeper it probes the better for the patient. So I must reveal to you the present state of my mind, and ask your help, which Providence has put within my reach, in removing many a doubt that troubles me not a little.

I consider Hinduism to be a bundle of lies, superstitions, and abominations. I would sooner chop off my head or cut off my knees than bow the one or bend the other to a senseless block of stone, and prefer to be cast into hell to accepting the cowherd of Bindraband as my saviour. It is only the men who can be persuaded to believe that the moon is made of green cheese that have any faith in the blasphemous dogmas of Hinduism. As for myself, I do not observe many—I may say any—of the rules laid down by it. I bade farewell to our *choti* and sacred thread long, long ago. I do not believe that the touch of a Christian or a Mohammedan can foul my food or drink, and have no objection to eating in the house of either of them. As for embracing Mohammedanism—that diabolical irreligion—I would rather be flayed alive, as I told ——— only the other day. The Arya Samaj is said to be a religious society, but I cannot for the life of me, discover any religious element in it. Moreover, it has no humility or forgiveness, and despises sinners, as if all its members were born saints and above sinning.

So I see that any of these religions—one must call them religions—would not suit me. On the other hand, how sublime and beautiful is the



religion that the humble and forgiving Christ has preached! It is balm to one's wounded heart to think that though other religions may despise and hate one's sinful self, there is a religion which not only will, but *yearns* to welcome back the prodigal son. The simple and homely words in which Christ has preached humility and forgiveness go straight home to one's heart, and find an echo there. Besides, he came "to save sinners." I believe that Christianity has done more to humanize man, and make him worthier of the name he has the proud dignity to bear, than all the religions of this world put together. Had to embrace Christianity been the only thing to ensure salvation, I would long ago have done so, and been happy to work at one of your "under-manned" stations. But the question to be solved is: Is Christ, in addition to His being the founder of Christianity, also the Divine Saviour of the Christians? (I hope you will not take offense at the doubts of a man who honestly seeks to learn the truth. On the other hand, I expect you to help and guide me in solving this difficult problem.)

In the Summer of 1890, before the closing of our college for two months and a half, the Rev. Mr. ——— exhorted us in his address to study the Bible along with our text books. This exhortation awakened a strange feeling within me. In the same year a copy of "The Founder of Christianity," and another of the New Testament, had been presented to each of the successful candidates in the Intermediate Examination. I took these copies with me to ———, and the first thing that I did there was to read Mr. Murdoch's "Founder of Christianity." After I had finished this book I commenced the New Testament. I studied also some of the pamphlets published by the Christian Tract Society of Madras. On the reopening of our college I read "The Wide Wide World," which wrung many a tear from my eyes. Oh, how condemning to think that I have never tried to find out the truth as that little girl Ellen, its heroine, tried to do! I read the "Old Helmet," and came across the following lines, which caught hold of me at once:

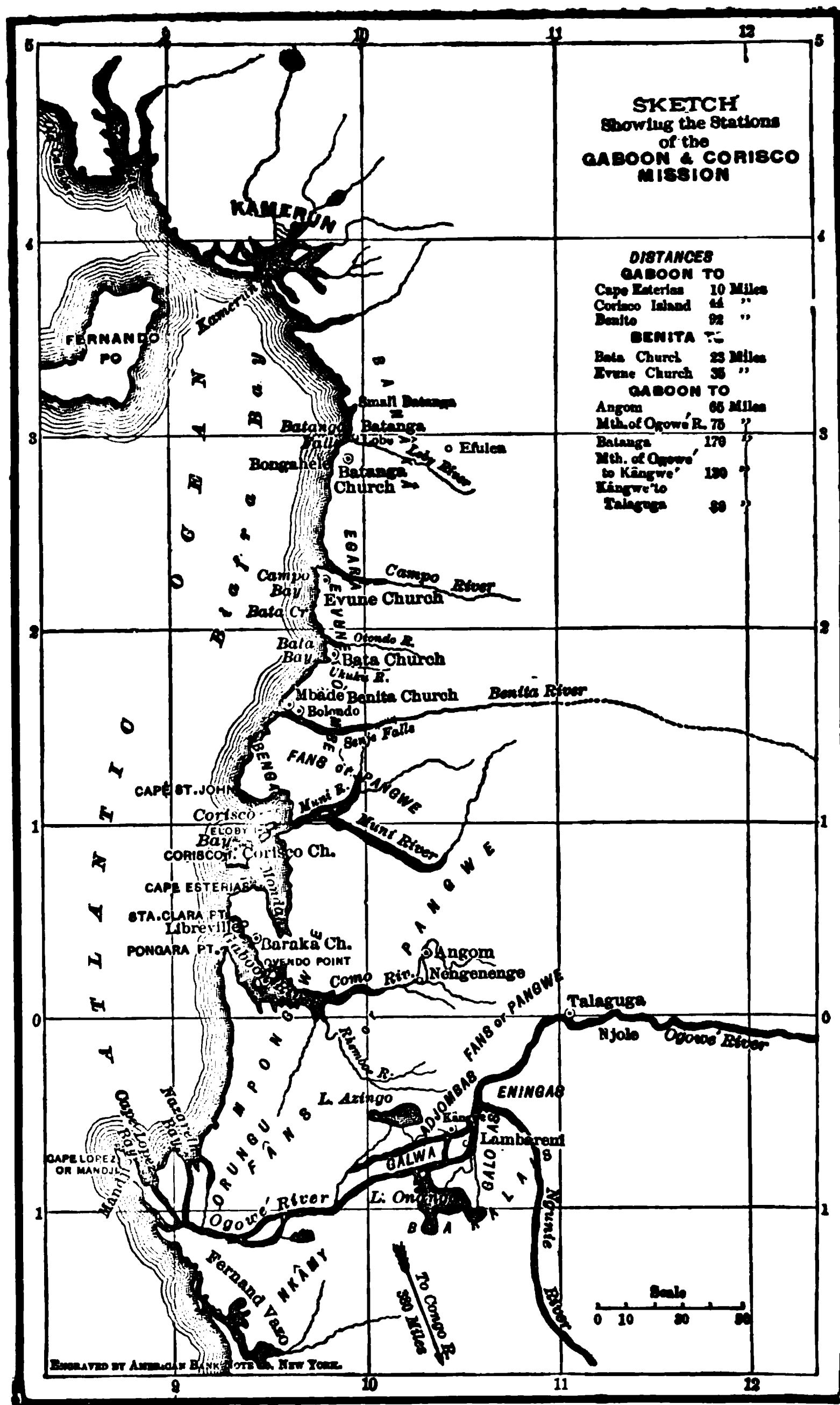
"There is balm in Gilead  
To make the wounded whole;  
There's power enough in Jesus  
To save the sin-sick soul."

I do not know how many times I have repeated over these lines to myself; and I would give anything to find out that they are true.

Now, from all that I have heard and read about Christianity I have come to this conclu-

sion: either Christ was really what He declared himself to be, and what the Christians believe him to be, or (pardon the word) an impostor. A shiver runs through my frame as the latter idea enters my mind, and I feel as if I had been guilty of profanation. But this will show you that as yet I have some doubts of Jesus Christ's being our Divine Saviour. On the other hand, His humility, His kindness, His lofty ideal of morality, His immaculate character, His nobleness, His fervor, His zeal, His fearlessness (a quality very seldom found in an impostor), and above all, the sufferings and persecutions he had to undergo, make one hesitate not a little in pronouncing this noblest of beings an impostor. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These words puzzle me very much. Were they uttered by an impostor, or really by one who came into this world to expiate for our sins? Can you recommend some book which would solve this question for me, and set my heart at rest forever, as you say in your letter? I hope my candid confession will not offend you. I shall wait for your reply most anxiously.

The Annual Report of Lovedale Institute, South Africa, for 1893 has just been published. There was a total of 782 pupils in attendance. The institution is a little world in itself, and has its church with 151 communicants, 26 of whom were admitted last year. There are classes of candidates for admission numbering in all 129 applicants. There are Sabbath-school classes and a missionary association which engages in evangelistic work on the Sabbath. Special religious services were held at times during the year. Hard work was done in the regular school curriculum, an important feature of which is industrial training. There is a theological department also. The workshops of Lovedale present a busy scene. The printers have now learned to stereotype. Among other items referred to in the Report are the Book Shop, the Library, the Literary Society, the Training Society, the Tract Society, the Scripture Union, the Total Abstinence Society, the White Cross Society, the Choir, and the Band.



## Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

### MISSIONS IN AFRICA.

#### GABOON AND CORISCO MISSION.

**BARAKA:** on the Gaboon river, near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; missionary laborers—Rev. Robert H. Nassau, M. D., and Mrs. T. Spencer Ogden; French assistant, Mons. E. Fremet. **OUTSTATION, CORISCO:** 55 miles north of the equator, and from 15 to 20 miles from the mainland; occupied as a station, 1850.

Godduhn and Mrs. Godduhn, Rev. W. C. Gault and Mrs. Gault, C. J. Laffin, M. D., and Mrs. Laffin, Mr. E. A. Ford, Miss Isabella A. Nassau, and Miss Louise A. Babe.

**EFULEN:** about 70 miles southeast of Batanga, behind the coast belt; occupied as a station 1893; missionary laborers—Rev. A. C. Good, Ph. D., and Mrs. Good, Rev. R. H. Milligan, and Mr. M. H. Kerr.

*In this country:* Mrs. A. C. Good.

*In England:* Mrs. A. W. Marling.

#### MISSIONS IN LIBERIA.

**MONROVIA:** Rev. Frank B. Perry.

**BREWERTVILLE:** Rev. J. W. N. Hilton.

**SCHIEFFELIN:** Wm. H. Blaine.

**CAREYSBURG:** Rev. R. A. M. Deputie.

**GRASSDALE:** John M. Deputie.

**CLAY-AHLAND:** A. B. King.

**GREENVILLE, Since:** Rev. D. W. Frasier.

**QUEE, in Upper Virginia:** Samuel J. George.

**DOH:** Rev. George A. Peabody.

**WARNEY:** J. E. Jones.

**MT. TABOR:** Mrs. S. E. Nurse.

**GRANGER:** G. E. Payne.

**WHITE PLAINS:** Rev. Z. R. Kennedy.

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### LIVINGSTONIA.

**ANGOM:** above Nengenenge, on the Como river; occupied as a station, 1881; missionary laborers—Rev. Arthur W. Marling and Mrs. Marling, and Rev. W. S. Bannerman and Mrs. Bannerman.

**BENITO:** 22 miles north of Gaboon; occupied as a station, 1863; missionary laborers—Mrs. Louise Reutlinger, Mrs. C. De Heer, Miss Hulda Christiansen, Captain Menkel, and Rev. Frank Myongo.

**BATANGA:** 170 miles north of Gaboon; occupied as a station, 1875; missionary laborers—Rev. G. A.

The statistics of the Gaboon and Corisco Mission for 1893 are as follows:

Ordained missionaries, 7; married lady missionaries, 6; unmarried lady missionaries, 6; medical missionaries, 1; lay missionaries, 2; ordained natives, 4; native licentiates, 3; native teachers and helpers, 24; number of churches, 9; communicants, 1,213; added during the year, 238; number of boarding schools, 5; boys in boarding schools, 91; girls in boarding schools, 28; number of day schools, 5; boys

in day schools, 65; girls in day schools, 160; total number of pupils, 339; pupils in Sabbath-schools, 1,260; students for the ministry, 4; number of patients treated (six months), 1,080.

Some of the above figures show a marked falling off as compared with those of last year. The reason for this is the transfer of the work on the Ogowe to the French Society, which included four churches and a large membership.

The statistics of the Mission in Liberia for the year 1893 are as follows:

- CHURCHES: Monrovia, 68 members; Clay-Ashland, 60; Brewerville, 20; Careysburg, 18; Beadle Memorial, at Grassdale, 29; Greenville, Sinoe, 86; Schieffelin, 37; Granger, 27; total communicants, 345.
- SCHOOLS: Clay-Ashland, 49 pupils; Grassdale, 12; Mt. Tabor, 8; Schieffelin, 40; Careysburg, 25; Warney, 20; Granger, 40; Queh, 15; Brewerville, 30; Doh, 10; total of pupils, 249.

We have occasion for devout thanksgiving in the continued prosperity of our African Missions. The church at Batanga received upon confession 97 members in 1893. In 1892 there were 81 received. The total of its membership at present is 440. Four churches, located at Ubenje, Bata, Evune, and Myuma, have recently been organized in connection with the same station, and others are in prospect at Lobe and Kribi. The Batanga church was the twenty-fourth on the Presbyterian roll of over 7,000 churches in 1892, if ranked in accordance with the number received on confession. We are sure that it will occupy an honored place in the list of 1893. Light is surely breaking where Christian missions have entered the Dark Continent.

The total of additions to the Church in our Gaboon and Corisco Mission for 1893 was 228, as follows: Batanga, 97, Evune, 29, Myuma, 27, Ubenje, 24, Benito, 36, Baraka, 9, and Corisco, 5. There has been a constant harvest for the past six years in the Gaboon Mission, as may be seen by the following record of additions :

1898.....	253
1899.....	168
1890.....	108
1891.....	292
1892.....	248
1893.....	228
Total.....	1,292

Is there another little presbytery in our church which can show a record like this? Let us recognize with thanksgiving the favor of God and the manifest power of the Holy Spirit.

The recent push into the interior from Batanga has been followed up with energy, sacrifice and laborious toils on the part of our pioneer band. The new station has been named Efulen instead of Nkonemekak, which is the name of a town near by. The name was given by the natives, and means literally "a meeting place." The climate of the new station is favorable. It is 1,600 feet above the level

of the sea, and is situated upon a hill 250 feet above a small river that winds around its base. It is a slightly location, with a magnificent view. The heat is tempered by breezes, and there is good water accessible. Dr. Good, with Rev. Mr. Milligan and Mr. Kerr, started for the station July 17, to formally open it and make it habitable. Dr. Laffin will no doubt join them later. Mrs. Good on account of ill health has been obliged to return to America. The enterprise was for a time shadowed by the critical illness of Mr. Milligan soon after their arrival at the station. In the good Providence of God he recovered. This new station is pioneer work indeed, and the first thing to be done was to secure a house to live in. It was soon built, and is 16 by 28 feet in size, and divided into three small bedrooms and a large living room. The timber had to be cut, the planks made, and the rude structure put together, with outside walls of bark and a roof of bamboo mats. The arrangement for a fire is a box-like frame set into the floor and filled with clay. Here is the bill of expenses :

HOUSE.	
Material (mats, bark, bamboo, etc.).....	\$15 00
Wages paid workmen—189 days at 16c.....	28 60
Wages paid for cutting plank, 50 days at 12c.....	5 00
Total for house.....	\$32 80
KITCHEN.	
Material.....	4 00
Wages paid, 15 days at 16c.....	2 40
Total for kitchen.....	\$ 6 40
Grand Total.....	\$39 20

Our Presbyterian headquarters in the interior of the Dark Continent will hardly provoke criticism on the score of expense or elegance. Let us hope that they may become a center of spiritual light and Gospel benediction in that dark and needy environment.

The outlook from the new station is not only extensive and beautiful in its material aspects, but encouraging in spiritual promise. The missionaries while erecting their home were at the same time mastering the language. Dr. Good made a tour of four or five days through a populous district situated about a day's journey north of Efulen. He received a cordial welcome, and was listened to with great respect. He writes : "The Bule have, on the whole, received us better than I had expected. Especially the interest and attention with which they have listened to the Gospel have been most gratifying. While we have not been able to make many preaching tours to distant points, frequent meetings have been held in the towns about the station, and latterly the Sabbath service has been quite well attended."

Dr. Laffin gives the results of his observations during a recent visit to the station, as follows : "I was rejoiced to find that the spiritual work had not been allowed to suffer. Nearly every town for miles around had heard the Gospel. In several of them I heard the children singing in their own tongue 'Jesus Loves Me,' and 'Beautiful Words .



On every hand one can plainly see the effect of the dawning light. I fully believe that in a few years we shall see a glorious change in these people. Indeed the change is already great, but it cannot be tabulated in statistics. Everywhere, even where they have but once heard the Gospel, they recognize that this is the power which has raised the coast people, though no doubt few, if any, of them realize what it will cost them to be Christians. One chief said to me, 'I want to be a Christian, but I cannot part with my wives, for I have

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page 441. Our work on the Ogowe brought us in contact largely with the Fang tribe. We are still, however, doing work among them at Angom, and as they are now known to extend far to the northward we meet branches of them again in the Bule in the vicinity of Efulen.

Dr. Naman, whose recent visit to America will be remembered with interest, has returned to the mission, and is now located at Baraka. The recent

*Reduced from "Reality vs. Romance."*

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#### NYASA FLEET, LIKOMA.

It will be remembered by our readers that the transfer of Talaguga, and now also of the Kangwe station, to the French Evangelical Society of Paris delivered over the mission work on the Ogowe River to other hands (See CHURCH AT HOME AND ABROAD, June, 1893, page 518). Rev. Mr. Jacot, formerly of our mission, has entered the service of the French Society. Kangwe station was the center of a successful and varied work. The little church of 35 members, in 1885, had developed into four prosperous churches with a membership of nearly 400, and classes of inquirers numbering 350 are under instruction as candidates for church membership. As noted above, the transfer of Kangwe and Talaguga has diminished materially the sum total of our Church roll in Africa. We have assumed, however, large and promising responsibilities in opening up the new interior station of Efulen, which will no doubt call for generous efforts as time goes on. All who are interested in tracing the growth of this new enterprise will find a sketch of it in THE CHURCH AT HOME AND ABROAD for June, 1893, pp. 441-444, with references to the previous preliminary explorations of Dr. Good in a note at the bottom of

transfer of Mr. Ford to Batanga leaves Dr. Naman the only male missionary at Baraka, and gives emphasis to the earnest plea of the mission for another ordained missionary to help in the evangelistic work at that point. Mrs. Ogden has conducted a special work among the women of Baraka, with the assistance of several Bible readers. Meetings have been held weekly in various towns up and down the river. There is much need of a lady physician to be associated with her.

Angom station, on the Como river, some distance towards the interior from Baraka, is a lonely and isolated outpost. Rev. Mr. and Mrs. Bannerman have been transferred to this station from Kangwe. The previous illness and temporary withdrawal of Mr. Marling had left the station for a time without a missionary. Morning and evening services are held in the prayer-room, and the old bamboo church is crowded on the Sabbath with attentive listeners. The unhealthfulness of the station and its increasing isolation have suggested a push into the interior from this point, so that possibly we may have another interior station before long. Mr.

Bannerman writes as follows concerning the situation: "The work among the Fang of Angom is far in advance of that among the Fang about Kangwe and Talaguga, both in general advancement and enlightenment of the people in things religious and secular, and especially in the religious training and education of the young. Centralization is one explanation of this, and that work-center, the mission prayer-room. In the adjoining palaver houses, only a few feet distant, are the leading men and young men of the village, most of whom have a pride in the mission, and who are in the missionary's absence the general guardians of the premises. Here we have our Christians and many others who are in some measure trying to conform their lives to the Gospel plan. The light grows dim in the geometrical ratio of the distance from the prayer-room, so that 800 yards distant heathenish rites are performed with little shame or attempt of concealment. Forty minutes distant the missionary is still the 'White Spirit' who kills by his look, and from whom the women and children, and at times even men, flee and conceal themselves behind barricaded doors. There is an immense population within easy reach. Forty-three villages can easily be reached by land in a few hours."

Dr. Laffin has opened his medical work, and reports six months of service in that department. He has made 259 calls, treated 1,080 cases in the dispensary, performed 7 capital, 150 major, and 450 minor surgical operations. He has given earnest attention to the spiritual side of his work, and reports that in this sphere he found opportunities limited only by the time and strength he could give. He writes: "Some of the most soul-refreshing times I ever spent have been while kneeling beside my patients in our tiny dispensary, or in their homes. There is a broad field of work here, which is open to a physician as to no other person. The gratitude of the people has surprised me time and again. Even more remarkable than their gratitude was the amount of confidence I found most of them ready to place in the Mission Doctor from the day of my arrival. When a person who has seen practically nothing of the power of medicine, will, without a moment's hesitation, submit to a capital operation by a physician who is an absolute stranger to him, and whose sole recommendation is that he is the Doctor of the Mission, does it not show as nothing else can, the faithfulness of the brethren who have labored in this field?"

Flourishing schools have been conducted at Baraka, Benito, and Batanga. Miss Nassau has conducted a day-school for girls at Batanga, where 150 names were enrolled during the year, although the average daily attendance was not over 60. The school at Baraka, under the charge of Mr. Presset, had 50 pupils, 23 of whom were boarders. Two hours daily of manual labor were required of each pupil. At Benito there are boarding-schools for

both boys and girls, with 30 pupils in the former, and 22 in the latter. At Batanga there is a boarding-school for boys, with 23 in attendance. The necessity of facilities for the instruction of native helpers demands attention at the Batanga station, and the coming theological seminary of the Mission will, no doubt, be located at that station. In the meanwhile Mr. Gault and Mr. Godduhn are giving instruction as opportunity offers, to all available candidates.

The center for the literary work of the mission seems to be at Benito, where Mrs. De Heer has been giving special attention to this department during the past year. The Epistles in Benga were revised and prepared for the press. Through the kindness of Rev. H. Jacot, now in the French Mission, the manuscript was carefully compared with the original Greek. The volume has been printed through the liberality of the American Bible Society, and a large invoice has been shipped to Africa. The Benga Primer and a hand-book for native ministers have also been issued. Volume I. of a new edition of Bible History is now in the press.

#### THE FANG OF WEST AFRICA.

REV. H. JACOT.

The Fang (also written Fan) are one of the important tribes of West Africa, both with respect to numbers and characteristics. Mr. DeBrazza, the noted French explorer, estimates their number at about 4,000,000. They are settled, or are settling, in the territory extending from the Ogowe river on the south far into the Cameroon colony on the north, where they are known under the name of Bules (Boories), and from the coast for an indefinite distance towards the interior. Their dialects, although not identical, are very nearly related, and may be considered almost as one language. They seem to come from the interior of the Continent, and by a process of slow emigration are gradually approaching the coast. Here they come in contact with the coast tribes, which, inferior to the Fang in natural vigor, are probably destined sooner or later to give way before them.

Physically the Fang are a strong vigorous race. They are the "bush" or forest people, fond of the chase, of war, and of all exciting pursuits. They are easily excited to anger, and then their rage knows no bounds, but they are as easily calmed, and then are veritable children, laughing under the slightest pretext.

## STOCKADED VILLAGE.

Their food consists chiefly of plantains (a coarse species of banana), the manioc root, corn, sweet potatoes and yams, which the women cultivate in large plantations cleared in the forest. Their meat diet is composed of fish, and of the products of the chase, in which latter pursuit the Fang excel. When other meat is wanting they are not averse to human flesh, and the usual fate of prisoners taken in war is to supply a feast for their captors. Through contact with the coast races and the whites, however, they are beginning to be ashamed of this custom, and when done it is practiced in secret.

Their religious notions are similar to that of all tribes on the coast. They know God (Anyam), but fear him without paying him any worship. Their cult is fetichism or the worship of spirits. The witch doctor serves as medium between the real and the spirit world. Like other races they practice polygamy, their only limit to the number of wives that a man can possess being his ability to pay the exorbitant sums usually demanded by the father of the girl.

They hold no slaves, the more menial tasks of agriculture and cooking being the share of the women. The men hunt, carry on war, build their huts, and spend a large part of their time in the "palaver houses,"

where the off-recurring disputes are usually settled.

Nor are they addicted to the use of rum, as this vice of the whites and of the coast tribes has not yet taken root among them.

Although constantly at war among themselves, a white man is usually safe among them. The European enjoys considerable prestige even in the interior whither his fame has preceded him. Wherever we go as missionaries we are sure of having a large audience, and of being closely listened to. All that we have to say to the Fang being so new to them, they would frequently be willing to stay up all night to hear the words of God.

In a word, the whole country is open to us with its hundreds of thousands of natives. They are now well disposed, and it is a most favorable time to give them the Gospel before so-called civilization has done its marring work.

## A BULLETIN FROM EFULEN.

REV. A. O. GOOD, PH. D.

Mission meeting kept us all at Batanga until January 24, when we started for our new home in the interior, where we arrived January 27. The people welcomed us very warmly. The idea had taken possession of some of them that since I did not return the

latter part of last year, as I had intended, I was not coming back to them at all.

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

The day after our return we had a large number at our Sabbath service, although this is the busy season of the year for the Bule, when most of them are away from home. Every Sabbath since we have had also a fair attendance, and what is more important, there is, it seems to me, a growing interest in the message we bring to them. I feared that after the first months, when their curiosity had been sated, they would cease to come to hear, or even become unwilling to listen to us during our visits to the towns, but instead of this, in every case, those to whom I have preached most frequently are my most attentive hearers. We have no converts as yet, nor are there any to whom I can point and say that I have hopes of their coming to Christ soon. But we have certainly exerted a very great influence already. To-day, as two of us were walking through a town, we stopped where some people were having a palaver. I asked in jest if the palavers were not all finished yet. "Can palavers ever finish?" one of them replied; but he added: "Were we ever before so long without killing people, as since you came?"

#### THE FIRST STAGE OF AFRICAN CONVERSION.

And, thinking over the matter, it is true. In the towns about the mission there has been no bloodshed, or attempt at bloodshed since I came here to open this station. Again and again women have eloped with other men, or been carried off under circumstances that would almost certainly have led to bloodshed in the old days, but in every case so far they have avoided bloodshed out of deference, so they say, to our teachings. And yesterday a man from the Ntum tribe, who live along the Campo river, three days south from here, told me that the "Word" we had preached had gone all through the Ntum country, and people were settling their palavers. *Peace among men*, seems to be about the only part of our message these people have grasped thus far, and they certainly need that truth; but while we may rejoice that this much has been accomplished, we

must remember that, while they are not born again, they cannot enter the Kingdom of Heaven. Certainly there is reason to hope that in a very few years, violence and bloodshed will become comparatively rare over a wide area; but, as regards the great change that must be wrought in every heart before salvation is possible, the last state of these people may be worse than the first. Already many have said to me, "We are all right now, we have stopped killing people." Or a man whose character has undergone no change, will say to me, "I am going to be a Christian; I believe all you have said," etc. I say to him, "come and see me and I will instruct you more fully as to what it is to be a Christian." He promises, but does not come, and when I see him again he has forgotten all about the matter. I write all this that you may realize how blind these people are to all spiritual truth, and that you may help us with your prayers that the Holy Spirit may work with us on this field, that our work may not be in vain. What we have accomplished among this people already is a necessary step toward conversion, but is not conversion, and might, by making them better satisfied with themselves, serve only to harden their hearts.

#### FROM VILLAGE TO VILLAGE.

A week ago I returned from a preaching tour of twelve days up country, going as far as Zingi, the region in which we hope to locate our second station. The trip was a very uneventful one. I turned off at only a few points from the roads I had traveled over before; so I saw but little that was new; and you will readily understand that tramping and preaching in from five to eight towns each day, while it may be very useful, is very uninteresting work.

#### PREACHING UNDER DIFFICULTIES.

I may say, however, that I was enthusiastically welcomed everywhere, and usually the people came together gladly to hear what I had to say. But it was hard work preaching to them. Some of them, sometimes the whole company, would hear me through, and apparently were deeply impressed; but this was unusual. Frequently the chief, after I

had spoken a few minutes, would break in with what purported to be an explanation of what I had said, but usually turned into an impassioned tirade against the sins of everybody in the town, except himself. He would appeal to them to hear what God's white man had come to tell them, and yet, if allowed to do so, would take up all my time and make it impossible for me to finish what I wished to say. Of course, the object of all this was to impress the white man with somebody's importance. When I had succeeded in silencing the chief, there were usually two or three young fellows who would keep up running comments on what I was saying, approving it all and not intending to be disrespectful, but frequently giving my remarks a ludicrous turn, or at least calling the people's attention away from what I was trying to impress upon them. Perhaps somebody else would then notice something about my clothing or person that struck him as odd and would nudge his neighbor and in a low voice call his attention to it. Soon others would note the direction in which they were looking, till suddenly I would realize that my whole audience, who a moment before, were listening intently, were gazing at my hair, or shoes, utterly oblivious to what I was saying.

#### THE WHIMS OF AN AFRICAN AUDIENCE.

The women were especially troublesome. It would usually happen that two or three times during each meeting some woman would notice her baby toddling about and either call to it or go and bring it. The ostensible purpose was to pet and fondle it; but the real object was to see whether it would be afraid of the white man. Of course it was and would scream, and then the whole audience with one voice, and that a loud and angry one, would begin to scold, some at the baby and some at its mother for disturbing the meeting. They seemed inclined to laugh at everything. I never tried them with a joke, but it seemed to me that every really solemn truth I uttered was greeted with a peal of laughter. Especially when the eternal punishment of the wicked was mentioned, no matter how carefully and seriously I led up to it, the result nearly always was a laugh,

followed by a babel of voices reminding each other that that was for them. Or, if I mentioned immorality or stealing, the side glances at each other and the ringing laugh that followed, not only played havoc with the thread of my discourse, but indicated, all too clearly, how prevalent such sins are.

I found it impossible, as a rule, to hold their attention, even in the poor way indicated above, for more than ten minutes. Then I must stop and let them talk a while, when, if I wished, I could begin again. There were, however, most encouraging exceptions. In some towns I could talk without interruption for half an hour, and the attention never seem to flag. Why this difference?

#### SIGNS OF PROGRESS AT EFULEN.

Returning to Efulen after two weeks of such work, and preaching to our, *comparatively*, quiet and attentive audience here, I, for the first time, realized how much progress we have already made. Of course, there is in all this nothing to discourage us. Only, we must sow before we can reap. This excessive curiosity must wear off before the people can listen; and such a people as the Bule cannot at one hearing grasp enough of the truth to be sobered by it. But, if I had time, I could easily bring evidence to show that the truth is working in many hearts.

Do not forget to pray for us. All our efforts to redeem this moral wilderness for Christ, depends on the presence and help of the Spirit.

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## Letters.

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#### CHINA.

REV. ANDREW BEATTIE, *Yeung Kong, Canton Mission*.—A review of the work in the Yeung Kong Station for the past year shows us that we have cause for deep gratitude to God for His goodness, and encourages us to enter upon the new year with hopeful hearts. The number of persons who have confessed Christ is not large (nine have been received), but work has been done which will enable us to labor more effectually in the future.

#### PROGRESS AT YEUNG KONG.

When the year began we were negotiating for



the purchase of a house for a residence. When the year closed the house was bought, repaired, and two families quietly occupying it. In addition to this, two preaching stations have been opened and one school, and regular systematic work has been begun among the women of Yeung Kong. As is usually the case, the efforts to secure a residence absorbed the attention of the people, and undoubtedly roused the suspicions and distrust of some, and the evangelistic work in Yeung Kong has suffered. But the doctor and the preacher on the field directly superintending all departments of the work will, we hope, soon more than compensate for any temporary interruption. And it is with no small degree of pleasure and thankfulness that we are able to say that the women of Yeung Kong have now really for the first time an opportunity which they can with propriety avail themselves of for hearing the Gospel, and the eagerness with which they avail themselves of the privilege is very encouraging to those who bring to them the message of life.

The medical work under the direct supervision of the foreign doctor is much more satisfactorily carried on, and gives increased facilities for evangelistic work. Over 15,000 persons received treatment during the year.

Two men were baptized in April, and there are several inquirers.

#### NEW WORK AT MUI LUK.

At Mui Luk the work has been more encouraging than ever before. A school was opened early in the year, and the attendance has been large throughout the year. We have had to contend against opposition, evil reports, and threatening placards, but the work has not been interrupted. The chapel preaching has been well attended, and several inquirers have met regularly every evening for the study of the Bible, and it is with gratitude that we report six baptisms during the year.

REV. W. O. ELTERICH, *Ichowfu, Shantung*.:—Our station is entering upon a year more full of promise than any since its founding four years ago. Almost immediately after the riot of last summer the number of people in attendance on the chapel service began to increase so that before long a new building had to be fitted up to accommodate the crowds that came, especially of women. This may be regarded as a most promising feature, since our native Christians say, and we also know from experience, that, if the women become interested

in the gospel, ready entrance will be found to the remaining members of the household. Hundreds of men are deterred from entering the church because of the opposition of their wives or mothers.

The prospects of our work here and throughout this region have never been more hopeful. There is a class of 15 women under instruction several days in the week, and a flourishing day-school of more than 20 pupils. Some really earnest inquirers are sent to us by our country evangelists for several weeks of study. They are furnished with shelter, light, and food at a very small expense. They are divided into classes according to their ability to read and their knowledge of the doctrine. The more advanced are taken over some book or books of the New Testament; those less advanced are carefully instructed in the catechism, and all are required to commit daily a portion of the Scriptures. Thus they are carefully instructed. They are thus taken away for a time from heathen surroundings and subjected to religious influences, which cannot but deepen their idea of spiritual truth and help them in the beginning of their Christian life. The missionary and evangelist, when they go out to preach the gospel in the spring and fall, cannot do much more than scatter the seed; it is in these inquirers' classes that this seed is nurtured, their knowledge of the truth increased, their faith in their newly found Saviour deepened, and a helpful start given them in their Christian walk and conduct.

The class at our station this year numbered 40, who received careful instruction in the catechism by a well trained native evangelist, while the more advanced were instructed in the Epistle of James by Mr. C. A. Killie, and by the writer in the Book of Acts. At the close of its sessions 18 applied and were enrolled as candidates for baptism, some of them making a quite remarkable profession of faith.

Our medical work is also steadily growing. There was an attendance of over 4,000 patients last year, an increase of 1,700 over the previous year. A still greater increase may be expected this year, as our lady physician, Dr. Anna Larson, who came to us a year ago, has entered upon her duties.

Our hearts are cheered at the bright prospects of our work, and we are filled with gratitude to Him who has so wonderfully blessed us. We desire the prayers of God's people at home that we may be enabled to live up to these grand opportunities.

# HOME MISSIONS.

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## A GRAND SHOWING.

It is with great pleasure that the Board of Home Missions reviews some phases of the work of the past year. Though one of the hardest years financially which the oldest citizens can recall, yet the churches, the Sabbath-schools and C. E. Societies together contributed nearly as much as during the preceding year—the most prosperous year perhaps in our national history. This has been brought about in ways which ought to be known to all who love our country and the conversion of the world. Over three hundred more churches took up a collection for us last year than during any preceding one. The pastors and the Sessions did more by sermons, addresses and the distribution of leaflets to furnish the people with correct knowledge of the needs, the value and the prospects of the work. More self-denial was practised in order to keep up to the average giving of more prosperous times. The exigency of the case secured a long pull and a pull together in every part of the land. The Board of Home Missions, therefore, takes great pleasure in thanking the churches, the Sabbath-schools, the C. E. Societies, and the friends of the cause for their unprecedented and invaluable co-operation. But, as the Board began the year with a debt of \$66,407.75; as the last General Assembly transferred to it \$20,000 worth of Indian work; as the legacies fell off more than \$100,000, and as the natural and necessary growth of the work, without undertaking much that was new, has called for \$38,945.75 additional, a large debt had to be reported to the General Assembly. There will consequently be a serious difficulty in borrowing money over and above the present debt to meet our obligations during the dry months of summer. We are not, however, without substantial and encouraging assets which may be realized in the near future, but they cannot be depended upon at once to pay our indebtedness. Instead, there-

fore, of finding fault with the Church or its Great Head for the deficit in legacies, the Board would emphatically say to the living, "Well done, good and faithful servants." Let one and all gather additional courage for a pull which will, this year, wipe out all arrearages, break up the hateful "Halt," and enable us to march forward to the complete subjugation of our land to Christ.

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The Board closed the fiscal year April 1, with a debt of \$58,645.55. Of this amount \$157,047.26 are on account of Home Missions and \$101,598.29 are on account of teachers and chapels. The Presbyteries have sent to the Board estimates of the amounts needed within their bounds during the year just opened which aggregate \$624,588. Estimates for the mission schools sum up \$364,588.60. The amount required to do the work and pay the debt this year is \$1,288,341.40 besides the interest and expense of administration. The Church must advance in its gifts or else the Board must retreat.

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The number of Jews in the world is estimated to be 9,000,000. Of these about 600,000 are in our country. These are divided into two classes or sects, viz: the Orthodox Jews, who maintain the ancient worship, and the rationalistic, who scarcely recognize the divine origin of the Scriptures.

But between these two classes are many most excellent people who are approachable and interesting subjects of evangelistic effort, all these people are subjects of promise and prophecy. The Presbytery of New York leads out in a well directed effort to reach these people, and comes to the Board for help. The Board of Home Missions having been appealed to by the Presbytery for aid in the support of Dr. Faust,

*Resolved*, That in view of the present financial condition of the Board and its commitments to missionaries already on the field,

whose salaries are still in arrears, the Board has not the power to make an appropriation to the salary of the Rev. H. P. Faust, but will assume that responsibility for a year, *provided* the Presbytery will see that the churches under its control are urgently appealed to to se-

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and an oppressor. Their migration to this country and contact with our institutions have modified their prejudices, and induced an earnest spirit of enquiry. Thousands of them are now hearing from week to week the story of a Messiah already come, and are searching the Scriptures to see whether these things are so. Never since the days of the Apostles

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#### INDIANS AT WORK IN INDIAN TERRITORY.

sued the following statement and appeal to the churches under its care.

#### WORK AMONG THE HEBREWS IN CONNECTION WITH THE PRESBYTERY OF NEW YORK.

The attention of the churches connected with the Presbytery of New York is invited to the fact, that two or three hundred thousand of the Children of Israel are now residents of the city of New York, and are exercising a profound influence upon its corporate life. Many of them have recently come from lands where Christianity has appeared to them in the light of an enemy

Since October, 1892, a Voluntary Committee has been maintaining services for the Jews in the basement of the Allen Street church, conducted by Dr. Herman P. Faust, formerly a Rabbi, but now a candidate for the ministry under the care of this Presbytery. That Committee has expended upon the enterprise between fourteen and fifteen hundred dollars, mostly contributed by individuals specially interested in work among the Jews. The services have been attended with great interest. Hundreds of Jews have been hearing the Gospel each week, and quite a number have professed conversion.



The significance of this movement cannot fail to impress those who believe that Prophecy and Providence have inseparably linked the future of the Jews with the future of the Kingdom of God.

The Board of Home Missions, realizing the obligation which such an opportunity imposes, has undertaken to prosecute a work among this people, and appeals for special gifts to maintain it.

Contributions should be sent to O. D. Eaton, Treasurer, 53 Fifth Avenue.

The Presbytery hereby gives its endorsement to this appeal.

HOWARD DUFFIELD, *Moderator*.

The little Indian church at Versailles, New York, has just finished a neat, attractive building, costing \$1,000, without help from any white man.

A six-year-old daughter of a Universalist attended both Universalist and Presbyterian Sabbath-schools. She expressed a preference for the Presbyterian Sabbath-school; and when asked the reason for her preference replied, "*because they believe more.*"

During the recent revival at Payson a boy, twelve years of age, the son of Mormon parents, was converted. His parents followed him into our church. And now the family altar is erected in their home. In the absence of the father the boy conducts the worship.

A Missionary in Michigan writes:

I have found an open door at Pendyville, where the Mormons have hitherto held possession. I believe the Mormon domination is permanently broken.

A similar statement comes from Wisconsin:

The Utah establishment has recruiting offices in many of the states of the union.

The Synod of Indiana entered upon a scheme of self support three years ago and has met with remarkable success in all its plans. The year before the work in that State had required \$2,000 more than the churches of the synod raised for Home Missions. Under their present scheme they have spent more money and have not only raised

all they spent, but sent to the Board a surplus of \$750. One secret of the success lies in their wise choice of a superintendent. Rev. S. C. Dickey has been in charge but five months assisted by three evangelists. The spirit of missions has been revived, and churches have been quickened and blessed with large accessions. Feeble churches have been lifted into self support, and vacant fields have been provided with ministers.

The Rev. J. N. Crocker, D.D., synodical superintendent for New York State, in his annual report gives very interesting and suggestive statements about his work for the year. Though his field of labor was not on the frontier, but in the great State of New York, he preached 267 sermons—an average of more than 5 for every week in the year, summer and winter. He baptized 25 persons and received the same number into the church on examination. Besides all this he attended 27 Presbyterian meetings, helped to organize churches, ordain elders and ministers, presided over a dozen congregational meetings, attended funerals, administered the Lord's Supper 14 times, and did a great deal of service of all kinds which there was nobody else to do. He traveled 23,332 miles and more than paid his expenses out of money received which would not have found its way into any church treasury. The synodical missionaries are busy men.

## RESCUE MISSIONS.

REV. JESSE F. FORBES, NEW YORK CITY.

Rescue missions are life-saving stations, manned by Gospel patrols, alert to save perishing souls. They abide "where Satan dwelleth." The life line is thrown among the breakers. They are located midst saloons and moral pest-houses. Most of their work is among those who seldom or never enter a church, who do not feel at home and cannot be induced to attend ordinary religious services. The writer believes in them, and longs to see such stations multiplied in every city and large town. It may promote this to describe their methods and results.

1. *The place*.—This is usually a store or small hall opening directly off the street,

The location should be on some main avenue where people congregate. After the mission has been established and is well known, it may answer to have more sumptuous quarters. St. Bartholomew's Rescue Mission in this city has a magnificent building, equipped with every convenience, but it started in a small store just west of Third Avenue in Forty-second street. There should be nothing to suggest a church and the entrance should be as easy as that to any saloon. The meeting place should be made attractive by being clean, well lighted and neatly furnished. Chairs are better than benches and there should be a good piano or organ on the low platform at the further end of the room.

most successful superintendents have been rescued from drunkenness and sin. Such men are living testimonies of God's saving and keeping power. They point to their own experience. They tell what Jesus has done for them. They know the pit from which they were raised and have great skill and tact in approaching others. If the mission reaches out to save women and children, it should employ some earnest, Godly woman whose whole heart is in the work. Certain women, like Mrs. Ballou of the Cremorne Mission, have wonderful power with fallen men, and even if it is not easy for the lady assistant to address a public meeting, she can be of great service in visiting the homes, looking after the children, caring for

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and with as earnest a consecration as any foreign missionary.

Neither should they be left to labor alone, but should be upheld by a corps of earnest Christian workers, some of whom ought to be present at every meeting. Rescue work is hand-to-hand work. Souls must be saved one by one. Each convert needs counsel and encouragement. His will is weak, his love for Christ may be feeble, the gate to life is not only straight and narrow but the way at first is rough and hard. Many go back who might have been saved by timely encouragement and help. As far as possible, the mission should be connected with some church to which it can look for financial support and which is willing also to receive into its membership those who give assurance of a well grounded hope. A mission is not a church and can never take its place. Life-saving stations are not homes. When men are rescued they need a church home where they can receive the ordinances, and can be helped to grow into strong, stalwart Christians. It is this lack which has prevented many a mission from securing the best permanent results.

8. *The services.*—These should be held every night with occasional afternoon meetings for women and children. They usually open with a praise service of some thirty minutes. Simple stirring music has attractive power. Certain saloons have concerts and obtain patrons thereby. Hearty Gospel singing draws. The door is open and the music is heard in the street. A crowd gathers and it is easy to invite them to enter. I have known a room nearly vacant at first to become well filled within the half hour by those who came in to listen to the singing. Give every one a hymn book, and invite all to join in praising God. An occasional solo or duet is of great help. Christ has been sung into hearts which preaching could not soften. A young man entered the Madison Square Church Mission and heard a Christian lady sing, "Where Is My Wandering Boy To-Night?" At the close of the song he went out. As soon as possible he took the train for Baltimore to throw himself into the arms of his mother and promise her he would lead a

Christian life. For years this mother had prayed for her dissipated son and that was a joyous home-coming.

The audience having gathered, after an earnest prayer the leader gives the Bible lesson. The preaching is simple, practical, abounding in illustration. There should be no striving for eloquence, but a plain, straight forward delivery of the Gospel message. Different speakers should be secured from time to time for this part of the service. The superintendent cannot do it all. Care must be taken, however, in the selection, for the first address oftentimes gives the tone to the whole meeting. It is not easy, even for noted men, to attract and hold the audiences which gather in the rescue missions. They will, however, listen respectfully to plain, earnest words if they believe the speaker to be sympathetic and sincere.

The Bible lesson being finished the meeting is open for testimony. Exhortations or long speeches are not permitted. "Tell us, brother, what Christ has done for your soul." Oftentimes twenty or thirty will testify in as many minutes. The following are average testimonies. "Praise God for saving me, a poor, miserable sinner, a little over four months ago." "Three months and two weeks ago the Lord saved me and has kept me." "I want to thank God that about three years ago in the old mission, I heard about the Saviour. Without hope or home, I intended to destroy my life, but I heard about that friend and knelt down and asked him to save me. To-night I am on my way to heaven." "Jesus has kept me and I thank God for such a place as this which saves poor drunkards like me." This witness-bearing has great power among the out-cast and abandoned. They see those who a short time before were held captive by Satan sitting clothed and in their right minds at the feet of Jesus. Hope is awakened. "If God saved him he can save me."

After the testimonies, an appeal is made to the unsaved to come to Christ. Those who desire to lead a new life are asked to raise their hands. I have attended hundreds of these services and the instances are very few when some did not so respond. They

are invited, with others who desire, to remain for an inquiry meeting, where they are pointed to Jesus, their names and addresses taken, and with earnest words are bidden good night, having promised to come again the next evening.

This line of work thus outlined may seem simple. It contains nothing novel or startling, but it is daily being blessed to the salvation of many souls.

There are thirty of these rescue missions in New York City. Eternity alone will reveal what they are accomplishing in reclaiming the falling, rescuing the drunken and purifying the life, uniting households, establishing family altars, and blessing the children.

During the day, the workers are busy, visiting the homes, the stores, the workshops, urging men and women to come to the meetings, relieving cases of destitution, bringing the glad tidings into homes long ignorant of the Gospel. It is not easy, but it is blessed work. I know of no form of Christian activity so fruitful in immediate results. "The fields are white." There are thousands in our great cities who say, "No man cares for my soul." Pastors have not time and strength to look after the thousands who never come to God's house. Rescue missions do reach out and save them.

Country churches have a vital interest in this work. Many young men leave the farms and seek fortune in the city. Some relieved of parental restraint, succumb to temptation. "Satan desires to have them." Wounded, they fall by the wayside. The churches seem to pass them by. It is then that the rescue mission becomes the good Samaritan. It welcomes them, points them to Jesus, takes care of them, until they care for themselves. One incident illustrates many. A ragged, penniless young man entered a mission to rest an hour, before he resumed his all night wandering. His attention was arrested by the Gospel message. He remained to the after service, and found Jesus. A new life commenced from that time. The struggle was hard, but God gave strength. He found friends, employment, and little by little regained his manhood. One thing troubled him. That was the thought of his boyhood

home on a New England hillside. Years had passed since he ran away. Were father and mother living? Would they welcome him if he returned? Months went by ere he decided what to do, but one Christmas he said, "I will go home." The evening found him knocking at the familiar door. What a home-coming! How father rejoiced and mother wept tears of joy as he told them of his love for the Saviour. After family prayers, the mother led him to his boyhood chamber. He looked around the room exclaiming, "Mother, everything is as I left it years ago. My books, my toys are all here!" Laying her hand on his shoulder, she replied, "My son, for thirteen years and nine months, your father and I have prayed night and morning that you might return a saved man. Every night this room has been ready, for I believed God would answer our prayers and I should live to see you home again." Think you, dear reader, that this mother is not interested in Gospel missions? Can she ever hear of them without gratitude? As I have said there are thirty of these life saving stations in New York City alone. Who has not read of the Water Street Mission, where Jerry McAuley prayed and labored for many years? Who can visit that magnificent building in East Forty-second street, known as St. Bartholomew's Mission and not thank God for the work done there, where hundreds gather every night to hear of Jesus? More than thirty-two thousand attended last year the meetings of the Madison Square Mission supported by the Presbyterian Church of that name, where Dr. Parkhurst is pastor. During the last seven years, nearly one hundred souls have joined the Adams Memorial Presbyterian Church from that mission, and I can bear witness of their faithfulness and fidelity for Christ. Neither have these missions been blessed in New York City alone. Superintendent Cowdrey of Utica Rescue Mission reports an annual attendance of more than forty-five thousand, and says that eight hundred and ninety-four came forward for prayer. The Market Street Mission of Morristown, N. J., reports a yearly attendance of thirty-one thousand with one hundred and forty hopeful conversions in the last year.

# Concert of Prayer

## For Church Work at Home.

JANUARY, . . . . .	The New West
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

### OUR MISSIONARIES.

The success of any enterprise, secular or religious, largely depends on the character and ability of the men selected to carry it forward. The directors of our great railroads spare no pains to secure trustworthy and competent heads of departments, and these heads of departments again do all in their power to select as their assistants men of skill and industry. The Board of Home Missions deems it of the greatest importance to have for its departments men thoroughly equipped for their work. The responsibility, however, of selecting Synodical and Home Missionaries does not devolve to any extent upon the Board.

The twenty-two Synodical Missionaries are selected by the Synods and recommended to the Board for appointment. Whilst the latter reserves the right to reject any one thus recommended, if known to be unfitted for that special work, it has, as a matter of fact, rarely, if ever, been called upon to perform this unpleasant task. To the credit of the Synods it must be said that they generally exercise care and discrimination in the selection of the men recommended to the Board for Synodical Missionaries. The Church has never had an abler nor a truer body of men to occupy this position than those who do so at the present time.

Without intending to institute an invidious comparison, we affirm that their scholarship, their preaching powers, their devotion to the cause of the Master and their administrative ability are as high, if not higher, than those of the Episcopal Bishops.

They are men not only of high character, but of untiring devotion to their work. Next to the glory of God and the good of souls, they study the interests of the Synods which have selected and the Board which has commissioned them. The innuendoes sometimes thrown out that they are the spies of the Board, supplying it with information not to be acquired in any other way, are absolutely unfounded and should be frowned upon as soon as they get abroad. The Board has never asked them to perform such a duty, and they have never volunteered to do it. The allegation that they have their favorites for whom they secure everything they desire and their proscribed ones who can hardly expect from them common justice is untrue. Like other men the Synodical Missionaries are doubtless drawn more closely to some than they are to others, but they do not allow their personal attachment to interfere with the honest performance of their duty towards any one. They are above such things. This is like the charge that the Board of Home Missions has its black list, and that no missionary whose name is on that list need look for a fair, much less kind, treatment. If this were well founded the members and officers of the Board should be instantly dismissed. But there is no truth in it. It is difficult to see how such a charge could gain credence anywhere. We can understand how a man who has been denied what he has asked because the Board decided that it would be a violation of trust and a perversion of sacred funds to grant it might entertain hard feelings towards its members, but we cannot see how any one would circulate as true that which has not the slightest foundation in fact.

The duties performed by these men are varied and arduous. The first, if not the most important, is to watch the starting of new settlements, the planting of towns, and the growth of population here and there, with the view of supplying them with the gospel. In addition to this, they supply vacant churches and hold religious services among people who do not enjoy the means of grace. They are sometimes sent by the Presbyteries to adjust difficulties which are



not sufficiently serious to demand any formal action. They make it their duty to meet on their arrival ministers from other fields who come to labor within the bounds of their Synods; and to introduce them to their new congregations. They are expected to stir up pastors and people on the subject of Christian benevolence, and to do what they can to secure a contribution for Home Missions from every church.

In a number of our Presbyteries and Synods there are men who go under the designation of pastors-at-large. These are not prospectors in the sense in which the Synodical Missionaries are. Consequently administrative ability, though desirable, is not in their case one of the indispensable qualifications. They must be men of good, acceptable, if not great preaching powers. They are put in charge of a number of churches to all of which they are expected to minister as often as practicable. They are required to divide their time in the way best suited to meet the wants and to develop the energies of the congregations. By this means many congregations have been lifted to self-support, and precious souls brought to Christ. As yet, this is but an expedient by which our weak churches that cannot have pastors or stated supplies of their own, may be supplied with the means of grace. The office has not been yet clearly defined, nor is it certain that it will become permanent.

Our Home Missionaries proper are the pastors and stated supplies of weak churches who draw a part or the whole of their salaries from the Treasury of the Board. Not a few of these are young men who are willing to devote at least the earlier years of their ministry to missionary work. Taken as a body, our Home Missionaries are men of whom the world is not worthy. They conscientiously devote all they are and all they have to the preaching of the gospel in new and difficult fields. Their churches are expected to raise what they can towards their salaries, and when that is not sufficient to support them, they apply to the Board for such an appropriation as the Presbytery may deem necessary for that purpose. The portion of the salary paid by the Board to each one averages a

little less than \$300 a year, and the whole sum paid by the Board ranges from \$100 to \$1000, according to the ability of the congregation and the expense of living in the place in which he is settled. The average salary received by our Home Missionaries from both the church and the Board is about \$800. The number of these men at the present time is 1821. With a few exceptions they are distributed over every State and Territory of the United States. Thus, by the co-operation of the Church at large and the contributions of the individual congregations, nearly all places in our land are moderately well supplied with the gospel.

The character and qualifications of our Home Missionaries are of the highest kind. Among so many it is to be expected that a few will be found who reflect no credit upon their sacred calling. Hence the Presbyteries should exercise more caution than they have in the past in introducing men into the Presbyterian ministry, by licensure and ordination, as well as by letters from other bodies. A number of those admitted within a few years have done us untold harm. Whilst these few ought not to be in the ministry, the rest of our missionaries are men of whom the world is not worthy. Among them are found some of our ripest scholars, most eloquent preachers, noblest pastors and best Presbyters. An Elder in one of the largest of our New York churches told the writer that he had found in one of the valleys of Utah a man fitted, in his judgment, to succeed his gifted pastor, if he should be taken away by death or be transferred to another field. There are many like this one settled in home fields, East and West, among the mountains and in the plains.

The views held by the Board of the qualifications necessary for our Home Missionaries may be gathered from the following tests applied by the Secretaries to the Seminary students whom they endeavor to persuade to go West.

1. They aim at securing the best scholars in the class to do so. None but such can meet the demands of a number of our home fields. On the great ranches of Montana and New Mexico, and in the mining districts of

Colorado and California are found graduates of our best colleges who expect the minister to be able to discuss with intelligence the profoundest principles of philosophy and science. They must have a fair familiarity with such works as those of Mill, Spencer and others in order to gain their attention. Though our missionaries are not sent to discuss metaphysics or politics, but to preach the gospel, yet they can hardly secure the attention of many of these cultured men, unless their scholarship is high enough to command their respect.

2. They select, as far as possible, only those of practical judgment and good common sense. Nowhere is the latter gift more needed than in our Home Mission fields. Here the pastors and stated supplies are frequently so located that they are not able to consult their brethren even in the same Presbytery regarding the most important matters. Consequently they are thrown wholly upon their own resources, in fact, they are compelled to decide some of the gravest questions without any outside aid. The people of their congregations have in many cases come together from different parts of the country, and sometimes of the world. It requires wisdom as well as patience to reduce such heterogeneous elements into a moderate state of homogeneity and to keep from among them the elements of dissension.

3. They seek frequently men of true heroism. Formerly the Foreign Board was the only body which had need of this qualification in a missionary, but that has changed. A number of our Home Missionaries require more courage to-day than those of the Foreign Board. They have to fight with as inhospitable climes as any of them. The heat in the deep valleys of Arizona and New Mexico is as intense and debilitating as that of India, and the cold at Point Barrow, inside the Arctic Circle is as intense as that from which any of our Foreign Missionaries suffer. The deprivation and pain arising from not receiving letters from home oftener than once a year, and from inability to find means of subsistence fit for white men are beyond description. In addition to this the good wife is in many cases compelled to do with

her own hands the work done for the Foreign Missionary by a menial obtained for low wages.

4. They seek only men of thorough devotion to the cause of Christ. The temptations to enter into real estate speculations and to turn aside from the ministry, to become heads of public schools or members of the State or even of the National legislature are naturally very great. Some of our men have fallen victims to these. But the great body of them have turned a deaf ear to the loudest call that would draw them aside from the work of saving souls.

It may be safely affirmed that the majority of our Home Missionaries would stand the tests just referred to as laid down for theological students. Cases might be cited of Home Missionaries who have been offered a seat in Congress and even in the Senate of the United States, but they had grace enough given them to decline it. In most instances the question of turning aside from the ministry for a more lucrative calling has been submitted to the good wives, and they have invariably decided against it. Let it be remembered that these noble women are as heroic as their self-denying husbands, if not more so. They deserve the sympathy and prayers of the whole Church. Both should find a warm place in our hearts and a cordial welcome into our homes.

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## Letters.

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### TENNESSEE.

REV. J. M. HUNTER, *Madisonville*:—I was away from home, holding a meeting at one of my churches, Cloyd's Creek. I had the assistance of the uneducated "Blacksmith Evangelist," J. T. Sexton, who has had such wonderful success among the uneducated in this part of the country, and even in Maryville, under the shadow of the college there. He holds undenominational meetings altogether, hence the people of all churches united with us in the meeting. We held 12 days, during which time there were 60 professions; out of this number we will get at least 30 members, the remainder going to other churches in the country around. I received 19 into the church at the close, and expect 10 or 15 more at my next appointment there.

## NORTH CAROLINA.

MISS FLORENCE STEVENSON. A communion service was held at the School Church the second Sabbath of this month. Eight of our girls confessed Christ. It was most gratifying to have each of these young people come to see me individually, almost as soon as the announcement had been made, and express their desire to unite with the church. No special meeting had been held. It was indeed a blessed privilege to be in a little meeting with these alone a few days before they openly confessed Christ, and hear each voice in  
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MISS MARIA S. BRAINERD, *Ashville*:—You have already been told how our hearts have been gladdened by the religious interest which has been manifested and is still apparent among our pupils, and it is not necessary that I repeat what you know of it.

I thought my report was finished, but I cannot send it off without an account of a most charming evening we have just spent with our dear friends Mr. and Mrs. Pease in their lovely new home. "Intervale" they call it, as indicative of the place where they are to pass the time between their work

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## AN INDIAN HOME AND MISSION SCHOOLS, INDIAN TERRITORY.

and to make them always be as lights in the world.

Since the beginning of this quarter ten of our girls have recited perfectly the Shorter Catechism to Rev. Mr. Fox and have received Bibles given by the Publication Society. Others will recite to him soon. I am surprised to find that the most popular study in our school is the Catechism, and I am sure we have none that give better mental training. Not more than five minutes a day is given to this study in each of the three class rooms.

and the two who assist Miss Goodrich at Dula Springs, so that there were representatives from four schools. We had a little music and plenty of conversation. Mr. Pease's library was converted into a temporary dining-room, the guests being seated in groups at small tables, when the delectablest of repasts was served, bringing into requisition the pretty china and silver of which you know something.

After supper there was a symposium, the subject being the "Waldenses." Dr. Lawrence told us briefly of their origin and subsequent



history, and was followed by the Misses Dwight and Stephenson who gave us a description of what they saw during a recent visit to a colony of these people who are settled near Morganton in this State.

The hours named in our invitation were from 7 to 9, but the evening passed so delightfully that before we were aware of it half past ten had arrived.

With a brief prayer by Dr. Lawrence, the Doxology by the assembled company and the benediction by Mr. Pease, we separated, with hearts full of love to our dear host and hostess, feeling there could have been no more fitting way of spending the first evening

of

An extract from a letter just received will tell the story in reference to Slack and Wolf Creek. These churches are respectively 14 and 40 miles north west of Sheridan and are reached by buckboard or horseback. Says he, "We have the first Christmas tree ever seen in this neighborhood. The school house will not begin to hold the people to-night. I write particularly to know how soon you can make us a visit. It will do lots of good. There will be from six to ten to unite with the church, possibly more. The heaven is working. The Holy Spirit will honor Christ in new lives in this community.

Come as soon as you can for the sake of the Master, the people and myself" At my last

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#### MISSION CHURCHES IN INDIAN TERRITORY.

#### WYOMING.

REV. ROBERT COLTMAN, *Laramie*.—Holyoke, Wolf Creek and Slack are all new churches which have been organized since my appointment as Pastor-at-Large. They are all in prosperous condition. I held Sacramental services at Holyoke last Sabbath, when four new members were received. Two of these, both adults, were received on profession of their faith. One of these rode 22 miles through the cold in an open farm wagon to unite with God's people in Church Covenant. The other came six miles in a similar vehicle.

the U. P. R. R. the proprietor of the saloon locked his door and with 14 others who were there, came to our services, listened attentively to my sermon from Mark 10:50 and contributed to the Board's treasury. We had a large attendance and were urgently invited to come soon again.

New Castle and Rawlins are both vacant.

The Big Horn Basin is attracting great attention because of its fertility, mineral wealth and adaptability for ranching as well as for cattle and sheep. I purpose a thorough exploration of this section by buckboard and pack-horse as

soon as the snow disappears from the mountain ranges which fence in the "Basin." Mormonism is already there and we must check its advance by the Gospel.

### MINNESOTA.

REV. R. N. ADAMS, D.D., *Minneapolis*.—The condition of the Lord's work in this Synod does not widely differ from that in other sections of the great north-west, yet our field has some peculiarities that are worthy of note.

The southern part of the State is having what may be properly called its second growth. It was settled at the close of the war with a boom. Many towns and villages sprang into existence as by magic. Presbyterian missionaries, with those of almost every other denomination were abreast of the movement, and churches, many more than were required, were organized. Under the leadership of Dr. Sheldon Jackson, whose push and piety were second to none, Presbyterian churches were planted and houses of worship erected in almost every town and even in rural communities where a sufficient number of people could be found. It was a period of great expectations, many of which were never realized and the work, of course for the time, was somewhat overdone. By and by the grass-hoppers came and for three or four years in succession devoured the substance of the people. Great numbers of the early settlers were driven away and the remainder reduced to poverty and distress. But when the plague vanished new settlers came in and with the help of more money and better farming the country gradually developed, so that to-day no part of our western domain furnishes anything better than southern Minnesota. In that region our churches, with scarcely an exception, are surely, if not rapidly, advancing, and at the present rate will soon be self-supporting. *With five* additional men, all our churches in the southern half of the State would be supplied. There are, however, in this rich, healthful region many new points now calling for our Church, which will be taken up when the condition of our treasury will permit.

### THE TWIN CITIES.

The work in the twin cities is less prosperous than in the rural districts and it will require some time for our churches to recover from the effect of the "hard times." This depression in business caught four of our largest churches under the burden of heavy debt, and two of them it seems are hopelessly involved. They

may, however, all pull through, but I fear it will sadly tell on our gifts to the Board. It will require the united effort of the city churches, especially in Minneapolis, to rescue those in peril. Then by reason of the closing of factories, mills and railroad shops, our smaller churches in Duluth and the Twin Cities have suffered financially. But everything has its compensation. The "hard times" have served to resuscitate the almost obsolete order of the diaconate. Our deacons in Minneapolis organized themselves into a "Presbyterian Employment Bureau and Relief Committee" and thereby have done a noble work for the Church and for the poor and unemployed. This divinely instituted order of service which belongs essentially to our polity should be brought to the front.

Then we have not done as much among our immigrant population in the Twin Cities as we hoped. St. Paul is under the paralyzing power of Rome and its strategy and tactics in politics are manifest in the usual way. I am glad to report, however, that the flank movement upon our public school system, known as the "Faribault and Stillwater plan" has ended in smoke and a little unenviable notoriety for Bishop Ireland. In both St. Paul and Minneapolis the Scandinavian element is very strong and the Lutheran Church, which lamentably fails to meet the wants of the people, holds them in the grip of its deadly formalism. Nevertheless we have made some advance along this line. Our Norwegian and Danish Church in St. Paul is growing nicely. We have also one Norwegian and two Swede churches in Minneapolis and two in the Presbytery of Duluth, all of which are doing reasonably well. As our body is unknown to these people it requires time to get there confidence. But we are having daily evidences that the Gospel has not lost its power. Despite the "hard times" and the degenerating forces that seem to be more than usually active and potent, there has been and still is a revival spirit in many of our churches. Many of the unemployed have not only suffered but they have also had time to think of better things, and these enforced opportunities have resulted in blessing to many hearts and homes. As a sample of this widespread religious interest, I wish to report that after two weeks of continuous services at Russell, a new point in Mankato Presbytery, I organized on January 21st a church with forty-two members. All but three of the number came in on profession and a very large proportion of them are men. After the organization I administered the sacrament of baptism to 24

adults and three infants, and then the Lord's Supper to the newly organized church. As this is the only church in Russell it gives us a wide opening and promising field. Russell will be worked in connection with Island Lake and steps have already been taken to build a church at the former named place.

At no time in the history of our Synod has the Week of Prayer and the efforts that followed resulted in such interest and ingathering. I wish to note too that while we were the banner Synod in the year now closed in the number of churches organized, yet to give you some idea of the land still to be possessed I would say that there are yet twenty-nine counties in our State without a Presbyterian Church. These twenty-nine counties have an aggregate population of 227,260 people, and in twenty-two counties where we have planted the Presbytery banner, we have an average roll of only one hundred communicants. Had the Board the means we would ask for twenty-nine men to enter these vacant counties where multitudes of needy souls would welcome the Presbyterian missionary. I have yet to find a needy field where the Presbyterian Church did not meet a cordial welcome. We have not explored these counties named to any extent because we have not the needed men and means.

#### COLLEGES.

Our two Synodical colleges, Macalester and Albert Lea, are doing better this year, so far as patronage is concerned, than ever before. These institutions, I need not say, exert an influence upon our Home Mission work that cannot be estimated. From them have come some of our best missionaries and teachers. Whether we hold and develop our work for Christ and our beloved Church, depends upon the maintainance of our institutions for higher education. What these institutions now most need is endowment. Who will come to their relief? Money invested in Christian colleges pays 500 per cent. In looking over our roll of churches I find that only three churches in the Synod are not indebted to the Home Mission Board for aid. We feel very thankful to God and the Board for the generous help and loving care, but we hope ere long to pay it all back with interest. We have a rich State and much of it undeveloped. Our iron ranges are immense and it may be interesting for you to know that our State last year was the third in the production of iron ore. It will soon be the first. The same is true of lumber. The northeastern part of our State is still a forest. In these forests are hun-

dreds of timber camps and thousands of immortal souls without the Gospel. We could now use five men to great advantage in these destitute fields. Sorry we cannot have our students for the vacation as usual. Our work has always been greatly blessed by the help of our student force. But I must close. My expenses for the quarter were \$75.00. I will send an itemized account to the treasurer.

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REV. JOHN MILNE SMITH, *Morgan*:—We have just closed a two weeks' special effort to reach the people, and the Lord has blessed our labors beyond our expectations. Last Sabbath morning we had the unspeakable pleasure of welcoming into the church nineteen persons on profession of their faith in Christ and one by certificate, twenty altogether. Of these eight were baptized, and also four children were thus dedicated to the Lord by their parents. When I began to labor here a year ago the church had only seventeen members. We have now a membership of forty-three. It has thus more than doubled during the year.

#### KENTUCKY.

REV. G. D. HYDE, *Danville*:—Dr. Helm and I held a meeting last Spring, and had one hundred and seventy-three conversions. But, of course, they did not all join our Church. Eighty-six of them joined our Church. We have about one hundred and thirty members at present, and our church is doing very well, considering all the circumstances. We have a mission Sunday-school which numbers about two hundred at the best, and never much below one hundred and fifty. There are about twelve hundred inhabitants, mostly miners by trade, and owing to uncontrollable circumstances unusually poor.

I am rather a plain, old-fashioned preacher, but by God's grace I have good sized congregations. The second Sunday night of this week, my time will be half over, and I must say to you that I am very needy, and I will be glad if you will please send to my address, Danville, Ky., all the money you possibly can, as much as half of it at least.

#### KANSAS.

REV. W. H. HILLIS, *Great Bend*:—I am beginning the fourth year of my work in this field. The first year, with a small membership and a large debt; the church received aid from the Board. Being blessed with an extensive revival we had a large ingathering and have been self-

supporting until this Fall when we were compelled to ask for aid which we hope will be needed for one year only. The necessity arises from two causes. First, many have removed, some to the recently opened "Strip" and others to various localities, greatly reducing our members. Second, the crops were very poor in this region. The wheat, which is the chief dependence of this county, being almost an entire failure.

The country being newly settled, a crop failure is much more disastrous than in the older settled regions. Our church still carries a debt which in the present condition of the times, is a burden. The people, however, are hopefully

your faces as you read the reports that go in from the Home Mission fields. These times of financial depression must add very much to the burdens you were already carrying. I wish for your sake as well as for the cause I could tell you a different story. But through the daily papers you will have learned of the multitudes who are out of employment in this city. The membership of my church is made up of a class of people that is especially affected by these conditions. Many are out of work, many have had their salaries reduced from 12½ per cent. to 88½ per cent. In addition to this there are many calls for charitable work that must be heeded. This, in many instances, means a division and

#### FUSIYAMA—SAURED MOUNTAIN OF JAPAN.

waiting the return of better times and there is some indication of increased spirituality in our church. I find a field that is attractive by its very destitution in the country round about and hold services in different school houses often on Sabbath afternoons. There is no more churchless and I may say irreligious class than a large portion of the rural population of this region. Notwithstanding our depletion by removals our attendance morning and evening is encouraging and the outlook is hopeful.

#### ILLINOIS.

REV. G. P. WILLIAMS, *Chicago*:—I imagine I can see the look of weariness that must be on

sharing of an already scanty store. I am chairman of the Relief Committee in this district of the city. In this way I am brought *near* in touch with much misery and want. Of course this all affects the church work in many ways. The one thought uppermost in the minds of all is "food and fuel." But I believe, and have good reason for believing, this is God's opportunity which He will use in bringing souls to a proper sense of their own need. The religious life of the church is far better than during the summer. The Sabbath-school, one of our strong holds, is doing good work. The average attendance at the home school is now about two hundred and eighty, with sixty in the mission school.

## INDIAN TERRITORY.

REV. H. H. SHAWHAN, *Ardmore*:—Results are appearing, and even with missionaries, who are supposed to labor with equal zeal with or without visible results, there is something invigorating in the assurance that all efforts have not been futile. The growth has been steady and healthy enabling us to walk into the New Year with brighter prospects.

**Financial.** For the first time in its history, the church is out of debt. The building is practically complete, furnished with pulpit stand, organ, opera chairs and excellent lights; and after ceaseless toil and willing sacrifice, has been freed from debt. The dedication took place on November 19th when much seriousness was manifested in the act of transferring the title to its rightful owner.

**How to secure the amount pledged to the salary fund** has long since ceased to be a problem. At the end of each month, this obligation is discharged just as any other business obligation. A committee waits upon all who have promised to support the work, and each month collects the amount due. People, if left to themselves, are apt to forget this item of indebtedness, so this committee has proved an efficient discourager of neglect. Nor does such an arrangement interfere with the beneficence of the Church, but rather increases it.

**Beneficence.** During the past quarter both the Foreign and Home Mission Boards have been remembered, and a system established by which a monthly collection will be taken to be distributed in accordance with the Assembly's schedule.

A work has been set on foot to supply the needs of the poor in the immediate vicinity. A committee has been appointed to act with committees from other churches in seeking out those in distress, and in receiving and disbursing such monies, clothing and provisions as shall be placed in their hands. Special collections are to be made from time to time for this purpose. The children are not forgotten in the movement, and their Christmas joy was doubtless increased by the consciousness of having done something to cheer the hearts of the less fortunate, for instead of having a tree laden with presents, a ship was built and Santa Claus came to take away with him money, books, toys, clothing and such other articles of usefulness and comfort as each child had brought. So with glad hearts they sang their songs, spoke their pieces and remembered their own blessings.

**Social.** In newly settled countries, such as

this, new faces are seen every day. Strangers are coming from all directions and need to be made to feel that they are welcome. Some of them leave pleasant church connections and miss the attention they are accustomed to receive, frequently growing cold and indifferent, when a little attention shown them will break the forming ice and introduce them to the work.

**Spiritual.** A Japanese proverb says, "A hundred paths lead up the sides of Fusiyama, but they all unite at the top." So with us, these various departments, some of which are apparently secular, are paths leading up to the real work of implanting and sustaining life. The noting of the increasing machinery and the smoothness with which it runs would be robbed of its pleasure if we could see no growth in the spiritual life of the Church. The prayer meeting shows an improved condition of health. The attendance on Wednesday night has increased from an occasional six to about twenty-five. Besides the Sunday-school and the Boys' Brigade we have the Ladies' Aid Society, which is a source of great comfort. There is not a department in which it does not figure. Its missionary work is a comparatively new departure, and a promising one. Besides appropriating a portion of the dues to missionary purposes, the Society has consented to occupy one Sunday evening each month with a popular presentation of some phase of missionary work.

Four members have been added to the roll during the quarter, and some ten or fifteen others have signified their intention to come before the Session at the next opportunity.

## UTAH.

MISS GRACE E. JONES, *American Fork*:—The coming of our new pastor, Mr. J. A. L. Smith, seemed to put new life into everything. Both services are well attended, but the Sunday evening service is very, very well attended. There are some young men from strong Mormon families who have never before been in our church, now attending regularly, not only the evening service but the Sunday-school also. I have in my class six pupils who have come directly from the Mormon Sunday-school, and there are many more in the Day School who wish to come, but their parents will not allow it.

One Mormon father, whose son would not go to the public school, said to him, "Well, you can go to the Presbyterians, but you musn't pay any attention to the Bible teaching." Even in my room there are children who say to me 'I



don't want to know what's in the Bible." I don't say anything to them at first and I notice that they soon listen as attentively and ask questions as eagerly as do the others. The attendance in the Day School since the first of September has been unusually good. It has been large and very regular.

ALASKA.

MRS. C. THWING, *Ft. Wrangel*.:—We have had a very pleasant Christmas, Ft. Wrangel seeming to abound on every hand with peace, good will to men.

Christmas evening the church was crowded, and after our musical and literary exercises old Santa brought forth his canoe full of presents and each child and church member received some gift. Some of the old people were delighted with their chopping bowls, egg beaters, wash boards, etc. I enjoyed showing them how

the different articles were to be used. Every one seemed to have a good time, and Dr. Thwing and I came home tired but happy in the feeling that we were the chosen ones to be His ministers here and to give so much pleasure on His birthday. We have had quite a number sick on the ranch this winter, and altogether have been very busy. It seems as if my hands have been full with outside work, not to speak of the home at all. Yesterday almost the whole day was spent uniting a couple who were about to separate. With God's help the Doctor and I succeeded, and they are still together. Wednesday was devoted to another couple in trying to keep them separate. The girl's parents want to force her to marry an old man against her will. Dr. Thwing will not unite them. She is the girl who stayed four months here in the home last summer. Now she wants to enter again for protection.

HOME MISSION APPOINTMENTS.

A. R. Pennell, Cato,	N. Y.	A. A. Boyd, Knobnoster and Salem,	Mo.
N. McLeod, Mineville,	"	W. Sickels, Drexel and Sharon,	"
R. B. Perine, Centreville,	"	J. W. Van Eman, Eldorado Springs 1st and Mont-	"
S. B. Queen, Otisville 1st,	"	rose 1st,	"
E. B. French, Bellmore,	"	W. C. Coleman, Greenwood,	"
J. O. Ball, Pompey Centre,	"	W. M. Newton, Westfield and Lowry City,	"
J. H. Elliott, Tioga,	"	G. B. Sproule, Deepwater 1st,	"
J. O. Kelly, Winter Haven,	"	U. G. Schell, Unionville,	"
C. Smith, Brighton,	Pa.	C. P. Blaney, Milan and Sullivan,	"
J. H. Stevenson, D. D., Mt. Carmel 1st,	Fla.	H. F. Williams, St. Louis Lee Avenue,	"
N. O. Green, Summer, Union and Gilead,	Ill.	A. M. Mann, Osawatimie 1st,	Kans.
H. N. Cross, Metropolis 1st and America,	"	J. M. Crawford, Baxter Springs 1st and Blue	"
O. H. Currens, Chicago Hope Mission,	"	Mound,	"
N. B. W. Gallwey, Chicago Olivet,	"	E. N. B. Millard, Morgan 1st and station,	"
W. Diekhoff, Freeport 3d German,	"	C. W. Backus, Kansas City Grandview Park,	"
J. G. Russell, Toledo and Greenup,	"	E. S. Farrand, Topeka Westminster,	"
H. D. Glidden, Oneida 1st,	"	H. A. Tucker, Presbyterian Missionary,	I. T.
S. Todd, Munger 1st,	Mich.	J. Edwards, Wheelock,	"
O. D. Ellis, Saginaw Immanuel,	"	L. G. Battiest, Oka, Achukma, Philadelphia and	"
J. A. McGresham, St. Louis 1st,	"	station,	"
W. B. Greenshields, Hazlewood Park and Highland	"	S. R. Keam, Bethel, San Bois and Pine Ridge,	"
of Duluth,	"	C. S. Newhall, McAlester 1st,	"
N. H. Bell, Pastor-at Large,	Minn.	J. H. Peters, Menardville and Paint Rock,	Tex.
H. C. Cheadle, Lakefield,	"	W. B. Bloys, Fort Davis, Alpine and stations,	"
W. Lattimore, Slayton,	"	H. A. Howard, Jacksboro,	"
R. Walt, Currie, Cottonwood and Shetek,	"	G. G. Smith, Santa Fe 1st,	N. H.
H. M. Pressley, Marshall 1st,	"	T. C. Kirkwood, D. D., Synodical Missionary,	Colo.
W. Campbell, Long Lake and Crystal Bay,	"	G. T. Crisman, D. D., Denver So. Broadway,	"
A. C. Pettitt, Maine and Maplewood,	"	A. Scott, Central City and Black Hawk,	"
R. H. Myers, St. Paul East,	"	F. A. Walter, Valverde and station,	"
G. A. Hutchison, Casselton,	"	G. W. Clark, Pueblo Fountain,	"
D. A. Hamilton, Bathgate 1st and Bethel (Tyner),	N. D.	E. P. Baker, Del Norte 1st,	"
D. Campbell, Park River,	"	G. Stroh, Pueblo Westminster,	"
A. U. Manson, Inkster 1st and Elkmont,	"	H. H. Davis, Black, Wolfe Creek and station,	Wyo.
C. S. Harrison, Volga,	"	T. Lee, Spanish Fork,	Utah.
J. N. Hutchison, Sioux Falls 1st,	S. D.	T. McGuire, Pastor-at-Large,	Wash.
G. Ainslie, Rolfe 3d and station,	"	D. Ross, Woolley House of Hope,	"
A. W. McConnell, West Bend and station,	Iowa.	R. Boyd, Port Townsend 1st,	"
J. W. Myers, Paton 1st and Rippey 1st,	"	J. M. O. Warren, San Juan and Lopez Calvary,	"
W. L. Baker, Pomeroy 1st,	"	R. B. Dilworth, Roseburg 1st,	Oreg.
R. S. Weinland, Lohrville 1st and station,	"	J. M. Smith, Grizzly Bluff and station,	Cal.
Z. F. Blakeley, Roseville 1st,	"	G. W. Hays, Two Rock, Big Valley and Shiloh,	"
A. F. Ashley, Fairmont and Sawyer,	"	W. Baesler, Blue Lake 1st,	"
C. M. Junkin, Hubbell,	Neb.	H. W. Chapman, Lakeport, Kelseyville and sta-	"
F. W. Witte, Plattsmouth German,	"	tions,	"
N. S. Lowrie, Lambert, Inman, South Fork and	"	J. W. Ellis, D. D., Walnut Creek,	"
Bethany,	"	W. S. Whiteside, Ione 1st,	"
		C. B. Rogers, Elk Grove,	"
		W. B. Cumming, Roseville,	"
		N. B. Klink, Clements 1st and stations,	"



## EDUCATION.

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Those who have read the "Life of Charles Hodge," by his son, A. A. Hodge, will recognize the portrait of Dr. Hodge and the picture of his study, which we are permitted to use in this number of our magazine, as the same with the pictures which they have seen and enjoyed in that delightful work. The publishers, Charles Scribner's Sons, have very courteously placed them at the disposal of the Education Department of the CHURCH AT HOME AND ABROAD in order that its readers might have the privilege of owning a good likeness of the distinguished teacher of theology, who was so deeply interested in the cause of Education for the ministry, and served the Board of Education as its President from 1862 to 1869; and that they might have a peep into that study where the Commentary on the Epistle to the Romans was written, the Commentary on the Epistle to the Ephesians, and the Commentary on the two Epistles to the Corinthians, where the great reviewer and controversialist penned the articles in the *Bible*

*Repertory and Princeton Review*, which made him famous; and where the "Systematic Theology" was made ready for the press. In that study for a number of years his students were in the habit of meeting their professor, who taught and wrote reclining on a couch at full length on account of a protracted lameness, caused by a painful inflammation of the thigh joint, as the doctors believed. There are many of Dr. Hodge's pupils and personal friends still surviving who will recognize in the picture with deep interest the chair given to him by his brother in November, 1839, which he used, to the exclusion of all others, almost to the day of his death, June 19, 1878. The portrait was painted by A. H. Ritchie, and the original painting, which is esteemed an excellent likeness, is a cherished possession of the family at Princeton. The engraving was made by the same distinguished artist, and may be trusted as an admirable reproduction of the larger picture in oil.

The portrait of Dr. Hodge in connection with

one of the Boards of the Church will recall to many minds the great debate in the General Assembly of 1860 on the question whether the Boards as then organized were consistent with the principles of New Testament Presbyterianism. It was the last Assembly in which the Church North and the Church South sat together. Dr. Thornwell of South Carolina was prominent among those who took the negative in the debate, and Dr. Hodge was prominent among those who were upon the affirmative. The greatest interest was taken in the discussion, partly from the eminent scholarship and ability of the prominent debaters. Dr. Hodge warmly defended the constitutional character of the Boards, and characterized the position taken by his opponent as "hyper, *hyper*, HYPER Presbyterianism." The decision was in his favor by a vote of 284 to 56.

We have the pleasure of presenting to our readers this month, through the courtesy of our friends in Dubuque, a beautiful picture of the "German Presbyterian Theological School of the Northwest." We have asked permission to use this picture in the hope that we may be instrumental in exciting a wider interest in the

all-important work which this institution is doing for the Church and for the country. There are many most devoted and liberal men and women in our beloved Church, and they may be depended upon to provide for the necessities of the various departments of the work of the Lord whom they love; but they are too intelligent to invest their money in doubtful enterprises, or to make contributions without a clear understanding of the work in which they are asked to have a part. This picture will let them see the site of the school for which we make an earnest plea. The present value of the building is said to be \$80,000, but it was bought for the school for \$10,000, and has proved to be convenient and comfortable, affording abundant accommodation for all present wants. An apparatus for heating the building has been put in which has been the means of health and comfort to professors and to students. A beautiful centre light has been presented for the chapel by the Y. P. S. C. E. of the Presbyterian Church of Woodstock, Ill. A considerable number of contributions have been made towards the endowment, which should be at least \$50,000, as recommended by the General Assembly of 1892.

A careful study of the importance of the needs



of this institution, and of the similar one at Bloomfield, N. J., will lead thoughtful Christian people to give all the money that is needed in each to complete the asked-for endowment. It is something quite astonishing that a Church of the size, the piety, the zeal, the intelligence, and the wealth of ours should be so slow to awake to the greatness and the importance of the task before it in the matter of evangelizing and Americanizing the immense numbers of foreigners that every year are coming to this country. We have not stopped to notice that a largely increasing number of these foreigners cannot speak our language. In 1882 35 percent of the 788,992 immigrants to our shores spoke the English language. In 1892 only 18 per cent could read our newspapers and come in touch with the sentiments national, moral and religious of our people. There is said to be at the present time a German population in the United States of eight millions, including immigrants and their children born in this country. One hundred thousand are coming to us every year; not so much the deeply religious element of the German nations, coming as refugees from religious persecution, as was the case many years ago, but rather the rationalistic, unbelieving element, much of which is a constant menace to the stability of the republic. Our Church has let this state of things become more and more aggravated, with scarcely an effort to counteract it, and is to-day hardly more than half-converted to the necessity of giving to German-speaking people a specially trained German and English-speaking ministry, capable of understanding and sympathizing with them, and capable of living in the simple manner made necessary by the meagre salaries of \$400, or \$500, on which, for the present, they must subsist. Now, however, that the lapse of 40 or 50 years has demonstrated the wisdom and the success of the methods pursued at Bloomfield and at Dubuque, another year ought not to pass without the giving to both of these schools an all-sufficient endowment, and the enlargement and improvement of the literature provided by our Church for the German-speaking people of our land.

One feels ashamed to confess that the endowment hitherto provided for Dubuque is so meagre as to yield only \$800 per annum, and that it is necessary to cut down other expenses to the sum of \$4000, a large part of which is contributed by the German churches of the North-West. There are now one hundred churches which have been established through the influence of this school, besides many

preaching stations, the germs of churches to be organized in due time. The number trained for the holy ministry in its halls is eighty-five. It has been a great satisfaction to the Board of Education to furnish year by year a measure of aid to the self-denying, economical, hard-working students who are there, amidst no little hardship, seeking to fit themselves to labor among their countrymen. It is perhaps natural that, in making their gifts to institutions of learning, men of wealth should proceed on the familiar principle suggested by the proverb: "He that hath to him shall be given;" but perhaps somebody will be sensible and far-seeing enough to give in this case to the indigent. The example will be contagious. The school will henceforth rank with "them that have," and the result will soon be that it "will have more abundantly." "Whoever contributes that fifty thousand dollars," says Rev. H. D. Jenkins, D. D., "will do more to Americanize the 700,000 Germans of Iowa and the states that touch it than all the English-speaking ministers in the whole Presbyterian Church."

*Do you think that you can keep yourself thoroughly informed about the work of the Church you love without taking the CHURCH AT HOME AND ABROAD? Do you think that you can afford to pay two cents a day for a daily paper; and is two cents a week more than you can afford for the Church's illustrated magazine?*

#### COLLEGE AND SEMINARY NOTES.

PRINCETON SEMINARY has 282 students, its largest record.

THE UNIVERSITY OF PENNSYLVANIA has secured the Liberia Exhibit of the World's Fair, besides nine cases of forestry exhibits and sixteen carloads of educational and other exhibits. A Students' Hall, to cost \$100,000, is to be built on or near the campus, intended to be the centre of the social life of the University. It will be under the charge of the University branch of the Y. M. C. A. Between \$60,000 and \$70,000 of the necessary amount are already in the treasury.

DARTMOUTH COLLEGE has 840 students, of whom 188 are members of the Y. M. C. A. "Bartlett Hall" is the name of the Association's new building. New life has been infused into the members. The students of the Medical Department are now recognized as a part of the Association, and for the first time have held weekly prayer-meetings.

PROFESSOR TYNDALL is said to have given \$18,000, the net result of his American tour, to three American Universities for the purpose of assisting students, who devote themselves to scientific pursuits.

COLLEGE-MEN ought not to smoke cigarettes if the statement of a San Francisco physician is correct. It is said that analysis proves that the man who smokes twenty-five cigarettes a day takes thirty grains of opium besides the nicotine. A loss of precious money and of precious health, and the acquisition of the opium-habit make up a result not to be desired.

GERMAN PRESBYTERIAN THEOLOGICAL SCHOOL OF THE NORTHWEST.

OMAHA THEOLOGICAL SEMINARY will graduate its first class this spring. It consists of six students, two of whom hope to go out as foreign missionaries. This Seminary, on the edge of the great mission-ground of the farther West, and at the centre of the continent, is fully justifying the wisdom of establishing it. Its appeal for funds may therefore well be heeded. It can probably double its work next season if help is promptly given.

HAMILTON COLLEGE, on its noble site, and with its intensely interesting history, is doing a splendid work under its new president, the Rev. M. W. Stryker, D D. It is most pleasing to find the determination at this institution to do work that shall be thorough, and under the most holy and helpful influences.

#### A HELPFUL INVESTMENT.

Solomon L. Gillett, of Elmira, New York, whose

PRESIDENT THWING has found out that a college-bred man's prospects of attaining a fair degree of eminence are 250 times greater than those of men without the advantage of a college training.

recent death has caused sorrow to many friends, took great interest in the work of educating young men for the ministry. He endowed twelve scholarships, of \$1,000 each, in Park College.

# COLLEGES AND ACADEMIES.

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## LEWIS ACADEMY.

### LEWIS ACADEMY, WICHITA, KANSAS.

REV. GEO. B. SMITH.

Wichita, the commercial centre of South-western Kansas, with its twenty-five thousand inhabitants, takes pride in its Lewis Academy, named in honor of Mr. Hiram W. Lewis, its most liberal contributor. Under the care of Emporia Presbytery, opening in September 1887 with one hundred students, its enrollment steadily increased until three hundred names were found on the roll in 1898. The imposing and spacious building located in the heart of the city, having all modern conveniences and appliances, thoroughly heated, lighted and ventilated, could accommodate five hundred students.

The work of the Academy is comprehensively planned, there being nine competent and thoroughly qualified instructors under the direction of its efficient and successful principal, Dr. J. M. Naylor, who has had charge of the institution from the beginning. There are three courses of study—Classical, Scientific and Normal; and also Art, Music

and Kindergarten departments. Special advantages are offered for the study of chemistry. A high standard of scholarship is required in all departments.

The Academy is pre-eminently a Christian institution and its paramount object the development of Christian character, well symbolized or expressed by the motto which is carved in stone and placed upon the front of the building—viz: “Stat crux dum volvitur orbis.”—The cross stands while the earth revolves. The study of the Bible is made a prominent feature of school work, as the main object is to honor Christ through a sanctified education. The faculty and students attend a Bible class exercise every morning and the Bible is a text-book in each department, its weekly study being obligatory upon every student. Of the 68 graduates, in the seven classes, 59 were Christian at the time of graduating. The Christian influence may be shown by the fact that already there have been 19 candidates for the ministry and 18 others preparing for missionary work. Yale,

Princeton, Chicago and Emporia have some of Lewis Academy's students, honoring their Alma Mater.

An institution strong in numbers, in its faculty, in its plan of work, in its scholarship and Christian character of its students comes to the great Presbyterian Church and asks to have its pressing financial needs supplied. It emerged from the "Great Real Estate Boom of 1887" with property valued at \$100,000 and a debt incurred in buying grounds and erecting and equipping its splendid building, of \$85,000. Fifteen thousand dollars of this has since been paid. The remainder, secured by mortgage, is past due. A payment of

\$5,000 will secure an extension of the balance three years at four per cent. A failure to raise \$5,000 promptly, seems to threaten its very existence. Trusted friends here have struggled hard to save this institution, but have reached the limit of their financial ability. The crisis is here.

Where are the generous Christian men and women, to whom the Lord has entrusted wealth, who will come to the rescue of this Academy? What Phillips Academy of Andover has been to New England, Lewis Academy will be to Kansas and the great South-West.

Give liberally! Give quickly!

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## MINISTERIAL RELIEF.

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The Report of the Board to the General Assembly in Saratoga contains in full the "statistics" for the year ending April 1st, 1894. Many readers of this magazine may not see the report and therefore some of the figures are here given.

The number on the Roll of the Board to whom, upon the recommendation of the Presbyteries, remittances have been sent during the year from April 1st, 1893 to April 1st, 1894 is 731: that is, ministers 294; widows of ministers, 406; orphan families, 26; four women who have given themselves to missionary work under the care of the Foreign or Home Board "for a period of not less than five years" (see printed minutes of the General Assembly, 1888, page 83) and one widow of a Medical Missionary (see printed minutes, 1889, page 82). The number provided for at the Ministers' House at Perth Amboy, N. J., in lieu of receiving a remittance in money, is 23, making upon the Roll of the Board during the past year a total of 754 names—an increase of 82 over last year. The Presbyterial recommendations in their behalf came from 178 Presbyteries.

Upon the recommendations of the Presbyteries there were placed on the Roll during the past year 105 new names—61 ministers,

40 widows, two orphan families and two women missionaries.

Forty-four names have been removed from the Roll by death—33 ministers and 11 widows. The withdrawal from our roll of other names (owing to a change in pecuniary circumstances or restored health rendering further aid no longer necessary), and the failure of some "renewals" by the Presbyteries to reach the Board before the close of the year, make the number of persons actually upon the Roll, recommended by the Presbyteries and receiving a remittance in money, or in lieu thereof a residence at Perth Amboy, as given above, seven hundred and fifty-four. This is an increase over the previous year of thirty-two families.

It should be borne in mind that in the great majority of cases the name upon the Roll of the Board represents more than one person. The "family" to whom the remittance is sent is sometimes composed of an aged couple; or of a minister laid aside in the midst of his usefulness by protracted sickness, with a wife and children to support; or of a widow of a minister needing help for her dependent children as well as for herself. There are therefore very many more than 754 persons who share in these appropriations.

Of the ministers upon the Roll of the Board 79 have applied for aid under the New Rule of the Assembly, which provides that "Every honorably retired minister over 70 years of age, who is in need and who has served our Church as a missionary of the Home or Foreign Board or as a pastor or stated supply for a period in the aggregate of not less than 80 years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support, without the necessity of being annually recommended therefor by the Presbytery."

The maximum sum to be paid by the Board upon such application duly certified by the Stated Clerk of Presbytery, was fixed by the Assembly of 1889 at \$300; and sixty-one out of these seventy-nine venerable men have certified to the Presbytery that they are in need of this sum annually for their support. The remaining eighteen applied for sums ranging from one hundred to two hundred and fifty dollars. The entire annual sum appropriated last year to these seventy-nine aged ministers amounting to \$21,740, an average of a little more than \$275 to each family. The eldest of them is in his ninety-fifth year; twenty-nine are over eighty. The average age is over 78, and the average number of years spent in the ministry is nearly 48.

During the five years in which the new rule of the Assembly has been in operation, the whole number of ministers enrolled upon this list is 122. Forty-three have been called to their reward on high, leaving the present number as given above, viz., seventy-nine.

#### THE TREASURY.

The sum distributed among the seven hundred and fifty-four families upon the roll of the Board during the year is \$159,375 87; very nearly seven thousand dollars more than

the previous year. All the appropriations recommended by the Presbyteries were paid promptly and in full, and the Board reports to the Assembly a balance in hand of \$4,548.95.

But there was a great falling off in the contributions. The collections sent by the churches and Sabbath-schools amount to only \$78,262.90 and the gifts from individuals to \$10,771.74, a total of \$89,034.64.

The number of churches which took up no collection for the Board last year was 8,798—an increase of 217 over the number of "delinquent" churches reported the year before! The impression evidently prevails that the annual interest from our large Permanent Fund relieves pastors and elders from presenting this cause to their people. But last year the entire revenue of the Board fell short of its expenditures \$19,858.12. The Board, however, began the year with a balance in hand of \$28,907.07, and out of this (the contributions from previous years) the deficit of \$19,858.12 was made up, leaving us to begin the new year with only \$4,548.95. Unless there is an advance in contributions all along the line the Board cannot pay in full the appropriations asked for by the Presbyteries during the coming year. The Board can only distribute what it receives.

The estimated value of the boxes sent by Ladies' Societies to the families upon our roll is \$4,758.28—another falling off from last year when it amounted to \$6,950.

The legacies to the Permanent Fund (a list of which is given in the Report) amounted to \$78,786.84. This fund is now \$1,886,776.74. But will not this large sum prove to be really a calamity to the Church if it weakens the sense of obligation on the part of God's people to make annual contributions to this tender and sacred cause?

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## CHURCH ERECTION.

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#### THE YEAR'S WORK.

The year that closed with the first of April was, as is well known, one of continued depression in commercial and financial circles, and the fact was necessarily reflected in the

diminished ability of the Board to encourage church and chapel building. Aside, too, from a decrease in the contributions from the churches the effects of the "hard times" were manifest in several ways in connection



with the applications for aid in building. Taking the year as a whole, the number of applications was diminished, showing that many congregations, aware of the difficulties before them, postponed their building until a better day; but this diminution in demand occurred almost entirely in the latter half of the year. Ordinarily there is more building during the summer months forming the first half of the fiscal year, but this year the difference was very marked. Taking the six previous years, 58 per cent. of the applications came in during the six months ending with September 30; this year nearly 66 per cent. of all received were during these months. Moreover, in the early part of the year instances occurred of applications from churches which, when planning to build, had every reason to expect to be able to complete their work by their own unaided efforts, but who found themselves crippled after the work was too far advanced to be stopped or curtailed.

To this general statement of the conditions under which the work has been carried on during the year should be added the fact that, when the year opened, the Board had on file twenty-four applications postponed on account of lack of funds from the previous year and aggregating in amount \$14,486. In effect, this sum represented the net deficiency of the previous year, burdened with which the present year began. The Board feels, therefore, that it has reason for gratification that it has been enabled, owing to the smaller number of applications, to reduce this deficiency and actually to close this year under conditions slightly more favorable than a year ago.

There have been received during the year 214 applications, of which 168 have been for grants or loans for church buildings and 46 for manses. The amounts asked have been as follows: from the General Fund, \$79,280; from the Loan Fund, \$72,050, and from the Manse Fund \$22,925, making a total of \$174,255. While the amount is thus larger than ever before, exceeding even that of last year by \$7,672, it is a gratifying indication of advance and growing strength and independence that the increase is entirely in the

requests for loans, while the applications for actual grants have somewhat diminished in number. The more advance can be made in this direction, the more assured will be the sense of responsibility and independence and thus the permanence of the churches.

#### APPROPRIATIONS.

1. *The General Fund.*—Appropriations have been made from this fund to 158 churches, and to an amount aggregating \$80,010, an advance upon last year of two in the number of churches, and \$1,293 in amount.

These appropriations have been distributed among 28 Synods, 92 Presbyteries and 32 States and Territories.

The comparative distribution has been unusually equal. Nebraska has received 13 appropriations, Pennsylvania, 12, California, 11, Washington and Indian Territory, 9 each, Minnesota, 8, and Colorado, Catawba, Indiana, Iowa, Michigan, New York and Oregon, 7 each.

2. *The Loan Fund.*—From this fund loans have been made to 16 churches, the aggregate amount thus loaned being \$59,250.

These loans have been very widely and evenly distributed over the country, viz., four in the East, (Massachusetts, New York, New Jersey, Pennsylvania), four in the Central States (Indiana, 3, Michigan, 1), two in the Mississippi Valley, (Missouri), three in the Northwest (Wisconsin, 1, Minnesota, 2), and three upon the Pacific Slope (Idaho, Washington, California).

3. *The Manse Fund.*—Eleven applications for loans from this fund came over from the previous year, being postponed because available means were exhausted. To these have been added 46 new ones, making in all 57, aggregating \$27,075, which have been before the Board. To 40 of these loans, amounting to \$15,904, have been made.

These loans have been distributed among 19 Synods and 39 Presbyteries. Geographically, more than one-half are upon the eastern side of the Mississippi River, and of those upon the west, nearly one-half again are in the comparatively eastern States of Minnesota, Iowa and Missouri. There remains a great work to do in this department

in the broad field—still further west—embracing nearly two-thirds of our land.

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From the statements that have been made it will be seen that, notwithstanding the financial difficulties of the past year, the aggregate of the work of the Board has been greater than ever before, and also, as might be expected in a developing and maturing church, that the relative proportions of the different departments are somewhat changed.

While it is not probable that the number of infant churches needing grants will much diminish for many years, it is certain that the number of older churches asking for loans, both for church edifices and for manse, will constantly increase.

This year the number reached in all departments is 286, and the aggregate amount pledged for their aid \$165,000.

For the first time in the history of the Board, it has felt constrained to allow its appropriations for the year somewhat to exceed its income. It has done this in view of the fact that the deficiency has been caused by a shrinking in the aggregate contributions of the churches, which, it is hoped and believed, is but a temporary and perhaps inevitable result of the universal financial distress. Should such shrinkage continue, or even if the contributions should remain stationary, the result would mean disaster to the oldest and most important work.

#### THE COMING YEAR.

As it is evident, as has been already stated, that the financial pressure during the past year has restrained many churches from building, it is almost certain that there will be, with returning prosperity, an unusual number of applications, which should be promptly met. This demand will reach us from several different classes. The largest number of these applications will, of course, come from the great Home Missionary field of the West. Every week from three to four new churches are organized as the normal growth of our Church in these new regions, and almost without exception these churches appeal to the Board for aid to establish them in permanent homes. But, in addition to

these, we have to provide in some way for the fast increasing Presbyterian population of New England; for the constantly growing work among the Freedmen; for the needs of the multiplying villages in the new industrial South; largely the homes of enterprising settlers from the North, and last, but not least, for the steady influx of population into all of our older cities, an increase that in many instances outruns the ability of local church extension resources. It should be noted, too, that scattered among all these classes we find a constantly increasing number of churches of foreign tongue.

No estimate of the coming demands of the work can be complete without taking into account the rapidly growing numbers of our German, Bohemian, Scandinavian, Italian and Slavonic Churches and Missions.

#### HUNGARIAN MISSIONS IN PENNSYLVANIA.

Dr. S. C. Logan, speaking of the important movement in the coal regions of Pennsylvania to carry the gospel to the thousands of foreigners, mostly Hungarians and Poles, who have been brought into that great centre of mining industry, says:

There are many thousands of these Slavonics in our field, and we are very grateful to the Board for the generous help given our Presbytery in this case. Our churches have supported the Board generously and have built their houses generally without outside help. But if we succeed in the mission to these foreign masses we shall need more outside help for the building of churches than ever before. I suspect that we shall have to build at least two Italian churches within the next year, and we ought to have at least two more for the Slavonics. We may as well ask the Chinese to build a house for the missionary we send to them as expect these Hungarians to build their own churches. After a year's investigation and hard work, I am compelled to report that we have as needy and promising a mission field in the coal regions as may be found in any part of the world. In the Valleys of Lackawanna and Wyoming we have employed about the coal-breakers over 72,000 men, 90 per cent of whom cannot understand English. The great body of them have come to stay. They must have the Gospel or they will give us what neither we nor our children can bear.

## BUILDING A NEBRASKA CHURCH.

As far west as Hitchcock County churches are few and far between, except in towns, and country congregations worship within the small school-houses, which at the best furnish meager accommodations.

The long-felt want of a meeting place other than the old sod school-house was accentuated at one such place by a slight misunderstanding with another denomination holding prior claim. It was on the last day of the old year, and public spirit grew with the remarks:

"If we only had a church!"

"I wish we had a church."

"We must have a church."

"Let us build a church."

The crops had failed, times were hard, and money scarce, but a temporary loan was offered if a subscription paper warranted its payment.

On New Year's Day a committee started out to see what could be done, and at night the subscription list footed \$70, and a church was assured. A frame building was out of question, but on Wednesday a score of willing workers were plowing and piling sod. It was a formidable undertaking for mid-winter, but the brave homesteaders are accustomed to encountering difficulties and surmounting obstacles, and in two day the walls had risen to the desired height. Unucky Friday brought a storm, and work was suspended until Tuesday.

But Friday night again beheld a good, substantial church building completed and furnished, ready for occupancy. It is 16 x 32 feet, with door and six windows, and has cost, besides gratis labor, \$100. Part of that

sum has already been paid, and the balance guaranteed by solid subscription.

The erection of a church in six days' time is one of the achievements of "dried-out, burned-up, blown-away" southwest Nebraska, and, considering circumstances, is unprecedented.—*Nebraska State Journal*.

## OFFER OF A CHANDELIER.

The Rev. J. K. Gibson of South Charleston, Ohio, writes:

We have a good chandelier of an old pattern which we should be pleased to give to some weak church which would accept it. It is in excellent style although old. It is for oil and contains eight lamps and is as good as when put up; which however was thirty years ago. It then cost \$75.

## SELF-DENIAL IN GIVING.

The following letter from a little Freedmen's church of thirty-four members speaks for itself. It shows a spirit which if universal would solve the problem of the financial support of our Boards:

Enclosed find one dollar for your cause which would be many times greater if the writer had the means. Do you know that we have no money here and most people have everything to buy and absolutely nothing to buy with. How they will reach harvest the Lord only knoweth—we hope without absolute suffering.

A woman to-day told us that they had nothing to eat for days at a time except *corn bread*—absolutely nothing but bread—and many more are nearly as hard pressed.

Yet we send you the *mits*. May the Lord bless it to somebody's good.

A. M. PENLAND,

Beech Pres. Church, N. C.

## PUBLICATION AND SABBATH-SCHOOL WORK.

## THE NEW HYMNAL.

The following paragraph is extracted from the Annual Report of the Board to the General Assembly.

"It is reported with great pleasure that the preparation of the new Hymnal is well

under way. The work has been earnestly and laboriously prosecuted by a committee of the Board. The best Hymnals of this country, England, and Scotland have been carefully cross-indexed and collated, and a large body of hymnody, outside of these, reviewed.



The selection of the hymns and the classification have been largely accomplished. The editorial work upon the book has been committed, under the supervision of the committee, to one of its members, the Rev. Louis F. Benson, who has temporarily relinquished pastoral work to give his whole time to this. The book will be pushed forward with all practicable speed, and it is the expectation of the Committee that the new Hymnal shall be in all respects abreast of the best work which has been done in that department."

### CHILDREN'S DAY.

The observance of this beautiful and suggestive anniversary will be more general this year in our own and other communions than ever before. The Sabbath-school and missionary department of the Board has been at great pains to reach every Sabbath-school in our Church with its supplies of programmes and exercises, and from every state and territory come hundreds of assurances that special efforts will be made to make the occasion one of spiritual profit.

The great majority of our Sabbath-schools will keep the anniversary on the second Sabbath in June; in a few cases some other day has been chosen as more convenient for local reasons.

The offerings, which will be brought in by the children on this occasion, will have a most important influence upon the work throughout the coming year. This thought should spur every individual member to liberality. The rich out of their abundance and the poor out of their poverty will find here an occasion worthy of their zeal. However small the offering possible in any instance it should not be withheld. Nor should the affluent diminish their gifts because they go to the Treasury in the name of the Sabbath-school and by the hands of children. The importance of the work becomes increasingly evident every year, and it deserves a place in the affections of every patron as well as of every Christian.

158 Sabbath-school missionaries were employed during 1893-4 in twenty-seven synods.

### CONVENTION OF SABBATH-SCHOOL MISSIONARIES.

Last Fall some important conferences were held by the Superintendent of the Sabbath-school Department with the missionary brethren, one in Minneapolis, attended by about 28, and two smaller meetings, respectively at St. Louis, and at Greensboro, N. C. So interesting and profitable were these several occasions, and so beneficial and helpful were they in their after results, that a plan was put into operation early this year for holding a Sabbath-school Missionary Convention to extend over eight days, and to combine the features of a conference with instruction and drill in practical work.

This convention met, March 7, at Chicago, in the Church of the Covenant, Rev. Dr. Breed, pastor, and held its sessions day by day until the evening of March 14. Fifty missionaries, synodical and presbyterial, were present, from seventeen States and Territories, and the season was one ever to be cherished in the memory of all who shared in its privileges and opportunities.

### MISSION WORK.

The meetings were under the management of Dr. Worden and were invariably opened by a brief service of song and prayer. At the opening service Dr. Breed presided and gave a warm address of welcome, after which Dr. Worden stated in general terms the threefold object aimed at by the Convention, namely spiritual retreat for divine communion, brotherly fellowship, and instruction both biblical and practical. Responses were made by several of the brethren. The succeeding services followed the line of a special course of Bible study on the system of the Westminster Normal outlines, taking up the four gospels and the chronology and seven periods of the life of Jesus. Following this study there were papers and discussions on many features of practical work. The papers on all these topics were carefully prepared from an essentially missionary point of view, and the hints and points thrown out on the various discussions were often most excellent, shewing that the missionaries were no mere theorists,[but knew whereof they spake.

## EVANGELISTIC WORK.

The practical work of the Sabbath-school missionary touches at many points the general work of the Church, and therefore it was felt that a discussion of the features of evangelistic work was very desirable. Thoughtful papers were read and speeches made on this subject.

## CONVERSATIONAL MEETINGS.

But this did not exhaust the feast of good things. Fed by this wholesome diet, and with intervals of rest and exercise, the missionary brethren took up for special discussion on successive afternoons such pertinent questions as "Rivalry with other Sabbath-school mission work—how met and avoided," "How to obtain superintendents and teachers for new Sabbath-schools;" "How to reclaim backsliders;" "How to make Sabbath-schools evergreen;" "Making new Sabbath-schools loyal to the Church." That these topics were ably and profitably dealt with, and that the papers and talks left many a never-to-be-forgotten impress on mind and soul, is the testimony of all who were present.

## RECEPTION.

And still the Convention's work was not done. There were evening meetings, and meetings in various churches in the city to which missionaries were sent singly or in pairs to tell the good people of Chicago of their life-work. On Sabbath, March 11th, many of the pulpits in the city and vicinity were occupied by delegates, and one evening was pleasantly taken up by a reception to the members of the Convention tendered by the Young Men's Society of the Church of the Covenant. This was a delightful gathering, including the pastor and officers of the church and Sabbath-school, the faculty of the McCormick Theological Seminary, and many visitors. The Rev. Herrick Johnson, D.D., Rev. Thos. C. Hall, and Rev. Dr. Milner of the Armour Mission, were among those privileged to speak words of encouragement and counsel.

## COMMUNION AND CLOSE.

The Convention closed with an ever-to-be-remembered communion service, when the

very windows of heaven seemed to open and let through a flood of glory. Back to their toils and hand-to-hand conflicts the brethren must now go. The voice of Providence which had called them together now bade them separate. But for an hour or two before they parted came this hallowed feast of love at the foot of the cross. Tender and helpful words were spoken. Strong men broke down in sobs. Hands were wrung in silence. And thus commending each other to the covenant-keeping God, and with renewed strength, joy and consecration of spirit and purpose to the Lord. They "took up their carriages" and went forward, each to his work.

## RESOLUTIONS ADOPTED.

Two important resolutions were adopted by this Convention. The first was a resolution in which the missionaries agreed together to assume the support of one additional missionary to be commissioned by the Board and to be known as "The Missionaries' Missionary." The other resolution was in the following terms:

## TO OUR BELOVED PRESBYTERIAN CHURCH.

We, the Sabbath-school missionaries along the skirmish line representing the seventeen different states and territories assembled in the second annual conference held in Chicago, from March 7th to 14th, 1894, have become thoroughly convinced that the Sabbath-school work of our land is not keeping pace with our rapidly increasing population and therefore in behalf of the thousands of neglected families unreached with the Word of God and calling to us for help, we appeal to you with the hope that our churches, Sabbath-schools and young peoples' societies of Christian Endeavor and individuals may heed this pitiful cry from fields white already for the harvest, by sending forth within the coming year the twenty-five additional permanent Presbyterian Sabbath-school missionaries needed to sow and reap, thus gathering in for Christ, our country and our church to his glory.

A full page illustration reproduced from a photograph and representing the members of the above convention will appear in the July number of this magazine. The group comprises fifty synodical and presbyterial missionaries with their host Rev. Dr. Breed, and their superintendent Rev. Dr. Worden.

## Thoughts on The Sabbath-school Lessons.

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### I.

June 8.—*The Passover Instituted.*—Exod. xii: 1–14.

“As birds flying, so will the Lord of hosts defend Jerusalem; defending also He will deliver it; and *passing over* he will preserve it.”—Isa. xxxi: 5.

The deliverance of Israel according to the flesh from the bondage of Egypt was always so regarded and described by the prophets as to render it a most apt type of the deliverance of the spiritual Israel from the bondage of sin into the glorious liberty with which Christ has made us free. The blood of the first paschal lambs sprinkled on the door-ways of the houses has ever been regarded as the best defined foreshadowing of that blood which has redeemed, saved and sanctified us. (Heb. xi: 28). The lamb itself, sacrificed by the worshipper without the intervention of a priest, and its flesh being eaten without reserve as a meal, exhibits the most perfect of peace-offerings, the closest type of the atoning Sacrifice who died for us and has made our peace with God. The ceremonial law and the functions of the priest in later times were indeed recognized in the sacrificial rite of the Passover; but the previous existence of the rite showed that they were not essential for the personal approach of the worshipper to God. The unleavened bread is recognized as a figure of the state of sanctification which is the true element of the believer in Christ. (I. Cor. v: 8). The haste with which the meal was eaten and the girt-up loins, the staves and the sandals are fit emblems of the life of the Christian pilgrim, ever hastening away from the world towards his heavenly destination.

Smith.

The Lord's Passover—“I will pass over you, I will spare you and protect you.” His people are safe whatever passes over them, no harm shall come nigh their dwellings.

Paschal Lamb, by God appointed,  
All our sins on thee were laid.  
By Almighty Love anointed  
Thou hast full atonement made.  
All thy people are forgiven,  
Through the virtue of thy blood.  
Opened is the gate of Heaven,  
Peace is made 'twixt man and God.

### II.

June 10.—*Passage of the Red Sea.*—Exod. xiv: 19–29.

It is important to remember that the night of crossing was a terrible one. In the language of the Psalmist, “The clouds poured out water; the skies sent out a sound; thine arrows (the lightnings) lightened the world; the earth trembled and shook.” (Psa. lxxvii: 17, 18). The pillar of fire was between the Israelites and Egyptians: so where the latter, accustomed to see the flaming torches at the head of the host, supposed the van of the Israelites to be, there was really their rear. Misled, therefore, they forced their jaded horses onward, thinking they had already got into the very midst of the flying slaves. Under divine guidance, and perhaps miraculously hastened, the Israelites made the crossing in safety, but the Egyptians labored under unexpected difficulties. “At the morning watch, the Lord looked unto the host of the Egyptians” and “troubled” (i. e. threw them into confusion) and “took off their chariot wheels, so they drave them heavily.” The morning dawned. The Egyptians saw their slaves upon the bank, but saw also that the sea had broken its barrier, and was pouring in on them. Amid groans and curses the pride of Egypt's army sank beneath the waves, while the Israelites sang their new song: “Who is like unto thee, O Lord, among the gods? who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?”

“Thus the Lord saved Israel that day out of the hands of the Egyptians, and Israel saw the Egyptians dead upon the seashore.”

Schaff-Herzog Encyclopedia.

### III.

June 17.—*The Woes of the Drunkard.*—Prov. xxiii: 29–35.—(A Temperance Lesson.)

Could the youth, to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not to be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-ruin; could he feel the body of the death, out of which I cry hourly with feebleness and feebleness outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

Charles Lamb.

*The Anointed King.*—Psa. ii: 1-12. (A Missionary Lesson.)

Lord Northbrook at a meeting of the Church Missionary Society, referred to his feelings at hearing Handel's "Hallelujah Chorus" sung. He said it was not so much the music as the words and thoughts that thrilled him. The greatest of all musical creations was inspired by the faith that from sea to sea and to the ends of the earth, his dominion shall extend, and that from every part of this earth shall yet arise the choral shout, "Hallelujah, for the Lord God Omnipotent reigneth." That is the grander chorus, of which Handel's Hallelujah is but the faint and distant anticipation. It will combine the voices of all loyal loving saints of all ages, nor is there in all the world, in the obscurest hovel of poverty, one humble soul that prays "Thy kingdom come," that lays consecrated offerings on the altar of missions, who shall not join that final anthem as one who has helped forward the great consummation.

*Seven Years in Ceylon.*

#### IV.

June 24.—*Review.*

"The Lord's portion is His people."

God was with Jacob in prevailing prayer, in delivering him from the consequences of his

own sin, from the wrath of his own brother, and from the famine by the hand of Joseph.

A mighty God, strong to help was He to Joseph in delivering him from the hands of his brethren, in guiding him with divine wisdom in Egypt, giving favor with the king, and making him a type of Christ by his saving much people from death; and in the development of his spiritual character, so that he was able to forgive his brethren; and in his end, which was "as the path of the just that shineth more and more unto the perfect day."

God was with his people when under the yoke, when breaking the yoke, and was their guide when seeking their inheritance.

God's care over His people is exemplified in the life of Moses. He was delivered from the hand of a wicked king, he was educated in the palace of the king and became the divinely appointed agent of Israel's great king. He also demonstrated his care for His people, who are His chosen portion, in his providential care in opening a way of escape from bondage and symbolizing greater deliverance from all bondage of sin.

And thou shalt be *our* chosen God  
Our portion evermore.

#### JUST A MITE.

"There," said a neighbor pointing to a village carpenter, "there is a man who has done more good in this community than any other person who ever lived in it. He can not talk very much in public, and he does not try. He is not worth two thousand dollars, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. I believe that he and his wife keep house plants in the winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets. He has a genius for helping folks, and it does me good to meet him in the street."—*St. Louis Globe-Democrat.*

[Finding this little space unoccupied, just as this sheet should go to press, we give it to the above "Mite," not as being specially appropriate here, but because it is a good mite anywhere.—Ed.]



## Children's Church at Home And Abroad.

### THAT OLD TYRANT.

#### BOYS' LETTERS ABOUT HIM.

GRAND JUNCTION, COL., April 1, 1894.

DEAR DR. CUYLER:—I think your mother did just right to make you "bounce." My mother would make me "bounce" if I should touch or taste a drop of strong drink.

My mother is the President of the Woman's Christian Temperance Union here. We have a great many saloons. Rev. B. F. Powelson, pastor of the Presbyterian church, and mother and Alex. and I are members.

My father is in heaven. We live seven miles from town, and mother has a little Sunday-school of almost sixty members.

The Bible says, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Prov. xx, 1.

"Look not on the wine when it is red, when it shows its color in the cup, when it moveth itself aright." Prov. xxiii, 31.

Respectfully,

J. H. P. FISK.

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GRAND JUNCTION, COL., April 1, 1894.

DEAR DR. NELSON:—I thank you very much for being so kind as to answer my letter in the February number of the CHURCH AT HOME AND ABROAD. I think you are right about the cruel tyrant, and one of the best ways to get rid of him is to persuade all of the boys and girls never to drink. Another one is to have Prohibition.

The Bible says, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Respectfully,

ALEX G. FISK,

We understand Alex. to mean, that, if we can persuade all the boys and girls to be tee-totallers, that will *finish* the rum tyrant; will make a "*dead sure*" thing of it. He also thinks that "*Prohibition*"—that is, a law forbidding anybody to sell intoxicating drink to children or men or anybody—would help make such a sure thing of it. Of course he sees that the more tee-totallers we can get, the surer prohibition will be to come, unless we should get everybody to be tee-totallers and then there will be no need of

prohibition. For nobody will keep liquor for sale when nobody wants to buy it or to drink it.

Now will not Theodore Cuyler—we think that name does not need any titles, and we think that he is at his best when he has the most of the boy in him—will not Theodore tell Alex. and all the other boys which he thinks best for them to be driving at *just now*—prohibition, or getting all the boys and girls to be *right up and down tee-totallers*?

—

Brooklyn is so near, and T. L. C. is such a lively boy, and so prompt in answering letters, that we have been able to send him Alex's letter and get his answer to it before putting this number on the press. Here it is:

DEAR ALEX.:—Prohibition of dram-shops is just what some of us veteran tee-totallers have been striving after for forty years. But they did not get it in Maine until there had been fifteen or twenty years of *educating* the people not to drink intoxicating liquors. We never can stop the *sale* of liquor while a majority of the people are determined to buy it, and drink it. In the meantime the great thing is to educate all the boys and girls never to touch it. Many young people learn the habit of drinking wine and ale and other intoxicants *outside of the saloon*. So we must strike at the root of the evil by fighting against the drinking customs. I wish all the boys were as much interested in this good work as you are. In haste,

Yours tee-totally,

THEODORE L. CUYLER.

### THE CHILDREN'S SABBATH.

I think that almost any Christian mother who wishes to make the Sabbath hours pass pleasantly and profitably to her little ones, will find a helpful ally in a book entitled, "The Little Christian's Pilgrimage." It is an admirable adaptation of Bunyan's Pilgrim's Progress to the comprehension of little children. The author, an English lady, has succeeded in clothing that matchless allegory in language suited to a child's understanding, without losing the quaint beauty of the original. It is published by Wells Gardner, Darton and Co., Paternoster Buildings, London, but can be procured at book stores in this country.

Very simple games of home manufacture can be used to familiarize children with the scenes

and incidents of the Bible. Any one can easily write on slips of paper, or cards, questions about persons and events mentioned in the Bible. The children may be called on in turn to answer these questions, each one receiving the card on which is written the question which he, or she, has answered correctly. A game, to be played like "Authors," could be arranged, each card containing the name of some Bible character and three prominent events in his life, the four bearing the same individual to constitute a book.

The Scripture clock suggested in our March number, page 250, has brought us a response from a home in Asia. Two little girls, with some help from their mother, have sent us Bible texts selected on that plan and written opposite the figures on the faces of their clocks. Their word for No. I was "Believe," and their text for No. XII was, "What I do thou knowest not now, but thou shalt know hereafter." Between these are ten other precious Bible sayings. Could so much attention to such divine words be more easily or profitably secured in any other way? And will it not be a pleasant thing to bring little Christian children and their mothers into fellowship with one another in the pages of *THE CHURCH AT HOME AND ABROAD*, though their homes are thousands of miles apart? We will be glad to use some of our space in that way, for "we believe in the communion of saints."

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## Young People's Christian Endeavor.

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### THE YOUNG CHRISTIAN AT SCHOOL.

JOHN M. COULTER, PRESIDENT LAKE FOREST UNIVERSITY.

There are two very different sets of conditions surrounding our young people at school. In some cases, the school experience is but a thing of recitation hours, the influence of home life not being interrupted. In other cases there is complete separation from home, and the young life is put to severe test. There can be no doubt but that the second situation is the more critical one, for it determines whether sound character has been so well established that it can stand alone in the presence of assault. The most dangerous tendency I have noticed in young Christians

who leave home for school is the desire to conceal their Christian profession in the new surroundings. It is often felt that this profession can be laid aside with the home restraint, and that such an attitude will bring more delightful companionship. I have seen scores of such cases, and never yet has such action failed to lead to the most dangerous consequences. The only safeguard to the young Christian entering school is immediately to make his position understood. [It throws about him a mantle of protection, such as he will soon appreciate more fully.] It saves from companionships and temptations that are dangerous. This prompt and positive position can be announced by immediate association with the organizations which stand for Christian manhood and womanhood, to be found now in every school or school community. Those who are working for the good of their fellows are shut out from no companionships that are healthful, and are spared those that would lead them into folly.

In all school life, however, whether at home or away from home, there are certain thoughts which should be prominent in the mind of every young Christian, thoughts which should steady his purpose, which should keep him strong. He should remember constantly that the school life is a period of preparation, a preparation for usefulness. This is probably as compact a statement of the real purpose of education as can be made. It is the time for the storing up of power which is presently to be used in the world. This view of education dignifies every task, and through every day's drudgery the student can look into the future when his power is to be called for. It is just the case of those plants which for a long time quietly store up abundant food-material and then suddenly shoot forth flowers and bear fruit. An athlete who is to take part in some "event," enters upon a period of careful training, and does not seek to escape the self-denial and wearisome exercise that is necessary. He does not expect to be in condition for service if the training has been neglected. The prominent thought then is the cultivation of the greatest amount of power to be used in service. With this purpose firmly established,

it but remains to determine the details of effort during the school life.

Every young Christian should believe that his wonderfully complex structure, with its various powers, has been given to him for the greatest possible development. We are coming now to recognize in education that we are to deal, not simply with the intellectual part, but with the whole organization. Body, mind and spirit are so closely connected with each other, that the best development of any one of them calls for the development of all. There can be no doubt but that every great region of our nature, which is capable of development, is designed for development.

1. No one any longer questions the proposition that one's physical being should be carefully developed. He knows that he is entitled and the world is entitled to the full force and vigor of which it is capable, a force and vigor which involves the proper working of the other parts of his nature. This does not mean the special training of an athlete, but that all-round culture which puts him into the most useful relation to his fellow-man, that enables him to use his whole stock of possible power for mankind. For this reason great attention should be paid to physical organization by every student. To the Christian student the body is a temple that must be kept fit for service. To every student it is the machine which is to bring him into helpful contact with his fellows. The two chief causes of physical degeneration among students are lack of exercise and social dissipation. The former is the danger of the serious student, the latter of the society-loving one. Both temptations are dangerous and lead to such a sapping of vitality that not only is there less bodily vigor, but less intellectual development.

2. The second care is for the intellectual life, which needs no special counsel, as every school is constructed chiefly for this purpose. However, if the young Christian desires to be of service in this particular he should always be an example of perfect faithfulness to every duty. The spirit of study is the one to culti-

vate, and nothing is more helpful to the student body than to have this spirit a dominant one.

3. The special attention of the Christian student, however, should be directed to his spiritual structure. The possibilities of good influence in school-life are beyond measure, for there is no association more intimate and constant. Such influence, however, is to be gained, not by pious exhortation, but by consistent living. The student who takes an active part in Christian organizations and then enters into all sorts of thoughtless schemes to waste the time and diminish the faithfulness of others, not only has no influence for good but makes it doubly difficult for the Christian life to make its way. The test of Christianity is the ball-field and the classroom, not the prayer-meeting. Students are drawn by athletic and intellectual vigor, and these qualities in the hands of a consistent Christian student make him a powerful agent for good. Students really respect Christianity, but they have little respect for an inconsistent Christian, and he who thinks to gain greater influence over them by engaging in questionable things reckons entirely without his host. To be pure and peaceable is the spiritual motto of the Christian student, and such a character commands the hearty respect of associates.

It is to the cultivation, then, of his whole being that I would direct the thoughtful attention of the Christian student, a being that is intended to be made powerful for service. Nothing should be neglected that will increase the vigor of body, of mind, or of spirit. This noble ambition should enter into every thought, and should make one look beyond every present impulse to its result. The sin of thoughtlessness is the most common one of youth, and they cannot be expected to consider every action as carefully as those who are maturer may; but the Christian student should be characterized by thoughtfulness; thoughtfulness concerning his own development, concerning his influence upon his fellows, and concerning the expectation of his friends and his God.

## SUGGESTIVE HINTS FOR THE STUDY OF AFRICA.

(Continued from the May number.)

[These hints are intended as an experiment. Will they not help Christian Endeavorers and Mission Bands in their study of the topic for the month, presented under the head of Concert of Prayer for Church Work Abroad? We shall be glad to hear from any who make use of them—whether they find them helpful, and how such hints can be made more helpful.]

### LIVINGSTONIA.

The whole western shore of Lake Nyasa is occupied by the mission of the Free Church of Scotland. Here are Christian schools with 150 teachers and 7,000 scholars. Tribes that once lived by plunder are becoming civilized. They say the missionaries' book tells the thought of their hearts, and has made cowards of them, so they dare not go out and plunder.

The Moravian and the Berlin missions are located north of Lake Nyasa.

### THE METABELE.

For their recent Zulu origin, and the story of the war waged against them by the British forces, see *Review of Reviews*, November, 1893. Read also, Carnegie's *Ten Years Among the Metabele*, F. H. Revell & Co., and "England's Latest Conquest in Africa," *The Cosmopolitan*, May, 1894.

### SOUTH AFRICAN REPUBLIC.

President Kruger. Population, 60,000 Dutch, 60,000 English, 500,000 natives. This republic yields one-fifth the total annual gold product of the world. Describe Johannesburg, a city of 40,000 inhabitants. A railway is in process of building, from Delagoa Bay to Pretoria, the capital. The Wesleyan Mission has grown in eight years from 774 to 8,589 members.

### ORANGE FREE STATE.

"An African Mesopotamia, between the Orange and Vaal." President Reitz. Founded by the Boers in 1848. The famous Kimberly Diamond Mines. See *CHURCH AT HOME AND ABROAD*, March, 1894, page 256.

### BASUTOLAND.

"The Switzerland of South Africa." 5,000 feet above the sea. Under the jurisdiction of Cape Colony. The people intelligent, industrious, progressive. The French Protestant Mission has done much for them.

### THE BAMANGWATOS.

Their king, Khama, an enlightened, civilized, Christian chief. "The finest specimen of a native I have ever seen," says the Bishop of Maseru, "a man whom I am glad to know and call my friend." See *Missionary Review*, Feb., 1894.

### ZULULAND.

Population 146,000, of whom 650 are whites. Consult Tyler's *Forty Years Among the Zulus*. The chief field of the Zulu mission is

### NATAL.

The fiftieth anniversary of its annexation to the British dominions was celebrated May 12, 1893. On the day before, May 11, Natal assumed responsible government. Durban, the port, is a growing town of nearly 30,000. Imports in 1891 amounted to more than \$21,000,000. West of Durban is Bishopstow and the training college, the residence of Bishop Colenso.

### CAPE COLONY.

Sir Cecil Rhodes, Premier, "the African empire-builder," "the foremost man in Africa;" President of the British South Africa Company, which controls an area larger than France, Germany, Austria and Italy combined. Recent annexation of Pondoland.

Moravian Mission, 1787-48; re-established 1792. London Missionary Society, 1799. Vanderkemp, Moffat, Livingstone.

What was once known as Kaffraria is a part of Cape Colony. In 1823 Rev. William Shaw established Wesleyville. There are in the South African Wesleyan Conference 72 Kaffir ministers, some of whom preach with acceptance in three languages.

Lovedale Institute, founded by Dr. Stewart in 1841. Last year 782 pupils received instruction in eight languages. See *CHURCH AT HOME AND ABROAD*, 14:12.

The Kaffir or Bantu race, alone amongst the savages of the world, refuse to die out before the advance of the white men. Greswell's *Geography of Africa*. The Bantu family of languages includes nearly all spoken south of the equator except that of the Bushmen and Hottentots. Bantu Fetish Worship and Bantu Theology. See *CHURCH AT HOME AND ABROAD*, 14:88, 272.

### WESTERN AFRICA.

Namaqualand and Damaraland are under a German Protectorate, and here the Rhenish Society has a mission.

In Portuguese Angola is found the mission of the American Board at Benguela. Consult file of the *Missionary Herald*. See also *Illustrated Africa*, for account of Bishop Taylor's Mission.

### CONGO FREE STATE.

Constituted 1885 by international conference. 900,000 square miles. Boma, the capital, at the head of the Congo delta. The railway to Stanley



Pool, 25 miles of it completed. American and English Baptist Missions on the lower Congo. Mission of the Southern Presbyterian Church. Rev. Mr. Sheppard's thrilling story of his journey to Ifuka, capital of the Bakuba, in *Southern Workman*, December, 1893.

#### FRENCH CONGO.

For the latest items of information from Gaboon and the Presbyterian Mission, see this magazine and *Woman's Work for Woman*.

Proceeding northward, we find in Cameroon the prosperous Basle Mission, at Old Calabar, the United Presbyterian, the Niger Mission of Bishop Crowther, the C. M. S. at Lagos and the Yoruba country. Learn something of Dahomey, Ashantee, Liberia. (See CHURCH AT HOME AND ABROAD for April, 1894), Sierra Leone, Senegambia.

#### THE SOUDAN.

"The country of the blacks." Sokoto, one of the largest states. See article on Timbuctoo in *Literary Digest*, April 21, 1894. The French, who have recently occupied the city, expect to build a railway from Algeria, 1,750 miles, and from the Atlantic, 1,100 miles. The natives of the Niger Valley are manufacturing and trading people, who live chiefly in large towns, and are called the Jews of Africa. Find the story of the mission to the Soudan, begun in 1870 by Graham W. Brooke and John A. Robinson.

Further references, Johnstone's *Reality vs. Romance in Central Africa*, and recent articles in *The Interior*.

#### NOT MINE, BUT THINE.

What is it thou dost ask, O Lord,  
On this thy bright and holy day?

Is it my wealth?

My purse containeth nought of mine,  
It cometh all from thee, is thine,  
And to thy summons open lies,  
For, more or less, my soul replies,  
Lord, take my wealth.

What is it thou wouldst have, O Lord,  
From out the life thou givest me?

Is it my time?

My life, my years, each day and hour,  
Are all the gift of heavenly power;  
Thou wert the source, thy grace sustains;  
So ever more to thee remains,  
O Lord, my time.

What is it thou wouldst have, O Lord,  
To show my reverent, thankful love?

Is it my home?

O Lord, my home is e'er with thee,  
For from thy presence evils flee.  
Here I would have thy love alway;  
So now dear Lord, I humbly pray,  
Fill all my home.

What is it, Lord, thou still dost claim?

What is there I can yet present?

Is it myself?

O Lord, one wish my heart doth raise,  
That thou wouldst use me for thy praise,  
Rule in me, shape me, make of me  
A holy temple worthy thee.

Lord, use myself.

Thus, O my Lord, I ask thee now,  
As at thy feet I humbly bow,

Take thou my all.

My worldly goods are at thy call;  
My home, my life, my health, my all.  
Use me and mine for thine own praise;  
Direct me in thy chosen ways;  
Be thou my all.

W. S. N.

Tripoli, Syria.

## Gleanings

### At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—Dr. Pentecost says he has never yet seen a really discouraged missionary.

—700,000 acres of improved land in the State of Georgia are said to be owned by Negroes.

—"To know the facts of modern missions is the necessary condition of intelligent interest."

—The revelation of the true God to all nations was a part of the mission of the Hebrew nation.

—The Church is both constituted and charged to preach the Gospel to the world.—*Judson's Motto*.

—The record of a Christ-like life is a better record than a stained-glass window.—*Mid Continent*.

—The Presbyterian Church in Manchuria (Scottish and Irish) has gathered in 20 years upwards of 2,000 converts.

—The 21 men on the roll of the Bengal-Burma M. E. Conference represent eleven different nationalities.—*Indian Witness*.

—During the year 1893, says Mr. Hudson Taylor, 63 new missionaries of the China Inland Mission reached Shanghai.

—Five missionaries of the Southern Presbyterian Church have sent \$100 each to the Foreign Missions treasurer in Nashville.

—An English and Swahili dictionary for the use of the Universities' Mission has just been issued from the Clarendon Press, Oxford.

—"What the source is to the supply, what the motor is to the machine, the home Church is to the foreign field. The vigor of the heart's beat determines the pulse beat at the extremities."

—The late Rev. John E. Chandler of Madura, when asked what made him think of becoming a missionary, replied: "Reading my Bible."

—A Mohammedan conspiracy to overthrow Dutch rule in the Island of Java was recently discovered and foiled, says the *Literary Digest*.

—The battle of the future in the East, says a missionary, will not be between Christianity and Buddhism, but Christianity and infidelity.

—Faku, a Zulu chieftain, when he saw the operation of a plow, leaped in excitement, exclaiming: "It is worth six wives."—*Missionary Herald*.

—Basutoland is kept by the Government for the occupation of its own native inhabitants, settlement by colonists being prohibited.—*Mission Field*.

—A railway is now completed, 180 miles in length, from Tientsin, the seaport of Peking, to Shan-hai-kuan, at the eastern end of the Great Wall of China.

—The Established Church of Scotland has 1,848 parishes with 604,984 communicants, and 2,180 Sunday-schools with 200,668 scholars.—*Public Opinion*.

—A lady of means, prior to going to China, has given her household furniture to furnish a missionary home in London for the China Inland Mission.

—British and other foreign residents in India, says the *Missionary Review*, give more than \$800,000 a year towards the evangelization of that country.

—Sending out new missionaries is the life of the work. Each missionary by his constituency brings in more money than he takes out. *Dr. Dubois* in *The Missionary*.

—The secret of peace is not in imagining that God will do all that we desire, but in making all our desires find their fulfillment in what God does.—*The Outlook*.

—The Protestant Bishop of Mashonaland, who was with the troops in Metabeleland, does not believe the sword is a necessary factor in the civilization of savage nations.

—At the meeting in March of Choctaw Presbytery the Presbyterial missionary reported the organization of a church at Tushkahoma Female Institute, with a membership of fifty-two Indian girls.

—A change of missionary methods in Burma is absolutely necessary, writes Rev. A. Bunker. We must emphasize the training of a native instrumentality. Hereafter the missionary will not be merely an evangelist, but the trainer of evangelists.

—The missionary problem in Japan is partially indicated by a sentiment which prevails in that country, "In order to Christianize Japan we must Japanize Christianity."

—The missionary has effected greater changes for the better in the condition of savage Africa than armies and navies, conferences and treaties have yet done.—*Rev. Josiah Tyler*.

—Are we tempted to say of lives laid down in Africa, "To what purpose is this waste?" Let us not take up words from the mouth of Judas.—*Bishop Bardsley at Exeter Hall*.

—Christopher Columbus was the first and greatest missionary in action, as his contemporary, Erasmus, was in writing and translating the New Testament.—*Dr. George Smith*.

—The sorest trial of missionary life, says Rev F. G. Coan of Persia, is the necessity of refusing help to the needy and suffering because the Church at home is not doing her part.

—The leaders of Hebrew opinion are resolved to establish order and discipline among the Jews in Palestine before seeking to attract others to settle in the Holy Land.—*Indian Witness*.

—Negroes in southern states are said now to be paying taxes on property, mostly land and homes, assessed at \$264,000,000. The acquisition of land is now "the craze" of Negroes.

—Bishop Taylor tells of a man converted late in life who wished there were two of him so that he could make up for lost time: he paid the expenses of a missionary whom he kept in the field.

—What many people regard as increasing the army is only shifting the troops, says Rev. Dr. Donald, speaking of those churches that grow "by letter," and attract members from neighboring parishes.

—As a false coin does not cease to be false coin because it has a few grains of silver in it, so neither does false religion cease to be false religion because it has some grains of truth in it.—*Chinese Recorder*.

—According to the *London Rock*, the official representatives of England in Persia are urging the missionaries of the C. M. S. to give up aggressive evangelistic work among the Moslems.—*Literary Digest*.

—Of all the races in South Africa the Zulus possess the strongest characteristics. They are of fine physique and remarkable mental endowments. Their language is characterized by extreme refinement, and in its precision of grammatical forms and facility for making compound words it is scarcely inferior to the Greek.—*Miss Annie Russell* in *To-day*.

—The churches connected with the Congregational Union of Madagascar have decided to send ten additional missionaries to their fellow-countrymen in different parts of the island.—*Bombay Guardian*.

—The question whether there shall be Adoniram Judsons in 1912 must be answered, says Rev. C. L. Barnes, in the decade from 1890 to 1900, by the right teaching of boys and girls and young women.

—Mr. Louis Joseph Papineau, son of the famous man of that name who was a leader in the rebellion of 1838, has been converted to Protestantism and received into the Presbyterian church in Quebec.

—In the new Scotch Mission Church soon to be erected in Aden, Arabia, there will be a memorial stone commemorating the labors of that noble and gifted young missionary, Ion Keith Falconer.—*The Missionary*

—Said a business man recently in a devotional meeting: "I am thoroughly devoted to business. I love it. And I love it, not because of what I may accumulate, but that I may use what I acquire for the service of Christ."

—Dr Duff once told an Edinburgh audience that if the ladies of that city would give him the cost of that portion of their silk dresses which swept the streets as they walked, he would support all his mission schools in India.

—In July, 1893, at Dillon's Bay, Erromanga, Narie Tangkou, the eldest son of the murderer of John Williams, was baptized in the presence of 700 people, and took his place at the communion table.—*Rev. H. A. Robertson*.

—The Jewish colony in the Argentine Republic raised a wheat crop last year valued at \$150,000, of which one-fourth was sent to Baron Hirsch as the first payment on the amount advanced for the settlement of the colony.

—It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations; and those who now speak scornfully of missions are simply men behind their age.—*Quarterly Review*.

—The cross of Christ, says Mrs. Ballington Booth, is to us no flowered emblem, no jewelled charm, but a real, wooden cross, which means suffering and sacrifice, but at last victory, not only for ourselves but in the hearts of others.

—When the king of Uganda recently ordered a defendant to make over to the plaintiff so many women and so many head of cattle, a Christian arose and induced the king to withdraw the order for payment in human beings.—*Bishop Tucker*.

—England's mission in Africa is to develop commerce and promote civilization. With proper measures, we may found in Africa what we have established in India—a vast independent and beneficial empire.—*Sir John Pope Hennessey*.

—"I have lived like a beggar that beggars might learn to live like men," said a dying philanthropist. The words are a striking presentation of Christ's sacrifice for humanity. He lived like a man, that men might learn to live like God.—*Indian Witness*.

—A bookseller in Prague is issuing an edition of the Bible in parts, each part to cost about one cent, and the whole Bible not more than fifty cents. This is undertaken as a business enterprise, and the first edition is to be fifty thousand copies.

—A Christian baker in Shangsai, China, placed on the baskets in which bread is carried to his customers, the words, "Jesus Christ appeared in the world 1894 years ago." This leads people to question him, and gives him an opportunity to preach the gospel.

—The politeness of the people of Japan, says Dr. George W. Knox, is something astonishing. In Tokio while riding on my bicycle on one occasion, I knocked a man down, and he jumped up and begged my pardon for at least five minutes.—*Missionary Guardian*.

—The Calcutta Bible Society, at its 81st annual gathering in March, 1894, reported an increase in issues and sales over the previous year. The burden of distribution has been transferred from specially employed colporteurs to the Missionary Societies.—*Bombay Guardian*.

—Some one has proposed a revision of I Cor. xvi, 2, to correspond with the practice of many in this age, making it read thus: Occasionally, when impulse moves you, let some of you who are so disposed lay by a little something according as it may seem convenient.

—Mrs. C. H. Carpenter believes there is no necessity for creating a Christian literature in the Ainu language. Within fifteen years this language will only be spoken by the oldest people, and in the next generation the Ainus and Japanese will be one people.

—Dr. Lorimer asked one who boasted of his recent conversion, if he was a member of the Church. "No," was the reply, "the dying thief never joined the Church, and he went to heaven." "But you support the cause of missions?" "No, the dying thief never contributed to missions, and he went to heaven." "Yes," said the doctor, "but he was a dying thief, and you are a living one."

—To supply the demands for preachers of the rapidly increasing Scandinavian immigration to this country, a school was opened in 1860. The number of institutions has since increased to forty-two, with 8,850 students. Eleven of the number are theological seminaries.

—Out of 40,000,000 people in Japan probably 85,000,000 have never even heard the gospel at all; and of the remaining 5,000,000 who, perchance, have heard something about it, fully one-half have heard it in a second-hand, round about sort of way.—*Missionary Tidings*.

—Dr. Pierson mentions a missionary who, when asked what led her to go to China, replied: "I had known Jesus as Saviour and Redeemer and Friend, but as soon as I knew Him as Master and Lord, He said to me, 'Am I thy Master? then go to China.'"—*Missionary Review*.

—Of the twenty-five additions to the Second Presbyterian Church in Canton, recently reported, eleven had previously been treated as patients in the hospital. The missionaries regard the hospital as distinctly medical and also distinctly evangelistic.—*Herald and Presbyter*.

—In Bengal, says Bishop Thoburn, each housewife, in the morning when she takes out the rice for the day, puts aside about a tablespoonful towards the support of her native pastor—a humble contribution, yet at the end of the month an offering not to be despised.—*The Missionary*.

—In no other state in India are caste distinctions so insisted on as in Travancore. Low caste people are not allowed to come within 90 feet of the sacred person of a Brahmin, and they must cover their mouths lest their breath should taint the air.—*Dr. Margaret McKellar in Presbyterian Record*.

—Every Naga (in Assam) is reputed to be, or to have been, a murderer. If the traditions of his race are enforced no young Naga is considered a *man* unless his hands have been imbrued in the blood of his fellow man, whether in war or in cold blood makes no difference.—*Indian Witness*.

—The Bible Lands or Turkish Missions' Aid Society calls for 50,000 picture cards for Macedonia. A Scripture text in the vernacular is to be printed on the cards, then every scholar in the Sabbath-schools is offered one on condition of learning the text by heart. If it can be repeated from memory the next Sunday, but not otherwise, a fresh picture-card is given on the same condition. The system draws to the schools many children who carry Scripture texts to non-Christian homes where no Bibles are found.—*Star in the East*.

—In a neglected New England village in which no religious services had been held for a quarter of a century, when the gospel was recently preached, some children in attendance "thought the minister was swearing, because they had never heard the name of God used for any other purpose."

—The religious life of Wales, says the *Bombay Guardian*, is interwoven with the movement that gave rise to Calvinistic Methodism, or as it is now commonly called, Welsh Presbyterianism. It proved a great national awakening, and influenced other denominations. The third jubilee has just been celebrated.

—In educational missions, says Mr. Eugene Stock, indirect methods are used to bring the heathen under the sound of the gospel. High schools are the surest if not the only way of getting at the upper-class boys of India. The vast majority of upper-class converts in India have been won through educational missions.

—India has no history worth mentioning until the time of the Mohammedan conquest, writes Mr. Marion Crawford in the *April Century*. There is nothing to take hold of, nothing that the most ingenious school-master can find to teach. It is, therefore, not unnatural that most people know so little about the country.

—When the missionaries in Constantinople were told by Bontineff, the Russian ambassador, that "the emperor of all the Russias would never allow Protestantism to set its foot in Turkey, Dr. Schauffler replied: "Your excellency, the kingdom of Christ will never ask the Emperor of all the Russias where it may set its foot."

—Mr. W. G. Shellebeare was serving a few years ago, as a Captain of the Royal Engineers at Singapore. Yielding to a conviction that he ought to devote his life to missionary work among the Malays, he resigned his commission, went to London, and labored in the West London Mission, while picking up a practical knowledge of printing. In due time he returned to the Straits, and has recently been ordained.—*Indian Witness*.

—A special edition of the Epistle of Paul to the Romans has been prepared by the British and Foreign Bible Society, and 10,000 copies forwarded to be distributed by post to the householders of the city of Rome. No more fitting part of the Scriptures could be sent to a city which is one of the headquarters of salvation by works, than the Epistle which has as its grand idea justification by faith, says the *Presbyterian Record*.



—Replying to the old question, why go to foreign lands when there are so many heathen to be evangelized at home, *Missionary Tidings* says: There is this difference between heathen at home and those in foreign lands. The former are in a very large measure heathen from *choice*, while the latter are heathen of *necessity*; they know no better.

—Dionysius Latos, Greek Archbishop of Zante, visited in February last the Bengal-Burma M. E. Conference, and at the request of Bishop Thoburn repeated to the Conference Paul's sermon to the Athenians in Paul's own words. His impassioned rendering of this famous sermon gave a new glimpse of its effective power.

—If civilization triumphs in Uruguay it will be because of the heavy preponderance of the European element through immigration, in which case there will not only be a new state, but a new people, the result of the intermarriage of the Swedish, German and Italian settlers and the Spanish and native populations.—*New York Observer*.

—Dr. Fairbairn in his *The Church of the People* expresses the opinion that the Church's religious education has not kept pace with the intellectual advance of the world. It ought to be as many-sided and comprehensive as religion itself; sympathetic to poetry; akin to art; related to history; bound up with philosophy and embedded in science.

—The very general notion that the Chinese are a stolid, unemotional race, and hence we should not expect to find a joyous, fervid type of piety among them is a mistake, writes Rev. N. W. Brewster in *Gospel in All Lands*. When the Chinaman becomes filled with the spirit he has as much joy and manifests it in much the same way as other people.

—The evangelist is no substitute for the pastor. The most thorough, abiding and valuable revivals generally are those which come through a pastor's faithful preaching and skillful management. It will be a sad day when pastors lose their converting power, and when no gracious work can be had without the professional evangelist.—*The Presbyterian*.

—Dr. Norman L. Walker writes in the *Presbyterian and Reformed Review* of the three churches of Scotland with an aggregate of 1,100,000 members. He believes that the disestablishment of the Established Church, which is surely coming, would aid in bringing about the union of the three bodies, and in drawing the lines more sharply between true and nominal Christians,

—Judson had four qualities that pre-eminently furnished him for his work as the Burmese apostle. His conversion was a fact of which he had clear assurance. His call to the work of a missionary was a matter of conviction and consciousness. The Word of God was to him a divine book, and cherished with a reverent affection. He had a scriptural idea of missions.—*Dr. A. T. Pierson*.

—The hope of the negro, says General Thomas J. Morgan, is neither in the bullet nor ballot, but rather in the Bible and spelling book. The truest solvent of all their wrongs must be found in the religion of Jesus Christ. When it can be said that they are not only religious emotionally, but practically, that they are not only law abiding, but are men of integrity of conduct and purity of life, they will compel public respect.

—Said an old lady, living an isolated life in the country, when waited upon by a church visitor who brought her a little money: "Thank you for the money; I need it; but what I want more is *folks*. I want sympathy. I want somebody to speak to." Is not the energy of the church often so confined to broad plans and innumerable meetings as to leave little time for carrying out the Christ idea, "sick and ye visited me?"—*Congregationalist*.

—The women of Morocco live in the seclusion of the harem an indolent, unambitious life. They rarely venture outside the grounds of the home, and their unacquaintance with the great world and its doings may be likened to that of children. Illiterate with rare exceptions, their spiritual natures wholly undeveloped, they are creatures of passion and impulse, knowing nothing of those qualities that make life bright and beautiful to the women of Christian lands.—*Christian Herald*.

—Mrs. Donaldson, wife of a sugar planter in Queensland, desiring to improve the character of her husband's Kanaka laborers, invited them to her home for instruction. They came, bringing others from neighboring plantations. A schoolroom was built, and within a year 80 of the men were converted and gave evidence of a changed life. Of 67 who returned to their island home 20 were Christians, and had resolved to teach their countrymen to read the Bible.—*Christian Advocate*.

—Nicholas Notovitch, a Russian traveler, reports the discovery in a monastery in Tibet, of what purports to be a Life of Christ in the Pali language. Born of Jewish parents, at the age of 13 he left his father's house and went to Sindh, where he was instructed by the Brahmins

and afterwards initiated into the mysteries of Buddhism. He was known as the prophet Issa, and traveled in Persia and elsewhere, preaching against idols. At the age of 29 he returned to Judea, and was finally crucified between two thieves, by Governor Pilate. On the third day the sepulchre in which his body had been placed was found open and empty.

—There is no cause for lamentation, says the *Indian Witness*, that the churches of India are mere reproductions of churches and denominations in Europe. These denominational bonds are essential for protecting the immature Christianity of India from making shipwreck of doctrine. The deeply religious speculative Indian mind will in time most assuredly branch off into hitherto undreamed of vagaries of doctrine. But the Indian Church is yet too weak in experience, in cohesive power and in momentum of Christian life to enter safely upon the pathless desert of unrestrained religious speculation. There is need of the maintenance for several generations of the great Christian denominations of Europe with their systems of doctrine and polity evolved from the matured experience of centuries.

—The non-Christian religions were not inaugurated by a board of directors, or formed like a steamship company, or chartered by Act of Parliament; they came into being by the same divine law of growth which has lifted man above the amoeba, they are the fruit and flowerage of the human heart. Corruption has touched them all, the fogs of superstition hang heavy over many of them, but in their first origin they were essentially good. Whoever will study their history and judge then by their own acknowledged standards may be sure that their main purpose and drift, having regard to local circumstances, social conditions and prevailing evils, was a lift toward a better and freer life. Each in its turn was in its own measure and degree an inflowing of spiritual life on the world.—*Rev. G. T. Candlin in Gospel in All Lands.*

—The greatest need of the city next to its need of Christianity, and a need which sometimes makes Christian success in the city impossible, is the need of homes for the people. Dr. George P. Mains, writing in the *Missionary Review*, continues: Eighty per cent. of the great population of New York City live in tenement houses. In one district comprising not more than one twenty-fifth of the city's area there is an average of more than a quarter of a million of souls to the square mile. Before the people

of these over-crowded tenement-house sections can be Christianized their physical environment must receive the purification of fire. We need first to have a civilization so Christian that it will permit no place in the great city where the Shylock landlord shall be able to swell his sordid revenues at the expense of all that may pass under the sacred synonyms of home, of health, of decency.

—The extension of Christianity means the extension of a civilization which brings new ideas in its train, before which the walls of the most inveterate exclusiveness are falling, which opens out new markets for the world's products, and which by the introduction of more humane and progressive principles into the government of savage and stationary races, ameliorates the condition and augments the happiness of a large portion of mankind. Such blessings inevitably follow in the track of missions; and it would seem therefore to be the height of folly to sneer at missionary effort, and the mark of culpable ignorance not to know what is doing in this noble field of human enterprise. It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations; and those who now speak scornfully of missions are simply behind their age.—*Quarterly Review.*

—Hold fast to Love. If men wound your heart, let them not sour or embitter it; let them not shut up or narrow it; let them only expand it more and more, and be always able to say, with St. Paul: "My heart is enlarged."—*F. W. Robertson.*

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## Book Notice.

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## Ministerial Necrology.

**—**We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

**BALDRIDGE, HERBERT COULTER.**—Born in "the Wabash Manse," Linn, Ill., Dec. 4, 1856. He early desired to be a foreign missionary, but found college life so injurious that after several trials he gave up a liberal education. As a private Christian, however, he proved so capable and consecrated that the Presbytery of Cairo, on their own motion, took him under their care as a candidate for the ministry. In 1884 he entered McCormick Theological Seminary; in 1886 was licensed by the Presbytery of Cairo; in 1887 graduated from the Seminary and took a charge in the Iowa Presbytery; was ordained by that Presbytery in 1888. January, 1891, took charge of Wabash, Pisgah and Bridgeport churches. Died March 13, 1894. His beloved wife had preceded him, February 10. They left three children all of tender years.

**BISSELL, EDWIN C., D. D.**—Born, Schoharie, N. Y., 1832; graduated, Amherst College, 1855; taught one year at Williston Seminary, East Hampton; commenced the theological course at Hartford (then East Windsor) Theological Seminary and graduated from Union Theological Seminary, New York, 1859; pastor, Congregational Church, West Hampton, Mass., 1859-1864; pastor in San Francisco, 1865-1869, two years also editor of *The Pacific*; pastor one year at Honolulu, three years at Winchester, Massachusetts; missionary (A. B. C. F. M.) at Innsbruck, in the Tyrol, 1878-1878; study of Hebrew and literary labor, 1878-1881; Nettleton Professor of Hebrew, Hartford Theological Seminary, 1881-1892; McCormick Seminary, 1892-1894. Died, Chicago, April, 1894.

Married, 1859, Miss Emily Pomeroy, of Somers, Conn., who survives him.

**BURROWS, JOHN, D. D., (Lafayette, 1886).**—Born in Arnold, England, December 25, 1831; came to this country when a boy in his teens; attended academy in Wilmington, Del., and graduated from Lafayette College, Easton, Pa., in 1857; ordained by the Presbytery of Raritan, November 26, 1861, and installed at same time pastor of 2d church of Amwell; subsequent pastorates, Milford, N. J., 1868-1873, Williamsport, Pa., 1873-1884, Olean, N. Y., 1884-1889, Chester, N. Y., 1889 till death. Died, Chester, N. Y., April 10, 1894, having preached Sabbath morning, April 8. Had been ailing with la grippe, but died of heart trouble.

Married, November 19, 1861, Miss Clara Davis, who, with a son and daughter, survives him.

**COBB, NEHEMIAH.**—Born in Carzen, Mass., October 6, 1808; pursued his theological studies in Auburn Theological Seminary, 1836-1839; licensed by Cayuga Presbytery in 1839; ordained in 1840. His health failing he never assumed a pastoral charge, but acted as colporteur, Bible agent and occasional supply. Died in Washington City, D. C., February 15, 1894.

**GOULD, SAMUEL McLELLAN.**—Born, Gorham, Maine, January 24, 1809; began his ministry in a Congregational church, Berkshire County, Massachusetts, 1835; came to Philadelphia Central Church, Northern Liberties, January 7, 1837; Presbyterian Church, Norristown, Pa., 1838-1851; pastor at Biddeford, Me., and other places for a number of years; returned to Philadelphia, about 1875, and preached occasionally; died at the Mercer Home for Presbyterian Ministers, Ambler, Pa., April 11, 1894.

**MILLER, OBADIAH HAYMAKER.**—Born near Murrsville, Pa., 1822; graduated from Washington and Jefferson College, 1843, and from Western Theological Seminary, 1846; licensed by Presbytery of Blairsville, March, 1846; ordained, June 27, 1847, by same Presbytery; pastor of Fairfield Church, 1846-48; church of Lebanon, 1848-58; Wapello and Oakland, Iowa, 1858-60, Centreville and Armagh, Pa., 1860-63, of West Newton Church, 1864-69; Chaplain of the Twelfth Pennsylvania Reserves, United States Army; Pennsylvania State Librarian six years; Chaplain of Allegheny Co. Work House several years. From 1885 to his decease he lived at his country home, Mt. Airy Cottage, near Parnassus, Pa., unable to undertake the labors of a pastor. Died December 9, 1893.

Married, June 25, 1846, Miss Julia A. K. Wilson, of Allegheny, Pa., who with six children survives him.

**THOMSON, WILLIAM McCLURE, D. D.**—Born in Springdale, O., December 31, 1806; graduated, Miami University, 1826; left Princeton Theological Seminary before graduation, 1831; ordained, Presbytery of Cincinnati, October 12, 1831; missionary in Syria and Palestine, 1832-1876; author of "The Land and the Book"; died, Denver, Colorado, April 8, 1894.

Married Miss Eliza Hanna, of New York, who died in Jerusalem, 1834; afterwards married Mrs. Abbott, widow of the British Consul General of Syria. One son and two daughters survive him, viz: Dr. William H. Thomson, of New York City, Mrs. F. K. Walker, of Denver, Col., and Miss Emilia Thomson, missionary teacher at Beirut, Syria, but for several recent years attending her father in his physical infirmity at the home of Mr. and Mrs. Walker in Denver.

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MARCH 1 TO APRIL 10, 1894.

ATLANTIC.—*East Florida*—Starke, 3. *McClelland*—Mattoon, 3. *South Florida*—Lakeland, 3; Tarpon Springs, 2; Titusville, 6 80; Upsala Swedish, 2. 19 80

BALTIMORE.—*Baltimore*—Baltimore 1st, 25; — 2d, 7 11; — Abbott Memorial, 1; — Covenant, 1; — Fulton Avenue, 2; — La Fayette Square, 10; — Light Street, 5 60; — Madison Street, 5; — Ridgely Street, 4 85; — Waverly, 5; — Westminster, 12 26; Bethel, 5; Brunswick, 2; Cumberland, 10; Govanstown sab-sch, 2; Hagerstown, 10; Highland, 5; New Windsor, 1 20; Relay, 1; Sparrows Point, 3; The Grove, 5; Zion, 2. *New Castle*—Chesapeake City, 3; Delaware City, 6 89; Forest, 3 90; Red Clay Creek, 6; Smyrna, 3; St. George's, 2 75; West Nottingham, 18 53; White Clay Creek, 8; Wilmington Olivet, 2. *Washington City*—Boyd's, 3; Hyattsville, 6; Lewinsville, 3 26; Manassas, 1; Neelsville, 7; Vienna, 3; Washington City 6th, 21; — 15th Street, 10; — Assembly, 29; — Covenant, 5; — Metropolitan, 25. 292 35

CALIFORNIA.—*Benicia*—Arcata, 10; Blue Lake, 3; Covelo, 5; Fulton, 6; Napa, 42 25. *Los Angeles*—Alhambra, 7; Azusa Spanish, 4; El Cajon, 30 98; Elsinore, 14 50; Inglewood, 3 50; Los Angeles 3d, 3; — Boyle Heights, 5; — Spanish, 2; Los Olivos, 3; Newhall, 5; North Ontario, 16; Palma, 3; Pasadena Calvary, 4; Rivera, 4; San Bernardino, 10; † San Diego, 80; San Fernando, 4 52; San Gabriel Spanish, 4; Santa Barbara, 25; Santa Maria, 2; Santa Monica, 6 75; Tustin, 12 42. *Oakland*—Berkeley 1st, 1; Centerville, 4; Concord, 3; Danville, 2; Livermore, 1; Oakland 1st Boys' Brigade, 9 30; — Brooklyn, 13 65. *Sacramento*—Carson City, 7; Chico, 8; Colusa, 2; Kirkwood, 1 50. *San José*—Felton, 50 cts.; Gilroy, 3; Hollister, 3; Los Gatos, 5. *Stockton*—Fowler, 4; Oakdale, 8 25; St. James, 2. 394 12

CATAWBA.—*Cape Fear*—Simpson Mission sab-sch, 1. *Catawba*—Concord Westminster, 2; Davidson College, 20 cts.; Lloyd, 25 cts. *Southern Virginia*—Bethesda, 7; Big Oaks sab-sch, 1; Cumberland, 1; Danville Holbrook St., 1; Ebenezer, 1; Grace Chapel, 2; Russel Grove, 1. *Yadkin*—Aberdeen, 1; Hannah, 1. 19 45

COLORADO.—*Boulder*—Fort Collins, 12; Laramie, 7. *Denver*—Black Hawk, 2; Central City, 4; Denver North, 1; — South Broadway, 4; — Westminster, 4 50; Idaho Springs, 10; Littleton, 3; Wray, 3; Yuma, 2. *Gunnison*—Poncha Springs, 2; Salida, 5. *Pueblo*—Antonito and sab-sch, 1; Canon City, 15; Colorado Springs 2d, 1; Cucharas Mexican, 1; Durango, 5; El Moro (Ladies Mite Soc'y, 5), 8 30; La Junta, 1; Lockett, 1; † Mesa, 37; Pueblo Fountain, 2 30; — Mexican 5th, 1; — Westminster, 5; Rouse, 2 25; Trinidad 2d Spanish, 1. 141 35

ILLINOIS.—*Alton*—Alton (sab-sch, 3 31), 15; Blair, 2 50; East St. Louis, 10; Virden, 4; Whitehall, 10. *Bloomington*—Bloomington 1st, 12; Colfax, 5; Mansfield, 4; Onarga, 10; Paxton, 2; Pontiac, 20; Reading, 3 75; Sheldon, 10. *Cairo*—Ava, 5; Bridgeport, 5 60; Carbondale (sab-sch, 5), 10; Centralia sab-sch, 3; Metropolis, 2; Mount Carmel, 5 50; Pisgah, 6 10; Wabash, 3 60. *Chicago*—Cabery, 3; Chicago 1st, 18 43; — 1st German, 1; — 2d, 95 75; — 3d sab-sch, 13; — 4th, 40; — † 8th, 62 97; — 9th, 2; — 41st Street, 43 50; — Brookline, 2 63; — Grace, 1; — Scotch, 5; — Woodlawn Park, 47; Evanston 1st, 31 78; Gardner, 1; Hinsdale sab-sch, 1 64; Joliet Central, 39 71; La Grange, 1; South Chicago, 4 20. *Freeport*—Elizabeth, 1; Freeport 3d, 3; Galena South, 28 30; Linn and Hebron, 5; Marengo, 3; Oregon, 3; Queen Anne German, 2; Scales Mound German, 5; Zion German, 5. *Mattoon*—Bethel, 2. *Ottawa*—Au Sable Grove, 4 50; Earlville, 2; Mendota, 7; Morris, 4; Sandwich, 5; Waterman, 3. *Peoria*—Brimfield, 1; Canton, 8 50; Elmwood, 1; Ipava, 12 20; Lewistown, 8 66; Limestone, 7; Peoria 1st, 17 42; — Calvary, 4; — Grace, 10 43; Salem, 2. *Rock River*—Hamlet, 3 40; Perryton, 3 05; Woodhull, 5. *Schuyler*—Augusta, 19; Bardolph, 10; Clayton, 3; Kirkwood, 4 50; Monmouth, 14 97; Prairie City, 3. *Springfield*—Farmington, 8; Maroa, 5; Murrayville, 2; Petersburgh, 10; Pisgah, 64 cts.; Springfield 1st, 3; Virginia, 10. 829 43

INDIANA.—*Crawfordsville*—Attica, 2; Bethel, 3; Crawfordsville Centre, 15 90; Delphi, 5 42; Lexington, 4; Rock Creek, 3; Rockfield, 3; Rockville Memorial, 4 12; Thorn-

town, 10; Williamsport, 2. *Fort Wayne*—Kendalville, 3; Salem Centre, 1. *Indianapolis*—Acton, 1; Indianapolis 2d, 63 66; — 4th, 8; New Pisgah, 1. *Logansport*—Logansport 1st, 4 85; Monticello, 5; Rensselaer, 7; Rolling Prairie, 3. *Muncie*—Anderson, 13; Elwood, 2; Hartford City, 15; Kokomo, 2; Marion, 6 94; Portland, 3; Tipton, 4; Wabash, 60 05. *New Albany*—Livonia, 2 65; New Albany 3d, 4; New Philadelphia, 1; Smyrna, 4 64. *Vincennes*—Sullivan, 6 45; Vincennes, 7. *White Water*—Connersville 1st, 5; — German, 7; Dunlapville, 1; Ebenezer, 1; Greensburgh, 25 04; Lewisville, 2; Liberty, 4; Mount Carmel, 1 25. 329 57

INDIAN TERRITORY.—*Cherokee Nation*—Muldrow, 1. *Choctaw*—Philadelphia, 50 cts.; San Bois, 2. *Oklahoma*—Ardmore, 4; Deer Creek, 4; Edmond, 3; Oklahoma City, 6; Stillwater, 4; Waterloo, 2. *Sequoyah*—Girty's Spring, 2 62. 29 12

IOWA.—*Cedar Rapids*—Emeline, 5; Mechanicsville, 5; Scotch Grove, 4. *Corning*—Creston, 10; Essex, 2 25; Shenandoah, 5. *Council Bluffs*—Audubon, 9; Lone Star, 3; Menlo, 2. *Des Moines*—Centerville, 6; Colfax, 2; Derby, 3; Des Moines 6th, 5; — Bethany, 2; — Clifton Heights, 4; Laurel, 2; Mariposa, 5; Milo, 50 cts.; New Sharon, 8 16; Plymouth, 5. *Dubuque*—Centre Township, 1; Dyersville German, 1; Independence German, 5; Lime Spring, 2; Walker, 5. *Fort Dodge*—Armstrong, 4 75; Bethel, 2 50; Churdan, 2 50; Estherville, 5; Fort Dodge, 11 79; Germania, 2; Ramsey German, 5; Rolfe 2d, 5 10; Spirit Lake, 2. *Iowa*—Bloomfield 7 75; Burlington 1st, 24 36; Fairfield, 33 93; Keokuk 2d, 2; — Westminster, 8 25; Middletown, 80 cts.; Montrose, 3; Mount Pleasant 1st, 39 65; St. Peter's Evangelical, 1; Winfield, 9. *Iowa City*—Bethel, 45 cts.; Crawfordville, 1 60; Muscatine, 17; Wilton, 16. *Stout City*—Battle Creek, 5; Providence, 2 93; Sanborn, 1 75. *Waterloo*—Cedar Falls, 16; Conrad, 3; Kamrar German, 12. 349 04

KANSAS.—*Emporia*—Clear Water, 1; Cottonwood Falls, 2; Emporia 2d, 6 80; Osage City, 5; White City, 3; Wichita 1st, 6 79. *Highland*—Atchison 1st, 15; Corning, 1; Horton (Y. P. S. C. E.), 9; Marysville, 3; Nortonville, 3; Vermillion, 2. *Larned*—Great Bend, 1; Halsted, 6; Lyons, 4; McPherson, 9 75; Sterling, 5; Valley Township, 4. *Neosho*—Carlyle, 1 76; Central City, 2; Coffeyville, 5; Louisburg, 3 35; Moran, 2 12; Mound Valley, 4; Neodesha, 3 60; Oswego, 8 39; Toronto, 2. *Osborne*—Fremont, 25 cts.; Hill City, 1 41; Logan, 3 31; Prairie View, 2 59; Smith Centre, 2. *Solomon*—Bellefonte, 2; Cawker City, 4; Delphos, 16 80; Providence, 5; Saltville, 1. *Topeka*—Bala, 2; Clay Centre, 2 60; Junction City, 9; Leavenworth 1st, 50; Manhattan, 11; Olathe, 2 50; Topeka 2d, 4. 239 93

KENTUCKY.—*Ebenezer*—Ashland, 36 16; Ebenezer, 2; Maysville, 5; Mount Sterling 1st, 1; Paris 1st, 5; Sharpsburg sab-sch, 50 cts.; Valley, 4. *Louisville*—Chapel Hill, 1; Guston, 3; Princeton 1st, 8; Shelbyville, 8 14. *Transylvania*—Columbia, 2; Concord, 1; Danville 2d, 30; East Bernstadt, 3; Livingston, 2. 111 80

MICHIGAN.—*Detroit*—Detroit Central, 15; — Memorial, 7; — Trumbull Avenue, 10 26; — Westminster, 40; Howell, 10; Marine City, 7; Northville, 10. *Flint*—Brent Creek, 5; Denmark, 1; Mundy, 4; Sand Beach (sab-sch, 10 cts.), Y. P. S. C. E., 18 cts.), Children's Mite Soc'y, 5 cts.), 1 12; Vassar, 7. *Grand Rapids*—Muir, 1; Spring Lake, 3. *Kalamazoo*—Kalamazoo 1st, 40; Martin, 2. *Lake Superior*—Iron Mountain, 2; Iron River, 50 cts.; Ishpeming, 6; Manistique Redeemer, 14; Red Jacket, 5. *Lansing*—Brooklyn, 4 25; Concord, 3 26; Dimondale, 5; † Hastings, 10; Jackson, 9 15; Lansing 1st Y. P. S. C. E., 2; Mason, 10; Parma, 1 70. *Monroe*—Coldwater, 10 25; Quincy, 10. *Petoskey*—Alanson, 1; Conway, 1; Lake City, 3 01; Mackinaw City, 2. *Saginaw*—Alcona, 1; Bay City Memorial, 3 21; Caledonia, 2; Grayling, 1; Saginaw Immanuel, 7. 277 71

MINNESOTA.—*Duluth*—Duluth 2d, 3; — Hazlewood Park, 2; — Highland, 1; Pine City, 1; Two Harbors, 5; Virginia Cleveland Avenue, 2. *Mankato*—Blue Earth City, 7; Delhi, 3 75; Fulda Y. P. S. C. E., 1; Lakefield, 5; Mankato 1st, 18 20; Redwood Falls, 8; Slayton, 5; Tracy, 5; Winnebago City, 3 05; Worthington Westminster, 40



**MINNESOTA.**—*Minneapolis*—Minneapolis 1st, 8 07; — House of  
 lith, 8 75. *Red River*—Elbow Lake, 5; Evansville, 2 50;  
 oorhead, 6. *St. Cloud*—Kerkhoven, 1 25; Rhelderland  
 arman, 1; Royalton, 2; St. Cloud, 6 47. *St. Paul*—  
 armington, 2; Hamline, 8; Red Wing, 19 56; Rush City,  
 St. Paul Bethlehem, 5; — East sab-sch, 1; — House of  
 ope sab-sch, 10; Vermillion, 8; Warrendale, 3. *Winona*  
 Winona German, 2. 155 19  
**MISSOURI.**—*Kansas City*—Brownington, 1; Centre  
 lew, 8; Greenwood, 5; Holden, 9 15; Jefferson City, 4;  
 ansas City 5th, 20; — Hill Memorial, 1; — Linwood, 9;  
 ich Hill, 10 90; Salem, 2; Sedalia Broadway, 17; Vista,  
 25; Warrensburg, 19 60. *Ozark*—Carthage, 9 68; —  
 Westminster, 5; Fairplay, 6; Irwin, 2; Neosho, 7; Pres-  
 on, 1; Salem, 2; Springfield 2d, 1 75; Springfield Cal-  
 ary, 24 92. *Palmyra*—Bethel, 2; Birdseye Ridge, 4;  
 rookfield, 5 60; Edina, 8; Hannibal, 25; Knox City, 1;  
 ilan, 8; Unionville, 12. *Platte*—Albany, 2 65; Graham,  
 ; Hamilton, 4 45; King City, 8; New Hampton, 1; New  
 oint, 2. *St. Louis*—Cuba, 8; Jonesboro, 5; Rolla, 8; St.  
 ouls 1st, 20 61; — 1st German, 5; — Clifton Heights, 2;  
 -Glasgow Avenue, 8; — Lafayette Park, 27 25; — West,  
 8 41; Windsor Harbor, 5. *White River*—Harris Chapel,  
 ; Homes Chapel, 2. 322 58  
**MONTANA.**—*Butte*—Butte sab-sch, 5; Hamilton, 2. *Hel-*  
*na*—Bozeman 23 55. 30 55  
**NEBRASKA.**—*Hastings*—Axtel, 3; Beaver City, 5; Bloom-  
 ington, 2; Seaton, 2; Stamford, 2; Thornton, 2. *Kearney*—  
 ashton, 2; Berg, 2; Big Spring, 1; Cherry Creek, 3; Genoa,  
 ; Kearney German, 5; Litchfield, 3; North Loup, 1; Ord,  
 ; Scotia, 2; Shelton, 3 80; St. Edwards, 10; Sutherland, 6;  
 Wood River, 9 51. *Nebraska City*—Adams, 10; Blue  
 springs, 7 05; Gresham, 2; Hickman German, 13; Hope-  
 vell, 4 53; Hubbell, 4; Nebraska City, 4 50; Plattsmouth,  
 1 60; Staplehurst, 6; Sterling, 5; Tamora, 2. *Niobrara*—  
 Bethany, 2; Cleveland, 2 15; Elgin, 4; Inman, 2; Lambert,  
 ; Madison, 8; Millerboro, 1; Oakdale, 5; Osmond, 2;  
 Pender, 10; Rushville, 4; Stuart, 5; Willowdale, 1. *Omaha*  
 —Ceresco, 2; Craig, 4; Omaha 2d, 10. 203 44  
**NEW JERSEY.**—*Elizabeth*—Bayonne City, 10; Bethlehem,  
 ; Connecticut Farms, 12; Cranford, 1; Dunnellen, 7 55;  
 Elizabeth 1st German, 8; Plainfield Bethel Chapel, 1;  
 Pluckamin (Inc sab-sch, 5 05), 9 85; Rahway 1st, 23 60;  
 — 2d, 10; Roselle, 7 11; Springfield, 25. *Jersey City*—  
 Arlington, 9 30; Englewood, 76 70; Hoboken, 6 13; Jersey  
 City Claremont, 2; — John Knox, 2; — Scotch, 5; — West-  
 minster, 9 47; Passaic sab-sch, 5 25; Paterson 1st, 2; — 2d,  
 42 17; — 3d, 2; — Broadway German, 5; — East Side, 10; —  
 Redeemer add'l, 1; — Westminster, 8; Rutherford (Inc.  
 sab-sch, 38), 65 45; West Milford, 5. *Monmouth*—Allen-  
 town, 20; Asbury Park 1st, 5; Atlantic Highlands, 2 09;  
 Bordentown, 5; Columbus, 8 82; Cranbury 2d, 5; Delanco,  
 50 cts.; Farmingdale, 3 50; Freehold, 18 31; Hightstown  
 (Inc. sab-sch, 1 65), 25; Jamesburgh, 10; Keyport, 5; Long  
 Branch, 12 50; Manalapan, 3 40; Matawan, 15; Perrine-  
 ville, 1; Plattsburgh, 2; Point Pleasant, 9; Red Bank, 10;  
 Shrewsbury, 10; Tuckerton, 3; Westminster, 2; Whiting  
 and Shamong, 2. *Morris and Orange*—Berkshire Valley,  
 1 25; Chester, 8; Dover, 19 30; — Welsh, 2; German Val-  
 ley, 5; Madison, 6 64; Mendham 1st, 14 75; — 2d, 10; Mine  
 Hill, 7; Orange Valley German, 3; Pleasant Grove, 2;  
 South Orange 1st, 15 01; — Trinity, 25; St. Cloud, 5;  
 Wyoming, 3 50. *Newark*—Montclair Trinity, 6; Newark  
 2d, 20 06; — 1st German, 5; — Bethany, 5; — Memorial,  
 14 85; — Park, 34 94; — Roseville, 203. *New Brunswick*  
 —Amwell 2d, 1; Dayton, 5 60; Dutch Neck, 20; Hopewell,  
 7; Kingwood, 2; New Brunswick 2d, 3; Princeton 1st,  
 77 41; — 2d, 23 89; Titusville, 20; Trenton, 4th, 27; —  
 Chapel 1st, 4; — Prospect Street Brookville sab-sch, 81  
 cts. *Newton*—Asbury, 15; Belvidere 2d (sab-sch, 10),  
 17 35; Branchville, 12; Deckertown, 14 48; Greenwich, 2;  
 La Fayette, 1; Oxford 2d, 9 25; Stewartsville, 10; Still-  
 water, 5; Wantage 1st, 7 86; — 2d, 5 92; Yellow Frame,  
 1 25. *West Jersey*—Billingsport, 1; Blackwoodtown, 20;  
 Bridgeton 1st, 20; — 4th, 2; — West, 10; Clayton, 10; Deer-  
 field, 10; Elmer (Inc. Ladies' Missionary Society, 5), 7;  
 Millville, 5; Swedesboro, 3; Tuckaee, 2; Vineland, 10;  
 Wenonah, 60; Woodstown, 10. 1,423 80  
**NEW MEXICO.**—*Arizona*—Phoenix 1st, 25. *Rio Grande*  
 —Albuquerque, 1st sab-sch, 10; James, 1; Las Cruces 1st,  
 5 10; Pajarito, 2. *Santa Fe*—Las Vegas 1st, 2. 45 10  
**NEW YORK.**—*Albany*—Albany 4th, 20; — 6th, 5; — Mad-  
 son Avenue Y. P. S. O. E., 25; — State Street, 32 24; Am-  
 sterдам 2d, 59 60; Batchellerville, 4; Gloversville 1st,  
 22 85; Jermain Memorial, 12; Johnstown, 10; Sand Lake,  
 3; Saratoga Springs 1st, 37 22; Schenectady 1st, 47 52;  
 Stephentown, 1. *Binghamton*—Afton, 5; Binghamton  
 1st, 91 97; — North, 10 31; Cannonsville, 3; Union, 1 07.  
*Boston*—East Boston, 10; Fall River Globe, 2; Houlton, 5;  
 Lawrence German, 10; Lonsdale, 10; Lowell, 5; Provi-  
 dence 1st, 10; Quincy, 9; South Ryegate, 5; Taunton, 4.  
*Brooklyn*—Brooklyn 1st, 348 58; — 1st German, 5; —  
 Ainslie Street, 5; — Arlington Avenue, 2; — Bethany,

1 90; — East Williamsburg German, 2; — Friedenskirche,  
 3; — Mount Olivet, 3; — Noble Street, 5; — Prospect  
 Heights, 5; — South 3d Street (including sab-sch, 10),  
 57 24. *Buffalo*—Buffalo 1st, 100; — Bethany, 20 80; —  
 Bethlehem, 1 93; — Calvary, 37 93; — North, 34 36; —  
 Redeemer, 1; — Westminster, 11 57; East Hamburg  
 (sab-sch, 2), 8; Ellicottville, 5; Franklinville, 4; Ham-  
 burg, 1 50; Olean, 6; Sherman, 20; Westfield, 38 52.  
*Cayuga*—Auburn 1st, 57 96; Dryden, 7; Genoa 1st, 5;  
 — 3d, 1; Scipioville, 1. *Champlain*—Peru, 1; Port  
 Henry, 16 52. *Chemung*—Elmira 1st (North Chapel,  
 5 89), 21 89; — Franklin Street, 4; Horse Heads, 6.  
*Columbia*—Ancram Lead Mines, 2; Greenville, 1; Valatie,  
 5. *Genesee*—Bergen, 10 56; Byron, 4; Corfu, 3; Perry Brick  
 Church Presbyterian Society, 10. *Geneva*—Branchport,  
 1; Manchester, 8; Naples, 4 96; Trumansburgh, 17 67.  
*Hudson*—Amity, 1; Centerville, 1; Circleville, 5; Clarks-  
 town German, 3; Congers 1st, 8; Denton, 1 10; Florida,  
 10 80; Good Will, 1 68; Goshen, 42 26; Hamptonburgh,  
 11; Hempstead, 2; Liberty, 4; Livingston Manor, 3; Mid-  
 dletown 1st, 25; — 2d, 14 55; Milford, 6; Monticello, 5;  
 Monroe 6; Palisades, 4 50; Port Jervis, 20; Ramapo, 10;  
 Ridgebury, 25 cts.; Rockland 2d, 8; Scotchtown, 10;  
 Washingtonville 1st, 10; West Town, 5. *Long Island*—  
 Franklinville, 2; Port Jefferson, 8 51; South Haven, 3;  
 Southold, 5. *Lyons*—Sodus, 4 44; Sodus Centre, 2.  
*Nassau*—Glen Wood, 2 48; Green Lawn, 2; Melville, 2;  
 St. Paul's, 2. *New York*—New York 1st Union, 10; — 2d  
 German, 2; — 5th Avenue, 3,192 47; — Bethany (sab-sch,  
 10), 12; — Calvary, 10; — French, 5; — Harlem (sab-sch,  
 10 99), 80 90; — Mount Tabor, 2; — Mount Washington,  
 56 40; — Spring Street, 5; — University Place, 783 73;  
 — West, 245 16; — West Farms, 5; — Westminster West  
 23d Street, 14 26; — Zion, 5. *Niagara*—Albion, 11; Hol-  
 ley, 80 cts.; Knowlesville, 5; North Tonawanda North, 14;  
 Wright's Corners, 85 cts. *North River*—Canterbury, 4;  
 Highland Falls, 6; Malden, 2 48; Matteawan, 10; Millerton,  
 2 50; Newburgh 1st, 12; — Union, 10. *Otsego*—Coopers-  
 town, 21 85; + Delhi 1st, 50; — 2d, 20. *Rochester*—Avon  
 Central, 4; Brighton, 12; Caledonia, 11 52; Groveland 5 07;  
 Honeoye Falls, 3; Ogden, 1 84; Parma Centre, 2; Pitts-  
 ford, 10 50; Rochester 1st, 100; — 3d, 17 11; — Emmanuel,  
 64 cts.; — Memorial, 3; Springwater, 2; Wheatland, 1. *St.*  
*Lawrence*—Brownsville, 7; Oswegatchie 1st, 13. *Steuben*  
 —Addison, 18 75; Arkport, 97 cts.; Bath, 50; Canaseraga,  
 5; Canisteo, 4; Corning, 4 04; Hornellsville 1st, 9 18;  
 Howard, 7; Prattsburgh, 3 50. *Syracuse*—Baldwinsville,  
 5; Cazenovia, 7 30; Collamer, 2; Fulton, 17; Oswego Grace,  
 22 41; Syracuse 4th, 14 88. *Troy*—Chester, 3; Hebron, 1;  
 Lansingburgh 1st, 37 14; — Olivet, 17 49; Sandy Hill, 5.  
*Utica*—Holland Patent, 13; Lowville, 6; Mt. Vernon, 4;  
 Oneida, 12 92; Turin, 3 12. *Westchester*—Croton Falls,  
 10; Darien, 20; Greenburgh, 48 49; Hartford, 12 50; Kato-  
 nah, 23; Mahopac Falls, 15; Mt. Kisco, 5; Pleasantville,  
 5 83; Poundridge, 3; Sing Sing, 76 36; South East, 4;  
 White Plains, 56 12; Yonkers Dayspring, 5. 6,999 87  
**NORTH DAKOTA.**—*Bismarck*—Mandan, 5 55. *Fargo*—  
 Buffalo, 2 41; Oakes, 2; Tower City, 3 05. *Pembina*—  
 Arvilla, 2; Bay Centre, 5; Cavalier, 2 10; Drayton, 5;  
 Emerado Mekinock, 9; Milton, 2; Osnabrock, 1. 39 11  
**OHIO.**—*Athens*—Beverly, 2; Bristol, 3; Chester, 4; Mari-  
 etta Fourth St., 14; Stockport, 2. *Bellefontaine*—Belle-  
 fontaine, 3 22; Bucyrus, 10 50; Kenton, 21; Rushsylvania,  
 5; Upper Sandusky, 4 70; West Liberty, 3 75. *Chillicothe*  
 —Bourneville, 4; Greenfield 1st Men's Society of Systema-  
 tic Beneficence, 12 45; Hillsboro, 20 50; Waverly, 4. *Cin-*  
*cinnati*—Cincinnati 1st, 17 25; — 2d, 37 94; — Central,  
 17 01; — Fairmount German, 3 75; — Mohawk, 5; —  
 North, 7 72; — Westminster, 25; Hartwell, 3; Linwood  
 Calvary, 9 74; Ludlow Grove, 2; Morrow, 7; Reading and  
 Lockland, 5; Silvertown, 3 65; Westwood, German, 1.  
*Cleveland*—Akron Central, 4; Cleveland 1st, 58 06; — 2d,  
 84 40; — Beckwith Memorial, 8 87; — South, 2 20; —  
 Wilson Avenue, 4; — Woodland Avenue, 27 55; Milton, 2;  
 New Lyme, 4; North Springfield, 2; Parma, 3; Solon, 6.  
*Columbus*—Circleville, 10; Columbus 2d, 46 80; Greenfield,  
 1. *Dayton*—Dayton 4th "per Executor H. S. William's  
 will," 5; — Memorial, 10; — Park, 4 15; — Riverdale, 65  
 cts.; Eaton, 8; Hamilton Westminster, 11 20; Riley, 2;  
 Springfield 2d, 70 79. *Huron*—Chicago, 12; Fremont, 22;  
 Huron, 7; Monroeville, 1 30; Tiffin, 10. *Lima*—Lima  
 Main Street, 1; Sidney, 11 14; St. Mary's, 10; Van Wert,  
 13 74. *Mahoning*—Canfield, 5; Champion, 2; East Pale-  
 tine, 2; Hubbard, 3; Leetonia, 3; Mineral Ridge, 1; Niles,  
 5; North Benton, 10; Salem, 10; Warren, 8. *Marion*—  
 Iberia, 2; Marion, 8; Marysville, 3 43. *Maumee*—Bowling  
 Green, 12 40; Eagle Creek, 1; Kunkle, 5; Montpelier, 1;  
 North Baltimore, 2; Toledo 1st German, 2; West Unity,  
 12. *Portsmouth*—Georgetown, 4; Portsmouth 1st, 31 14;  
 — 2d, 26 29; — 1st German, 10; Rome, 2. *St. Clairsville*  
 —Barnesville, 5; Bethel, 3; Cadiz, 37 30; Nottingham,  
 10 51; Senecaville, 2; St. Clairsville, 10. *Steubenville*—  
 Amsterdam, 4; Bethesda, 4; Bloomfield, 5; Cross Creek,

6; Dell Roy, 3; Dennison, 7; East Liverpool 1st, 60 25; Irondale, 3; Kilgore, 4; Leesville, 1; New Philadelphia (sab-sch, 2), 15; Ridge, 3; Salineville, 3; Scio, 3; Steubenville 3d, 3; Toronto, 11; Urichville, 3; West Lafayette, 40 cts. Wooster—Bethel, 1; Creston, 4 55; Dalton, 1 02; Fredericksburgh, 5; Jackson, 5 40; Loudonville, 1; Orange, 2. Zanesville—Coshocton, 29 75; Dresden, 2 78; Jersey, 4 17; Mt. Vernon, 7; Pataskala, 5 61 1,164 00

OREGON.—East Oregon—Baker City, 6; Monkland, 3 90; Moro, 3; Union, 6. Portland—Bethel 2; Clackamas 1st, 1; Oregon City, 8 60; Portland Mizpah, 2; Sellwood, 2; Springwater, 2. Southern Oregon—Bandon, 3; Jacksonville, 1. Willamette—Dallas, 5; McCoy, 2; Newberg, 2 50; Octorara, 5; Woodburn, 4; Yaquina Bay, 3 50. 62 50

PENNSYLVANIA.—Allegheny—Allegheny 1st German, 2; —Bethel, 1; —North, 40 26; —Providence, 10; —Westminster, 4; Cross Roads, 3; Hoboken, 3 75; Sewickly, 56 90. Blairsville—Congruity, 4 85; Ebensburg, 4; Kerr, 2; Latrobe, 10; Murrysville, 3 60; Salem, 5. Butler—Amity, 2; Middlesex, 12; North Washington, 4. Carlisle—Buffalo, 1; Centre, 1; Great Conewago, 2 35; Green Castle, 11 20; Harrisburgh Elder Street, 1; Lower Marsh Creek, 2 10; Middle Spring, 10; Middletown, 5; Shermansdale, 1; Waynesboro, 7 17. Chester—Avondale, 4 66; Calvary, 12 41; Chester 1st, 10; Media, 30 19; Middletown, 5; New London, 15; Phoenixville, 3; Upper Octorara, 40 19; West Chester 2d, 2. Clarion—Big Run, 2; East Brady, 10; Edenburgh, 5; Johnsonburgh, 54 cts.; Licking, 2; Oak Grove, 2; Rathmel, 1; Sligo, 2; Tionesta, 2; Wilcox, 66 cts. Erie—Cool Spring, 3 90; Erie 1st, 11 72; Mercer 1st, 8; Oil City 1st, 1 40; Titusville, 5; Union City, 2 30. Huntingdon—Altoona 2d, 26; —Broad Street, 3 35; Beulah, 2 59; Birmingham, 5 63; Clearfield, 18 86; East Kishacoquillas, 17; Everett, 2; Houtzdale, 3 75; Lewistown, 26; Little Valley, 5; McVeytown, 8; Mann's Choice, 2; Mapleton, 3; Middle Tuscarora, 1; Mount Union Y. P. S. C. E., 1; Phillipsburgh 9 91; Pine Grove Mills sab-sch, 66 cts.; State College, 10 41; Tyrone, 16 09; Upper Tuscarora, 3; Williamsburgh sab-sch, 2 40. Kittanning—Atwood, 2; Bethel, (including sab-sch, 2), 5; Bethesda, 3; Cherry Run, 3; Clinton, 1; Elderton, 7; Gilgal, 2; Glade Run, 12; Harmony, 5; Homer, 2; Mechanicsburgh, 3; Midway, 2; Mount Pleasant, 2; Parker City, 9 53; Rockbridge, 3; Union, 4 18; Washington, 10. Lackawanna—Bethel, 1; Camptown, 3; Dunmore, 4; Montrose, 25; Newton, 1; Orwell, 60 cts.; Rome, 2; Scott, 2; Shickshinny, 5; Ulster, 1; —Village, 1; Warren, 2; Wilkes Barre 1st, 163 96; Wyalusing 1st, 4; Wyoming, 6 50. Lehigh—Andersreid, 10; Bangor, 5; Easton 1st, 17; Lock Ridge, 3; Lower Mount Bethel (including sab-sch and Y. P. S. C. E.), 5 27; Mountain, 3 10; Reading Olivet, 11; —Washington Street, 2; Stroudsburg, 5; Summit Hill, 10. Northumberland—Briar Creek, 2; Buffalo, 2; Elysburgh, 1; Grove, 20; Linden, 1; Lycoming Centre, 4; Montgomery, 7; Mountain, 2; Renovo 1st, 10; Rush Creek, 1; Shiloh, 1; Warrior Run, 5; Williamsport Bethany, 1. Parkersburgh—Grafton, 10; Morgantown, 2; Ravenswood, 3; Sugar Grove, 3. Philadelphia—Philadelphia 2d, 78 11; —Carmel German, 4; —Central, 39 20; —Cohocksink, 39 50; —Greenway, 5; —Greenwich Street, 10; —Hope, 4; —McDowell Memorial, 11 41; —North, 6 31; —Richmond, 2; Susquehanna Avenue, 10; Tabernacle Girl's Mission Band, 25, and sab-sch, 31 08, 56 08; —Temple, 23; —Trinity, 5; —Walnut Street, 73 32; —West Park, 10; —Woodland, 255 90. Philadelphia North—Ablington, 24 89; Ambler, 5; Bridgeburg, 5; Calvary, 3; Chestnut Hill 1st, 38; Forestville, 5; Frankford, 13 32; Germantown Wakefield, 7 21; Hermon, 25; Holmesburgh, 3 73; Huntingdon Valley, 4; Jeffersonville Centennial, 6; Lawndale, 2; Lower Merion, 3; Narberth, 9 61; Norristown Central, 6; Wissinoming, 4. Pittsburgh—Amity, 3; Concord, 2; Duquesne, 4; Lebanon, 20; Long Island, 4 61; Monongahela City, 25; Mount Carmel, 1; North Branch, 1; Phillipsburgh, 1; Pittsburgh 6th, 18 02; —43d Street, 5; —Bellefield, 58 63; —East Liberty (sab-sch, 20 95), 50 61; —Hazlewood, 10 57; —Park Avenue, 30; —Point Breeze, 200; —Shady Side, 59 50; —South Side, 3; West Elizabeth sab-sch, 5. Redstone—Belle Vernon, 3 31; Fayette City, 1 50; McClellandtown, 2; McKeesport Central, 12; Mount Pleasant, 27; —Reunion, 3; Mount Washington, 3; Pleasant Unity, 2 55; Suterville (including sab sch, 5), 10; Tent, 3; West Newton, 31 90. Shenango—Leesburgh, 2; —Sharpville, 2 45. Washington—Bethlehem, 3; Cross Creek, 29; Mill Creek, 2; Mount Prospect, 12 50; Pigeon Creek, 3; Upper Ten Mile, 10; Washington 2d, 16; Wellsburgh, 6 05; West Union, 2; Wheeling 3d, 6. Wellsboro—Antrim, 2; Arnot, 3; Farmington, 1; Mount Jewett, 3; Wellsboro, 8 11. Westminster—Bellevue, 3; Chanceford, 9 14; Chestnut Level, 1 35; Columbia, 24 56; Donegal, 2; Hopewell, 7; Lancaster 1st, 11; Slate Ridge, 3; Stewartstown, 5; York Westminster, 5. 2,614 39

SOUTH DAKOTA.—Aberdeen—Groton, 6; Leola, 1 50; Wilmot, 3. Black Hills—Hill City, 3; Rapid City, 5.

Central Dakota—Alpena, 2 06; Bancroft, 1 25; Bethel, 2 50; Canning, 10; Colman, 33 cts.; Hitchcock Y. P. S. C. E., 4; Manchester, 1 25; Miller, 5; St. Lawrence, 4; Westworth, 1 12; White, 1 50. Dakota—Ascension, 2. Southern Dakota—Alexandria, 3; Bridgewater, 6; Canistota, 4; Canton, 5; Ebenezer, 3; Harmony, 5 71; Kimball, 4; Scotland, 2; Turner Co., 1st German, 3; White Lake, 1. 95 71

TENNESSEE.—Birmingham—Thomas 1st, 1. Holston—College Hill, 8 60; Oakland Heights, 5; Olivet, 1; St. Marks, 2. Kingston—Chattanooga Park Place, 4; Harri-man Ladies' Missionary Society, 2; Pleasant Union, 1. Union—Forest Hill, 1; Knoxville 4th, 11 15; Madisonville, 73 cts.; Mt. Zion, 3; South Knoxville, 1. 41 46

TEXAS.—Austin—Galveston St. Paul's German, 4; Kerrville, 3; New Orleans Immanuel, 10; San Antonio Madison Square, 8; Taylor, 3. North Texas—Adora, 2 50; Denison, 10; Henrietta, 4. Trinity—Dallas 2d, 5 15. 50 65

UTAH.—Boise—Boise City, 2; Caldwell (Inc. Y. P. S. C. E., 57 cts.), 2 45. Kendall—Franklin 1; Paris, 2. Utah—Box Elder, 1; Ephraim, 4; Kayville Haines Memorial, 4; Manti, 10; Mendon, 2; Mount Pleasant, 1 50; Nephi Huntington, 3 25; Pleasant Grove, 1; Salt Lake City 3d, 2 60; Smithfield Central, 2; Springville, 5. 44 80

WASHINGTON.—Olympia—Centralia, 6; Puyallup, 2; South Bend, 1 50; Stella, 2. Puget Sound—Everett, 5; Fair Haven, 5 65; Lopez Calvary, 1; San Juan, 1 63; Seattle Welsh 3; White River, 3. Spokane—Cortland, 1; Fairfield, 5; Grand Coulee, 1; Rathdrum, 4. 41 86

WISCONSIN.—Chippewa—Ashland Bethel, 4; Cadotta, 2; Eau Claire 1st, 5. La Crosse—Bangor, 2; La Crosse 1st (sab-sch, 2 46), 11 75; Mauston 1st, 2; New Amsterdam, 2; West Salem, 2. Madison—Cambria, 1 25; Lowville, 3; Madison St. Paul's German, 1 25; Poynette, 3 22. Milwaukee—Cedar Grove, 8 29; Horicon, 5; Manitowoc 1st 2 80; Milwaukee German, 7; —Holland, 8; —Immanuel, 25 65; —Westminster, 2 32. Winnebago—Appleton Memorial, 10; Buffalo, 4 40; Depere, 10; Fond du Lac, 10; Marinette Pioneer, 5; Oshkosh, 7 54; West Merrill, 10; Weyauwega, 1; Winneconne, 8. 165 17

Total from churches and Sabbath-schools.... 16,535 21

#### OTHER CONTRIBUTIONS.

A Friend, 5; A Friend, Slatelick, Pa., 64 cts.; Cash, 20; Cash, Chicago, Ill., 50; Mrs. A. A. Friend, Fond du Lac, Wis., 1; Friend at Markleton Sanitarium 3; Rev. E. E. Grosh and wife, 1; J. P. Holliday, Newburn, Ia., 16 cts.; Rev. Wm. Hoppe, Springfield, N. J., 5; H. T. F., 5; T. A. McKinstry, Cool Spring, Pa., 2; John Mains, 5; M. M., 25; Pedro Padilla, 2 25; O. Penna., 8; Saratoga Springs, 10; Rev. Joseph D. Smith, Delta, Pa., 2; Miss Hattie S. Swezey, Amityville, N. Y., 30 cts.; Rev. W. L. Tarbet and wife, 30 cts.; Mrs. E. P. Thompson, Phila., Pa., 5; W. B. McClellens, Mich., 5..... 156 65

16,691 86

#### MISCELLANEOUS.

Interest on Investments.....	2,252 34	
Payments on Church Mortgages.....	3,561 55	
Plans.....	19 00	
Premiums of Insurance.....	963 50	
Sales of Book No 5.....	1 50	
Sales of Church Property.....	986 65	
Total loss collected from Insurance Company.....	250 00	7,984 54

#### LEGACIES.

Estate Joseph W. Edwards.....	26 05
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#### SPECIAL DONATIONS.

ILLINOIS.—Springfield—Jacksonville United Portuguese Bible Class, 1 60; Lincoln 1st 2; North Sangamon, 10.

IOWA.—Fort Dodge—Bancroft, 5; Fort Dodge, 50. Iowa City—Davenport 1st Y. P. S. C. E., 10.

NEW JERSEY.—Elizabeth—Clinton, 29 98; Lamington, 50; Plainfield Crescent Avenue, 200. Newton—Danville, 3.

NEW YORK.—Troy—Middle Granville, 3; Pittstown, 3; Waterford, 7 20.

PENNSYLVANIA.—Philadelphia—Philadelphia Corinthian Ave. German, 10; —Oxford, 63 60.

Rev. H. C. Herring, Winterset, Ia., 5; Rev. S. B. McClelland, Grand Junction, Ia., 10; Rev.

Wm. Miller, Creston, Ia., 10.....	478 88
	<hr/> 25,185 88

LOAN FUND.

Installment on loan.....	\$185 00	
Interest.....	611 70	746 70

MANSE FUND.

ILLINOIS.—Cairo—Mt. Carmel, 1 50.....	
INDIANA.—Vincennes—Petersburgh, 5.....	6 50

MISCELLANEOUS.

Installments on loans.....	859 98	
Interest.....	10 56	
Premiums of Insurance.....	9 87	879 86

SPECIAL DONATIONS.

NEW JERSEY.—New Brunswick—Trenton Pros- pect Street, 5.	
NEW YORK.—Boston—Holyoke 1st sab-sch, 5.	
PENNSYLVANIA.—Philadelphia—Philadelphia Covenant, 9.....	19 00
	<hr/> 905 86

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,  
53 Fifth Avenue, New York.

† Under Minute of Assembly of 1888.

RECEIPTS FOR EDUCATION, MARCH, 1894.

ATLANTIC.—Atlantic—Amwell, 1 25; Wallingford, 2 90.  
East Florida—Starke, 2. McClelland—Mattoon, 2. South  
Florida—Upsala Swedish, 2. 10 15  
BALTIMORE.—Baltimore—Baltimore 1st, 50; — 2d,  
49 74; — Abbott Memorial, 1; — Aisquith Street, 8; —  
Fulton Avenue, 2; — Grace, 1; — La Fayette Square, 10;  
— Light Street, 3 50; — Madison Street, 5; — Ridgely  
Street, 4 25; — Westminster, 40 74; Cumberland, 10;  
Fallston, 3; Franklinville, 4; Frederick City add'l, 5;  
Frostburgh, 1; Govanstown, 2; Hagerstown, 10; New  
Windsor, 75 cts.; Paradise, 5; Relay, 1; Sparrows Point,  
2; The Grove, 5; Waverly, 5; Zion, 1. New Castle—Ches-  
apeake City, 5; Christiana, 1; Delaware City, 9 47; Forest,  
4 40; Pencader sab-sch, 7; Smyrna, 5; White Clay Creek,  
7; Wicomico, 7 82. Washington City—Boyd's, 4; George-  
town West Street, 47; Hyattsville, 5; Lewinsville, 1;  
Neelsville, 20; Vienna, 2; Washington City 4th, 30; —  
15th Street, 10; — Metropolitan, 10; — New York Avenue,  
20 75; — North, 2. 429 48  
CALIFORNIA.—Benicia—Arcata, 10; Two Rocks, 5; Val-  
lejo, 15. Los Angeles—Azusa Spanish, 1; Los Angeles 2d,  
4; — Boyle Heights, 11; — Spanish, 2; Montecito, 5;  
Palms, 3; Riverside Calvary, 6; San Gabriel Spanish, 2;  
Santa Barbara, 25; Tustin, 1. Oakland—Berkeley 1st,  
10 50; Centreville, 2; Danville, 2; Oakland 1st (Boys' Bri-  
gade), 9 30; — Brooklyn, 14 45; Valona, 2 25. Sacra-  
mento—Chico, 8; Colusa, 2; Red Bluff, 2; Roseville, 2.  
San Francisco—San Francisco Trinity, 5 90; — West-  
minster, 14. San José—Hollister, 5; San José 1st, 25.  
Stockton—Fowler, 2; Madera, 2. 199 40  
CATAWBA.—Cape Fear—Ebenezer, 2; Simpson Mission  
sab-sch, 1; T. Darling Mission, 1. Catawba—Concord, 2;  
Davidson College, 20 cts.; Lloyd, 25 cts. Southern Virginia  
—Cumberland, 1; Danville Holbrook Street, 1; Ebenezer, 1;  
Great Creek sab-sch, 1. Yadkin—Cool Spring, 1; Mebane,  
2; St. James, 1; Winston Lloyds, 1. 16 45  
COLORADO.—Boulder—Berthoud, 3 42; Boulder, 7; Fort  
Collins, 10; Laramie, 4. Denver—Denver 1st Avenue,  
9 45; — North (sab-sch, 2), 12; Idaho Springs, 2; Platner  
German, 1 50; South Denver, 1 35. Gunnison—Poncha  
Springs, 1; Salda, 4. Pueblo—Antonito, 1; Canon City,  
9; Costilla, 2 50; Durango, 8; El Moro, 2 50; La Junta, 1;  
Lockett, 1; Mesa, 20; Monte Vista, 7 35; Pueblo 1st, 10;  
— Fountain, 1 45; — Mexican (5th), 1; Rocky Ford, 2 50;  
Trinidad 2d Spanish, 1. 119 02  
ILLINOIS.—Alton—Blair, 1 94; East St. Louis, 6; Hills-  
boro, 6 83; Jerseyville, 9; Virden 5. Bloomington—  
Bement, 5; Bloomington 1st, 7 58; Elm Grove, 1; Fair-  
bury, 2; Heyworth, 8; Mansfield, 2; Onarga, 9; Pontiac,  
20; Waynesville, 7. Cairo—Bridgeport, 5 40; Carbondale  
sab-sch, 5; Carmi, 15; Centralia sab-sch, 5; Du Quoin, 8;  
Harrisburg, 1; Mount Carmel, 5; Piagah, 7 90; Sumner, 1;  
Union, 1; Wabash, 2 80. Chicago—Chicago 1st 12 28; —  
1st German, 2; — 2d, 154 75; — 3d, sab-sch, 13; — 4th  
additional, 40; — 7th, 1 57; — 9th, 2; — 41st Street, 43 50; —  
Grace, 1; — Normal Park, 17; Evanston 1st, 26 48; Gard-  
ner, 1; Herscher, 1; Hinsdale sab-sch, 1 34; Joliet Central,  
29 95; Kankakee, 10; Moreland, 1; Oak Park, 27 50. Free-  
port—Cedarville, 4; Freeport 3d German, 2; Galena South,  
23 41; Linn and Hebron, 5; Marengo, 9; Queen Anne Ger-  
man, 4; Rock Run, 1 90; Willow Creek, 27 25. Mattoon—  
Bethel, 2; Tower Hill, 5. Ottawa—Earlville, 2; Morris, 5;  
Sandwich, 5; Waterman, 6. Peoria—Brimfield, 1; Can-  
ton, 5 25; Elmwood, 6; Ipava, 10 30; Lewistown 9 56;  
Peoria 1st, 2 50; — Calvary, 4; Prospect 9 25; Salem, 3.  
Rock River—Ashton, 3; Dixon, 21; Franklin Grove, 3;  
Hamlet, 2; Perryton, 65 cts.; Woodhull, 10. Schuyler—  
Appanose, 5; Brooklyn, 4; Carthage, 10 59; Clayton, 3;  
Doddsville, 3; Huntsville, 1; Kirkwood, 3 56; Monmouth,  
2 99; Salem German, 2. Springfield—Bates, 2 30; Brush

Creek, 4 53; Decatur, 20; Farmington, 5; Maroa, 7; Mur-  
rayville, 1 25; New Berlin, 2 35; North Sangamon, 10;  
Petersburgh, 7 56; Piagah, 48 cts.; Springfield 1st (Junior  
C. E. Society, 50 cts.), 2 50; Virginia, 5. 848 83  
INDIANA.—Crawfordsville—Attica, 2; Bethany, 5; Beth-  
el, 2; Delphi, 3 34; Hopewell, 8; Lexington, 7; Oxford, 3;  
Rock Creek, 4; Rockfield, 3; Rockville, 7 57; Sugar Creek,  
3; Thorntown, 10; Waveland, 6 85; Williamsport, 2. Fort  
Wayne—Kendallville, 6 25; Ligonier, 2; Lima, 4; Warsaw,  
4. Indianapolis—Acton, 1; Bethany, 3 70; Greenwood,  
9 85; Indianapolis 1st, 58 15; — 2d, 40 83; — 4th, 5; — 7th,  
10; — East Washington St., 3; — Tabernacle, 25; New  
Piagah, 1. Logansport—Logansport 1st, 3; Michigan  
City, 9 20; Monticello, 5; Rolling Prairie, 3. Muncie—  
Anderson, 12; Elwood, 1; Kokomo, 1; Marion, 11 51; Mun-  
cie, 17 40; Portland, 3; Tipton, 5; Wabash, 1 75. New  
Albany—Bethel, 1; Corydon, 3 25; Madison 2d, 5; New  
Albany 3d, 7 60; Vernon, 11. Vincennes—Princeton, 10;  
Sullivan, 8; Washington, 10. White Water—Connersville  
1st, 5; — German, 3; Dunlapville, 2; Ebenezer, 2; Lewis-  
ville, 2; Mount Carmel, 1. 388 29  
INDIAN TERRITORY.—Cherokee Nation—Elm Springs,  
10. Choctaw—Oak Hill, 1. Muscogee—Muscogee, 10;  
Nuyaka, 10. Oklahoma—Edmond, 3; Oklahoma City,  
6. 40 00  
IOWA.—Cedar Rapids—Blairtown, 6 35; Cedar Rapids  
Central Park, 4 60; Clarence, 2; Garrison, 3; Marion,  
9 86; Mechanicsville, 7; Onslow, 2; Scotch Grove, 7;  
Springville, 2 67; Vinton, 10. Corning—Corning, 6 50;  
Creston, 10; Emerson, 1 25; Lenox, 10; Malvern, 8;  
Shenandoah, 7. Council Bluffs—Audubon, 8; Carson, 4;  
Greenfield, 2; Guthrie Centre, 2 78; Missouri Valley, 8;  
Shelby, 2. Des Moines—Centreville, 4; Chariton, 6 66;  
Des Moines 6th, 3; — Bethany, 1; — Central, 15; — East,  
9 30; Garden Grove, 5 05; Medora, 3; Milo, 3; Oaka-  
loosa, 2. Dubuque—Centertown, 2; Centre Junction,  
3 40; Dubuque 2d, 10; Dyersville German, 1; Independ-  
ence German, 2; Lansing 1st, 10 18; McGregor German,  
3; Sherrill's Meund German, 5. Fort Dodge—Churdan,  
2; Fonda, 2; Fort Dodge, 13 18; Rockwell City, 4. Iowa  
—Bloomfield, 7; Burlington 1st, 15 23; Chequest, 2; Fair-  
field, 21 18; Keokuk 2d, 5; — Westminster, 5 16; Middle-  
town, 50 cts.; Montrose, 2; Morning Sun, 4; New Lon-  
don, 75 cts.; Shunam, 1; Troy, 1; West Point, 8 25; Win-  
field, 7. Iowa City—Bethel, 75 cts.; Crawfordsville, 1;  
Iowa City, 17; Keeta, 1; Malcom, 3; Montezuma, 4 65;  
Muscataine, 11; Princeton, 1; Sugar Creek, 2; West  
Liberty, 4; Wilton, 10. Sioux City—Battle Creek, 3;  
Ida Grove, 5; Odebolt, 2; Sanborn, 1; Union Township,  
2. Waterloo—Cedar Falls, 5; Clarksville add'l, 5; Con-  
rad, 3; Dysart, 4; East Friesland, 66; Holland German,  
15; La Porte City Y. P. S. C. E., 5; Rock Creek German,  
2; State Centre, 3; Union German, 2. 498 25  
KANSAS.—Emporia—Cedar Water, 1; Lyndon, 3 42;  
Marion, 5; Mulvane, 2; Osage City, 5; Peotone, 2;  
Waverly, 3 50; Wichita 1st, 7 27; Winfield, 9. Highland  
—Atchison 1st, 14; Clifton, 16; Corning, 2; Highland,  
12 75; Horton Y. P. S. C. E., 2; Marysville, 2; Norton-  
ville, 2; Vermillion, 5. Larned—Great Bend, 1; Halsted,  
2; Lyons, 3; Sterling, 1. Neosho—Carlyle, 1 10; Osawa-  
tomie, 2. Osborne—Russell, 5. Solomon—Belleville 5;  
Cawker City, 3; Concordia, 12 87; Delphos, 4 40; Glen  
Elder, 2; Harmony, 1; Saltville, 1; Union, 2. Topeka—  
Junction City, 3; Leavenworth 1st, 50; Manhattan, 12;  
Olathe, 1; Topeka 2d, 2; — Westminster, 2 55. 210 86  
KENTUCKY.—Ebenezer—Ashland, 29 06; Ebenezer, 2;  
Flemingsburgh, 28 17; Lexington 2d, 1 14; Maysville, 18;  
Mount Sterling 1st, 2; Sharpsburg (sab-sch, 50 cts.), 2 80;  
Valley, 1. Louisville—Owensboro 1st sab-sch, 5; Prince-  
ton 1st, 4; Shelbyville, 9. Transylvania—Columbia, 2;



Concord, 1; Danville 2d, 125.

**MICHIGAN.**—*Detroit*—Detroit Bethany, 1; — Central, 15; — Forest Avenue, 8 30; — Westminster, 25; Howell, 6; Mt. Clemens, 4; Wyandotte, 3. *Flint*—Sand Beach sub-sch and societies, 70 cts. *Grand Rapids*—Grand Rapids Westminster, 15; Muir, 1; Spring Lake, 8. *Kalamazoo*—Benton Harbor, 1 65; Plainwell, 2. *Lake Superior*—Iron Mountain, 2; Iron River, 50 cts.; Ishpeming, 7; Manistique Redeemer, 8; Newberry sub-sch, 1 20; Red Jacket, 4. *Lansing*—Battle Creek, 20; Brooklyn, 2 65; Concord, 2 04; Jackson, 4; Lansing 1st, 2; Mason, 12; Oneida, 1 06; Parma, 1 03. *Monroe*—Coldwater, 8 99; Erie, 1; Hillsdale, 5 80; Quincy, 7; Tecumseh, 5. *Petoskey*—Alanson, 1; Conway, 1. *Saginaw*—Saginaw Immanuel, 5. 192 95

**MINNESOTA.**—*Duluth*—Duluth 2d, 8; Willow River, 1. *Mankato*—Blue Earth City, 7; Tracy, 5; Worthington Westminster, 7 33. *Minneapolis*—Minneapolis 1st, 8 90; — House of Faith, 2; — Stewart sub-sch, 3. *Red River*—Maine, 2; Moorhead, 9 10. *St. Cloud*—St. Cloud, 4 04. *St. Paul*—Farmington, 1; Red Wing, 12 22; Stillwater, 3 90; St. Paul Arlington Hills, 2; — East, 1; — House of Hope, 10; — Merriam Park, 12 30; Vermillion, 2. *Winona*—Winona 1st, 11. 108 79

**MISSOURI.**—*Kansas City*—Jefferson City, 2; Kansas City Linwood, 5 49; Raymore, 4 18; Rich Hill, 9 52; Sedalia Broadway, 47; Tipton, 1; Warrensburg, 12 85. *Ozark*—Ash Grove, 3; Carthage Westminster, 5; Irwin, 1; Joplin, 9 70; Preston, 1; Salem, 1; Springfield 2d, 2 36; — Calvary, 4; Webb City, 5. *Palmyra*—Birdseye Ridge, 5; Edina, 3; Hannibal, 25; Knox City, 1; Louisiana, 1; Pleasant Prairie, 1; Unionville, 10. *Platte*—Carrollton, 6; Hamilton, 4 22; Martinsville, 1; New Point, 1; Oregon, 8 22; Stanberry, 1; St. Joseph Westminster, 25; Tarkio, 14. *St. Louis*—Cuba, 2; De Soto, 2; Rolla, 3; Salem German, 2; St. Louis 1st, 20 61; — 1st German, 5; — Carondelet, 15 65; — Clifton Heights, 3; — Glasgow Avenue, 5; — Lafayette Park, 87; — West, 23 70. *White River*—Harris Chapel, 2; Holmes Chapel, 5; Hot Springs 2d, 1. 298 50

**MONTANA.**—*Bozeman*—Bozeman, 25 35. *Butte*—Butte sub-sch, 5; Hamilton, 1. *Montana*—Bozeman, 1; Lewis town, 9. 41 35

**NEBRASKA.**—*Hastings*—Bloomington, 1; Hastings German, 1; Nelson, 6. *Kearney*—Berg, 1; Big Spring, 50 cts.; Kearney German, 1; Litchfield, 1; North Loup, 1; Sutherland, 1. *Nebraska City*—Plattsmouth, 8 33; York, 10. *Niobrara*—Cleveland, 1 15; Millerboro, 1; Stuart, 1. *Omaha*—Omaha Lowe Avenue, 3; South Omaha, 2. 40 98

**NEW JERSEY.**—*Elizabeth*—Bethlehem, 5; Clarksville, 1; Clinton, 80; Connecticut Farms, 8; Dunellen, 11; Elizabeth 1st German, 6; Lamington (sub-sch, 14), 21 75; Liberty Corner, 5 50; Perth Amboy sub-sch, 6 14; Plainfield Bethel, 1; Pluckamin (sub-sch, 7 23), 10 23; Rahway 1st, 14 80; — 2d, 25; Roselle, 4 44; Westfield, 20; Woodbridge, 10. *Jersey City*—Hoboken, 7; Jersey City 1st, 46; — Claremont, 2; — John Knox, 3; — Scotch, 5; Paterson 1st (sub-sch, 4 23), 6 23; — 3d, 2; — Broadway German (sub-sch, 1), 6; — East Side, 10; West Hoboken sub-sch, 10; West Milford, 8. *Monmouth*—Allentown, 20; Asbury Park 1st, 6; Atlantic Highlands, 1 31; Beverly sub-sch, 10 98; Bordentown, 5 50; Burlington, 49 98; Calvary, 3; Columbus, 3 22; Cranbury 2d, 5; Hightstown (sub-sch, 3 75), 34; Jamesburgh, 15; Keyport, 4; Manalapan, 3 40; Manasquan, 7 80; Matawan, 21 50; Perrineville, 95 cts.; Plattsburgh, 2; Point Pleasant, 3; Red Bank, 15; Shrewsbury, 10; Tennent, 8 13; Tuckerton, 3; Westminster, 2; Whiting and Shamong, 1. *Morris and Orange*—Chester, 8; Dover, 46 20; — Welsh, 2; German Valley, 5; Madison, 69 92; Mine Hill, 2 50; Morristown 1st, 50; Mt. Freedom, 8; Orange 1st, 150; — German, 2; Orange Valley German, 3; Pleasant Grove, 6; South Orange 1st, 9 33; — Trinity, 20; St. Cloud, 2; Succasunna, 10; Wyoming, 1. *Newark*—Bloomfield 1st, 83 72; Montclair Trinity, 5; Newark 1st, 31 40; — 1st German, 20; — 2d German, 10 23; — 3d, 5; — Bethany, 5; — Park, 20; — Roseville (sub-sch, 25), 38 89; — Wickliffe, 7 42. *New Brunswick*—Bound Brook, 18; Brookville sub-sch, 1 15; Dayton, 8 50; Frenchtown sub-sch, 1; Hopewell, 4; Kingston, 5; Kingwood, 2; Lawrence, 19; New Brunswick 2d, 3; Princeton 2d, 26 59; Titusville, 3; Trenton 1st, 106 49; — 2d, 104 66; — 4th, 10 75; East Trenton Chapel, 4. *Newton*—Belvidere 2d sub-sch, 10; Branchville, 14; Danville, 3; Deckertown, 9 05; Delaware, 4; Greenwich, 4; Hackettstown, 25; La Fayette, 2; Marksboro, 6; Newton, 25; Oxford 2d, 12 40; Stewartsville, 15; Wantage 1st, 1 86; — 2d, 8 70. *West Jersey*—Billingsport, 1; Bridgeton 1st, 50; — 4th, 3; — West, 20; Cedarville 1st, 11 07; Deerfield, 5; Elmer, 5; Millville, 5; Pittsgrove, 10; Salem, 68 14; Swedesboro, 4; Vineland, 10; Wenonah, 20; Woodbury, 27 50; Woodstown, 15. 1,921 08

**NEW MEXICO.**—*Arizona*—Florence, 4. *Rio Grande*—Albuquerque 1st (sub-sch, 5), 14 75; Jemes, 1; Pajarito, 2. *Santa Fe*—Las Vegas 1st, 2; Raton, 5; Santa Fe, 2. 30 75

**NEW YORK.**—*Albany*—Albany 4th, 100; — 6th, 5; — Madison Avenue, 10; — State Street, 20 15; Amsterdam 2d, 5 98; Batchellerville, 5; Carlisle, 1; Gloversville 1st, 21 90; Jermain Memorial, 7; Johnstown, 10; New Scotland, 10; Northville, 1; Sand Lake, 4 50; Saratoga Springs 1st, 14 30; Schenectady 1st, 46 13; Stephentown, 2. *Binghamton*—Binghamton 1st, 91 97; — North, 10; Cannonsville, 2; Cortland, 26 85; Union, 10 31. *Boston*—Boston Scotch, 4; — St. Andrews, 5; East Boston, 5; Houlton, 5; Lawrence German, 10; Lonsdale, 3; Lowell, 5; Providence 1st, 2; Roxbury, 18 12; South Ryegate, 2. *Brooklyn*—Brooklyn 1st German, 20; — Ainslie Street, 5; — Arlington Avenue, 2; — Bethany, 1 87; — East Williamsburg German, 2; — Friedenskirche, 3; — Greene Point, 10; — Mount Olivet, 3; — Prospect Heights, 5; — Ross Street, 22 70; — South 2d Street, 10. *Buffalo*—Buffalo 1st, 200; — Bethany, 13; — Bethlehem, 2 31; — Calvary, 23 71; — Redeemer, 1; — Westminster, 7 30; East Hamburg (sub-sch, 2), 10; Franklinville, 4; Fredonia, 12; Hamburg Lake St., 2; Olean, 6; Sherman, 21; Springville, 7 25; Westfield, 35 64. *Cayuga*—Auburn 1st, 27 85; — 2d, 8 87; — Calvary, 1 87; Dryden, 5; Genoa 3d, 1; Ithaca, 100 49; Scipioville, 1. *Chemung*—Burdett, 1 50; Elmira 1st, 13 68; — Franklin Street, 6; — Lake Street, 30; Horse Heads, 4; Mecklenburgh, 1; Rock Stream, 2. *Columbia*—Ancram Lead Mines, 2; Greenville, 1; Jewett, 15; Valatie, 4. *Genesee*—Attica, 10 66; Batavia, 14 15; Byron, 5; Perry, 20; Warsaw, 18 50. *Geneva*—Bellona, 2; Naples, 3 10; Ovid, 11 64; Phelps, 25 01; Romulus, 5; Trumansburgh, 33 68. *Hudson*—Amity, 3; Centerville South, 1; Clarkstown German, 5; Denton, 5 15; Florida, 5 50; Good Will, 1 05; Greenbush, 5 03; Haverstraw 1st, 4; Hempstead, 1; Liberty, 2; Livingston Manor, 1; Milford, 6; Montgomery, 3; Monticello, 7; Mount Hope, 3; Palisades, 12; Port Jervis, 12 50; Ramapo, 10; Ridgebury, 50 cts.; Scotchtown, 10; Washingtonville 1st, 10; West Town, 3. *Long Island*—Amagansett, 8; Franklinville, 2; Mattituck, 6 42; Moriches, 2 48; Southold, 2. *Lyons*—Lyon, 21 63; Sodus Centre, 1. *Nassau*—Far Rockaway, 10; Glen Cove, 2; Glen Wood, 2 35; Melville, 2; Newtown, 100; St. Paul's German, 4. *New York*—New York 2d German, 2; — 13th Street, 18; — 14th Street, 17 12; — Bethany (sub-sch, 10), 11; — Calvary, 10; — French, 5; — Harlem, 15; — Mount Tabor, 2; — Mount Washington, 47 70; — Spring Street, 5; — Washington Heights, 3 60; — Westminster West 23d St., 9 52. *Niagara*—Abion, 8; Holley, 50 cts.; Lockport 1st, 23 57; — 2d Ward, 1; North Tonawanda North, 10; Wright's Corners, 55 cts.; North River—Amenia South, 13 47; Cornwall on Hudson, 8 92; Hughsonville, 3 70; Malden, 1 55; Matteawan, 10 58; Newburgh 1st, 17 90; — Calvary, 1. *Otsego*—Delhi 1st, 65 32; — 2d, 25; Hamden, 1. *Rochester*—Avon Central, 2; Brighton, 12; Caledonia, 3; Dansville, 10; Genesee Village, 20; Groveland, 6 72; Honeoye Falls, 2; Nunda, 10; Ogden Centre, 1 15; Pittsford, 10 50; Rochester 1st, 100; — Brick, 35; — Emmanuel, 86 cts.; — Memorial, 4; — North Y. P. S. C. E., 15 50; Springwater, 2; Wheatland, 1. *St. Lawrence*—Oswegatchie 1st, 12; Wadertown 1st, 111. *Steuben*—Arkport, 61 cts.; Bath, 58; Canisteo, 12; Corning, 2 53; Hammondsport, 2; Hornellsville 1st, 9 18; Howard, 4; Jasper, 2 17; Prattsburgh, 3. *Syracuse*—Baldwinsville, 3; Fulton, 10; Oswego Grace, 20 25; Pompey, 6; Syracuse Memorial, 7 27. *Troy*—Brunswick, 4 54; Cambridge, 4 23; Chester, 1 57; Green Island, 7; Hebron, 1; Lansingburgh 1st, 32 25; Malta, 3; Melrose, 2; Middle Granville, 2; Pittstown, 2; Schaghticoke, 5; Waterford, 7 26. *Utica*—Cochran Memorial, 20; Kirkland, 3; Mt. Vernon, 4; Norwich Corners, 2; Oneida, 25 70; Saugoit, 7 66; Turin, 2 63; Utica 1st, 50 06. *Westchester*—Croton Falls, 2; Greensburgh, 27 17; Katonah, 5; Mahopac Falls, 6 20; New Rochelle 1st, 44 05; Poundridge, 3; Rye, 36 23; Sing Sing, 47 72; South East, 4; Scarborough, 5. 2,310 08

**NORTH DAKOTA.**—*Pembina*—Cavaller, 2 15; Drayton, 1; Mekinok, 6 25; Milton, 1. 10 40

**OHIO.**—*Athens*—Bashan, 1; Bristol, 3; Chester, 3; Logan, 14; McConnellsville, 3; Marietta, 4th St., 10; New Matamoras, 5. *Bellefontaine*—Bellefontaine 1st, 2 02; Huntsville, 1; Rushsylvania, 3; West Liberty, 2 60; Zanesfield, 1. *Chillicothe*—Belfast, 4; Bogota, 1; Bourneville, 4; Chillicothe 1st, 10; Greenfield 1st Men's Benef. Society, 12 70; Marshall, 1 30; New Market, 2; White Oak, 4. *Cincinnati*—Batavia, 3 66; Cincinnati 2d, 266 22; — 3d, 7; — 6th, 11; — North, 16 55; — Pilgrim H. and F. Missionary Society, 4; — Poplar Street, 6 40; — Westminster, 25; College Hill, 6; Hartwell, 4; Loveland, 10 29; Ludlow Grove 3; Madisonville, 2; Morrow, 4; Norwood, 10 65; Reading and Lockland, 5; Westwood German, 2; Williamsburgh sub-sch, 2. *Cleveland*—Akron Central, 2; Cleveland 1st, 50 01; — 2d, 53; — Beckwith, 5 55; — Bethany, 5 35; — Calvary, 46; — Madison Ave. (sub-sch, 2 20), 3 51; — Miles Park, 2; — South, 3 66; — Wilson Avenue, 8 20; — Woodland Ave., 67 94; Milton sub-sch, 1; New Lyme, 3; North Springfield,

; Parma, 2; Solon, 10. *Columbus*—Circleville, 10; Greenfield, 1; Westerville, 5. *Dayton*—Belle Brook, 3; Dayton th, 5; — 3d Street, 120; — Riverdale, 48 cts.; — Wayne Avenue, 12; Eaton, 9; Franklin, 4; Hamilton, 7; Riley, 2; Somerville, 1; Springfield 3d, 6 75; Washington, 2. *Huron*—Chicago, 1; Clyde, 2 78; Elmore, 2; Fremont, 14; Genoa, 2; Huron, 4 25; Monroeville, 1 14; Norwalk, 15; Olena, 2. *Lima*—Delphos, 4; Lima 1st, 15; St. Mary's, 10; Van Wert, 2 75. *Mahoning*—Alliance 1st, 7 84; Canfield, 5; Chamblion, 2; Clarkson, 1; East Palestine, 4; Hubbard, 8; Leona, 3 80; Mineral Ridge, 1; New Lisbon, 7; Niles, 3; North Benton, 3; Salem, 9; Warren, 5; Youngstown, 43 92. *Marion*—Marion, 5; Milford Centre, 2. *Maumee*—Delta, 2; Eagle Creek, 1; Grand Rapids, 2; Holgate, 1; Monticello, 2; Toledo 3d, 4 95; — 1st German, 1; West Unity, 1. *Portsmouth*—Georgetown, 5; Portsmouth 1st, 31 80; — 1st German, 11; Russellville, 2. *St. Clairsville*—Barnesville, 7; Bethel, 2; Cadiz, 29 70; Cambridge, 10; Concord, 4; Kirkwood, 7 64; Lore City, 1 50; Powhatan, 2 10; Seneca, 1; St. Clairsville, 15; West Brooklyn, 3. *Steubenville*—Amsterdam (sab-sch, 5), 15; Bethel, 2; Bethesda, 2; Bethlehem, 4; Bloomfield, 8; Buchanan Chapel, 10; Cross Creek, 4; Dell Roy, 4; Dennison, 10; East Liverpool 1st, 51; Irondale, 2; Kilgore, 4; Leesville, 2; Minerva, 6; New Hagerstown, 2 53; New Philadelphia sab-sch, 3; Oak Ridge, 3; Ridge, 5; Salineville, 4; Scioto, 4; Steubenville 3d, 2; Toronto, 9; Two Ridges, 10 60; Ulrichsville, 3; Waynesburgh, 3; West Lafayette, 1 02. *Wooster*—Dalton, 2 92; Fredericksburgh, 12; Hopewell, 6; Loudonville, 2; Orange and Bethel, 3; Perryville, 1 70; Plymouth Y. P. S. C. E., 2; Wooster Westminster, 16 91. *Zanesville*—Fredericktown, 5; Jersey, 2 60; Keene, 4; Mt. Vernon, 4 40; Newark 1d, 49 20; New Lexington, 1 83; Pataaskala, 4 67; Roseville, 1 29; Unity, 3 15; West Carlisle, 3; Zanesville Putnam, 1 56. 1,594 50

**OREGON.**—*East Oregon*—Baker City, 1; Monkland, 2 08; Moro, 1 90; Union, 3. *Portland*—Portland 3d, 5; — Calvary, 17 65; — Mizpah, 2; Springwater, 1; Tualatin Plains, 2. *Southern Oregon*—Grant's Pass, 5; Medford, 1. *Willamette*—Albany, 5; Brownsville, 2 57; Dallas, 3; McCoy, 1; Spring Valley, 1. 54 17

**PENNSYLVANIA.**—*Allegheny*—Allegheny Bethel, 3; — Central, 55 41; — North, 64 26; — Providence, 25; — Westminster, 5; Avalon, 10; Bull Creek, 5; Cross Roads, 1; Glenfield, 3; Hoboken, 1 80; Tarentum, 10 59. *Blairsville*—Conemaugh, 3; Congruity, 5; Derry, 10 73; Ebensburg, 5; Irwin, 3; Johnstown, 26 43; Kerr, 2; Murrysville, 3 60; New Alexandria, 32 25; Pleasant Grove, 3; Salem, 20; Wilmerding, 2 50. *Butler*—Centerville, 5; Concord, 3 53; Fairview, 2; Grove City, 17 03; Middlesex, 18; North Butler, 3; Petrolia, 1; Scrub Grass, 2. *Carlisle*—Buffalo, 1; Burnt Cabins, 2; Centre, 1; Fayetteville, 2; Green Castle, 7; Harrisburgh Elder Street, 2; — Market Square, 11 21; Lower Marsh Creek, 4 70; Lower Path Valley, 10; Middletown, 4; Shermansdale, 1; Steelton, 4; St. Thomas, 2; Waynesboro, 4 48. *Chester*—Ashmun, 20; Bethany, 5; Calvary, 6; Chester 1st, 10; — 3d, 32 45; Doe Run, 9 50; Moores, 3; New London, 20; Phoenixville, 4; West Chester 2d, 2; — Westminster, 5. *Clarion*—Big Run, 1; Brookville, 11 50; Cool Spring, 1; Emlenton, 5; Johnsonburg, 34 cts.; Leatherwood, 9 50; Licking, 2; New Bethlehem, 9; Oak Grove, 2; Pisgah, 9; Rathmel, 1; Richland, 1 40; Sligo, 2; Wilcox, 41 cts. *Erie*—Concord, 1 91; Erie 1st, 11 72; — Central 20; Evansburgh, 3; Fairfield, 3; Fredonia, 3; Greenville, 23; Harmonsburg, 2; Mercer 1st, 15; — 2d, 5; Mount Pleasant, 2 03; New Lebanon, 1; Oil City 1st, 2 70; Pleasantville, 5; Salem, 1; Union, 1 70; Utica, 3; Venango, 1; Westminster, 2 50. *Huntingdon*—Altoona 2d, 18; — 3d, 11; Birmingham, 13 77; Clearfield, 29 35; Everett, 1; Fruit Hill, 5; Houtzdale, 2 34; Lewistown, 16 25; Logan's Valley sab-sch, 7; Lower Spruce Creek, 8; Lower Tuscarora, 10; McVeytown, 12; Mapleton, 3; Middle Tuscarora, 1; Newton Hamilton, 3; Phillipsburgh, 8 30; Pine Grove sab-sch, 41 cts.; Shade Gap, 5; Shaver's Creek, 1; Upper Tuscarora, 3; Williamsburgh (sab-sch, 1 72), 19 06. *Kittanning*—Atwood, 2; Bethel (sab-sch, 3), 6; Bethesda, 3; Cherry Run, 4; Clarksburgh, 20; Clinton, 1; Ebenezer, 12; Elderton, 8; Freeport, 6 70; Gilgal, 2; Harmony, 3; Homer, 2 40; Jacksonville, 18; Mechanicsburgh, 3; Middle Creek, 2; Midway, 3; Mount Pleasant, 2; Parker City, 7 39; Plumville, 5 06; Rockbridge, 3; Rural Valley, 3; Union, 4 50. *Lackawanna*—Bethel, 1; Brooklyn, 4; Elmhurst, 1 97; Harmony, 15; Herrick, 3; Montrose, 18; Mountain Top, 5; Newton, 1; Nicholson, 3; Orwell, 40 cts.; Shickshinny, 8; Sugar Notch, 2; Troy, 19 50; Ulster, 1; Warren, 4; Wilkes Barre 1st add'l, 83 cts.; — Grant Street, 8; — Memorial, 40; Wyoming, 3 50. *Lehigh*—Allentown, 20; Easton 1st, 17; Lock Ridge, 5; Lower Mount Bethel, 1; Mahanoy City, 6 35; Port Carbon, 9; Portland, 1; Reading Olivet, 25; — Washington Street, 10; Shenandoah, 6; Slatington, 5; South Easton, 9; Stroudsburg, 10; Summit Hill, 12; Weatherly, 10. *Northumberland*—Briar Creek, 2; Buffalo,

1; Elysburgh, 3; Grove, 25; Linden, 1; Lycoming, 5; Lycoming Centre, 3; Montgomery, 6; Montoursville, 4; Mt. Carmel, 12 26; Orangeville, 1; Renovo 1st, 10; Rush Creek, 3; Shiloh, 2; Warrior Run, 7 58; Williamsport 1st, 10; — 2d, 2 42; — Bethany, 1. *Parkersburgh*—Fairmount, 4; Grafton, 5; Morgantown, 3; Parkersburgh, 1st 7 45; Ravenswood, 2; Sugar Grove, 1; Terra Alta, 5. *Philadelphia*—Philadelphia 1st, 379 28; — 3d, 23 17; — 4th, 13 66; — Arch Street, 139 56; — Carmel German, 3; — Central, 36 32; — Cohocksink, 50; — Covenant, 9; — Gaston, 30 39; — Grace, 12; — Greenway, 10; — Greenwich Street, 15; — Hope, 21 79; — Lombard Street Central, 5; — North, 13 60; — Patterson Memorial, 2; — Richmond, 3; — Susquehanna Avenue, 20; — Tabernacle (sab-sch, 29 72), 132 72; — Temple, 25; — Walnut Street add'l, 5 03; — West Park, 10; — Woodland, 33. *Philadelphia North*—Ashbourne, 5; Bridesburg, 10; Carmel, 2; Eddington, 5; Forestville, 5; Frankford, 18 64; Hermon, 35; Holmesburgh, 4; Huntingdon Valley, 4; Langhorne, 3; Lawndale, 1; Leverington, 5; Lower Merion, 3; Narberth, 2 92; Neshaminy of Warwick, 11 08; Springfield, 2; Wissinoming, 4. *Pittsburgh*—Amity, 10; Bethany, 11 85; Concord, 2; Courtney and Coal Bluff, 1; Edgewood, 5; Lebanon, 5; Long Island, 4 90; McDonald 1st, 14 55; Monongahela City, 25; Mount Carmel, 1; North Branch, 2; Phillipsburg, 2; Pittsburgh 43d Street, 10; — Bellefield, 38 63; — East Liberty 50 61; — Hazlewood, 13 19; — Park Avenue, 30; — Point Breeze, 126; — Shady Side, 74 38; — South Side, 6; West Elizabeth sab-sch, 5. *Redstone*—Belle Vernon, 3 50; Fayette City, 1 50; McClellandtown, 3; McKeesport Central, 8; Mount Pleasant, 29; Pleasant Unity, 2 50; Suterville, 1; Tent, 2 98; West Newton, 27 90. *Shenango*—Leesburgh, 2; Moravia, 1 60; Mount Pleasant, 8; New Brighton, 21 80; Sharon, 10; Sharpsville, 2 83; Wampum, 7. *Washington*—Allen Grove, 2; Bethlehem, 2; Claysville, 16 39; East Buffalo, 17 74; Fairview, 6; Frankfort, 3 75; Mill Creek, 2; Pigeon Creek, 5; Upper Ten Mile, 5; Washington 1st, 130 11; — 2d, 12; Wellsburgh, 6 05; West Alexander, 16 10; West Union, 2; Wheeling 2d, 18 25. *Wellsboro*—Antrim, 1; Arnot, 3; Beecher Island, 1; Wellsboro, 5 07. *Westminster*—Centre (sab-sch, 8), 33; Chanceford, 11 82; Chestnut Level, 15 62; Columbia, 24 75; Donegal, 2; Hopewell, 12; Lancaster 1st, 10; Leacock, 5; Little Britain, 5; New Harmony, 3; Pine Grove, 5; Slate Ridge, 4; Slateville, 3; Stewartstown, 15; York Calvary, 32 52; — Westminster, 5. 8,580 96

**SOUTH DAKOTA.**—*Aberdeen*—Britton, 5; Groton, 3 79; Leola, 1; Pembroke, 1 50. *Black Hills*—Hill City, 2; Rapid City, 3. *Central Dakota*—Hitchcock Y. P. S. C. E., 3; Huron, 10 16; Pierre, 5; St. Lawrence, 2; White, 2. *Dakota*—Poplar Creek, 2 63. *Southern Dakota*—Canistota, 1; Kimball, 1; Scotland, 50 cts.; Turner Co. 1st German, 9; White Lake, 2. 54 58

**TENNESSEE.**—*Birmingham*—Thomas 1st, 1. *Holston*—College Hill, 2; Oakland Heights, 3; Olivet, 1; Salem, 3; St. Marks, 2. *Kingston*—Harriman Ladies' Miss Soc., 2. *Union*—Forest Hill, 1; Knoxville 4th, 5 05; Madisonville, 46 cts.; Mt. Zion, 2; New Prospect, 2 15; South Knoxville, 1. 25 66

**TEXAS.**—*Austin*—El Paso, 5; Fort Davis, 5; Galveston St. Paul's German, 2. *North Texas*—Adora, 3 50; Denison, 10. *Trinity*—Dallas 2d, 9 12; — Exposition Park, 3; Terrell, 3. 40 62

**UTAH.**—*Boise*—Bethany, 3; Caldwell (Y. P. S. C. E., 35 cts.), 1 53. *Kendall*—Franklin, 1; Paris, 3. *Utah*—American Fork, 1; Ephraim, 4; Haines, 4; Mantle, 7; Mendon, 1; Mount Pleasant, 5; Smithfield Central, 2. 57 88

**WASHINGTON.**—*Olympia*—Olympia, 2; South Bend, 50 cts. *Puget Sound*—Ellensburg, 4 40; Port Townsend, 4. *Spokane*—Cortland, 1; Grand Coulee, 1; Rathdrum, 3; Waterville, 1. 16 90

**WISCONSIN.**—*Chippewa*—Eau Claire, 1st, 6; Hudson, 7. *La Crosse*—Bangor, 2; New Amsterdam, 4; Salem West, 3. *Madison*—Cambria, 2 25; Marion German, 5; Prairie du Sac sab-sch, 1 35. *Milwaukee*—Cedar Grove, 15; Manitowock 1st, 3 60; Milwaukee German, 3; — Holland, 5; — Immanuel, 18 80; — Perseverance, 10; Westminster, 2 32; Richfield, 3; Waukesha, 9 45; West Granville, 2. *Winnebago*—Depere, 6; Fond du Lac, 5; Fort Howard, 1 70; Omro, 5; Oshkosh, 5 39; Stevens Point (sab-sch, 5), 15 84; West Merrill, 5. 146 70

Receipts from Churches from March 1st to April 16th.....	\$ 13,833 26
Receipts from Sabbath-schools from March 1st to April 16th.....	254 08
Total.....	\$ 14,087 34

LEGACIES.

Estate of John S. Kergon, N. Y., 2,500; Estate of George Hunter, Illinois, 336 09.....	3,836 09
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REFUNDED.

Rev. A. J. Waugh, 18 75; 34..... 58 75

MISCELLANEOUS.

Mrs. E. P. Thompson, Phila., 10; Miss S. M. Faunce, Wabash, Ind., 1; "M. L. R." 1; "A Friend," 2; Mrs. Caleb S. Green, Trenton, N. J., 100; Mr. E. F. Partridge, 20; Miss A. M. Cooper, Jefferson, N. Y., 40; "One who was helped," 2; Rev. F. E. Armstrong, 2; W. G. Smith, 1; W. L. Austin, 1; M. M., 25; C. Penna, 2; "H. T. F.," 5; H. Phila., 5; "A Friend," 97 cts.; Rev. W. H. Edwards and wife, 1; Cleveland, O., 5; Rev. E. E. Grub and wife, 1; Mrs. Joseph Platt, 10; Geo. S. Will, 2; Friends, Markleton, Pa., 3; John Maina, 3;

G. L. K., 7 25; Mrs. A. M. McMillen, 60; Miss R. T. Williams, N. Y., 40; Rev. T. J. Shepherd, D. D., 10; C. Penna, 2; Rev. W. L. Tarbet and wife, 60 cts.; Cash, 5; Mr. Pedro Padilla, 1 65; Cash, 234 22..... 604 79

INCOME ACCOUNT.

52 80; 12; 519 07; 145 25; 90; 159; 151 66; 90..... 1,219 73

Total receipts from March 1st to April 16th, 1894.....\$ 19,800 75

Total receipts from April 20th, 1893..... 122,238 02

JACOB WILSON, Treasurer,

1834 Chestnut St., Phila.

RECEIPTS FOR FREEDMEN, MARCH, 1894.

ATLANTIC.—Atlantic—Aimwell, 2; Berean (C. E., 1 22), sab-sch, 8 22), 25 16; Bethel, 2; Hebron, 2; Mount Pleasant, 1 50; Olivet, 1 50; Summerville, 1 30; Wallingford, 6; Zion, 2 70; — Charleston, 5. East Florida—Green Cove Springs, 5; Jacksonville 2d, 2; Starke, 2. Fairfield —Blacksburgh 2d, 1 50; Camden 2d, 1 10; Fairfield Pres., 5 23; Hermon, 2 50; Hopewell, 5 60; Mizpah, 1 30; Mt. Tabor, 2; New Haven School, 1 30; Olivet, 1. Knox—Exra, 4; New Hope, 2; St. Paul, 1. McClelland—Mattoon (sab-sch, 1), 4. South Florida—Sorrento, 2 55; Titusville, 1. 99 94

BALTIMORE.—Baltimore—Baltimore 1st, 25; — 2d, 22 54; — Abbott Memorial, 1; — Aisquith Street, 6; — Brown Memorial, 155 31; — Central, 16 85; — Grace, 2; — La Fayette Square, 10; — Light Street, 2 50; — Madison Street, 2; — Ridgely Street, 2; — Waverly, 5; — Westminster, 6 22; Cumberland, 10; Govanstown (sab-sch, 4 17), 9 17; Hagerstown, 5; New Windsor, 75 cts.; Relay, 1; Sparrows Point, 1; The Grove, 5; Zion, 2. New Castle —Bridgeville, 2; Christiana, 1; Delaware City, 4 89; Forest, 2 90; Red Clay Creek, 5; Smyrna, 2; West Nottingham, 18; White Clay Creek, 7; Wicomico, 7 82; Wilmington Gilbert, 1; — Olivet, 2. Washington City—Clifton, 1; Darnestown, 2; Georgetown West Street, 10; Hermon, 1; Hyattsville, 5; Neelsville, 4; Washington 15th Street, 25; — New York Avenue, 6 25; — North, 2. 406 30

CALIFORNIA.—Benicia—Arcata, 5; Big Valley, 1; Vallejo 1st, 10. Los Angeles—Alhambra, 2; Azusa Spanish, 1; Carpenteria 1st, 7 44; Los Angeles Grand View, 6 10; — Spanish, 2; Orange, 5; Palms, 2; Pasadena Calvary, 5; San Gabriel Spanish, 1; Santa Barbara 1st, 21; Tustin 1st, 2. Oakland—Centreville, 2; Danville, 2; Oakland 1st (Boys' Brigade, 9 30), 67 95; — Brooklyn, 10; Pleasanton, 2. Sacramento—Chico, 5; Colusa, 2; Roseville, 1. San Francisco—San Francisco 1st sab-sch, 25; — Trinity, 2 40; — Westminster, 18 70. San José—Gilroy, 2; Hollister, 5; San José 1st, 42; — 2d, 5; Santa Cruz, 4 50; Templeton 1st, 2. Stockton—Grayson, 2; Madera, 2; Merced, 7; Sonora, 2; Tracy, 2. 298 09

CATAWBA.—Cape Fear—Allen's Chapel, 45 cts.; Friendship, 1; Mt. Olive, 89 cts.; Mt. Pleasant, 13 60; Shiloh, 4; St. Paul, 2 50. Catawba—Bethlehem, 1; Charlotte, 2; Davidson, 1 20; Lloyd, 7 40; McClintock, 1; Westminster (sab-sch, 5), 10. Southern Virginia—Albright, 2; Allen Memorial, 5; Bethesda, 7; Big Oak sab-sch, 1; Christ, 10; Danville Holbrook Street, 4; Grace Chapel, 1; Mt. Calvary, 2; Mt. Hermon, 1; Nottoway sab-sch, 2; Oak Grove, 1; Ogden Chapel, 34 cts.; Richmond 1st, 2; Russell Grove (C. E., 1 50), 6. Yadkin—Aberdeen, 1; Alen's Temple, 1 50; Bowers Chapel, 1 25; Cool Spring, 1; Durham, 1; Hannah, 1; Lexington, 4; Mebane, 2; Mooresville 2d, 2; Rockingham 2d, 1; Salisbury, 5 08; St. James, 1; St. Paul, 1. 115 12

COLORADO.—Boulder—Berthoud, 7; Fort Morgan, 2; Laramie, 5; Longmont Central, 9 30. Denver—Black Hawk, 2; Central City, 4 50; Denver Central, 56 22; — North (sab-sch, 2), 17; — South Broadway, 2; Idaho Springs, 2. Gunnison—Salida, 4. Pueblo—Antonito, 1; Canon City 1st, 2; Clinchero, 2; Cucharas Mexican, 1; Durango, 2 10; Huerfano Canon, 1; La Junta, 1; La Luz, 1; Pueblo Fountain, 1 45; Quinta, 1; Rocky Ford, 2 50; San Rafael Mexican, 1; Trinidad 1st sab-sch, 5. 141 07

ILLINOIS.—Alton—Alton 1st (sab-sch, 2 55), 10; Blair, 82 cts.; East St. Louis, 4; Ebenezer, 2; Hillsboro, 5. Bloomington—Elm Grove, 1; Gibson City 1st, 16 48; Heyworth, 16; Mansfield, 1; Normal, 5 45; Onarga, 10; Philo, 12. Cairo—Centralia (sab-sch, 5), 16; Du Quoin 1st, 5; Harrisburg 1st, 1; Metropolis, 2 52; Mount Carmel, 4; Saline Mines, 2; Sumner, 1; Union, 1. Chicago—Brookline, 2 40; Chicago 1st, 30 72; — 1st German, 1; — 2d, 53 41; — 3d sab-sch, 20 19; — 4th, 45; — 9th, 2; — 41st Street, 48 56; — Belden Avenue, 10; — Central Park, 2; —

Grace, 2; — Lakeview, 11 22; — Normal Park, 23; Evans-ton 1st, 31 78; Gardner, 1; Hinsdale (sab-sch, 1 90), 4 50; Joliet Central, 46 35; La Grange, 1. Freeport—Cedarville, 6; Marengo, 9; Oregon, 2; Queen Anne German, 2; Rockford 1st, 2. Mattoon—Bethany, 2; Charleston C. E., 7 77; Shelbyville, 15; Toledo, 2. Ottawa—Mendota, 2 23; Morris, 2; Sandwich, 5; Streator Park, 10; Waterman, 2. Peoria—Canton, 5 45; Elmwood, 2; Farmington, 16; Ipava, 16 95; Knoxville, 9 70; Lewistown, 10 63; Peoria 1st, 2 05; — Calvary, 4; Salem, 5. Rock River—Dixon, 26 70; Hamlet, 2 75; Perryton, 65 cts.; Rock Island Central King's Messengers, 5; Viola, 2. Schuyler—Appa-noose, 5; Brooklyn, 2; Clayton, 2; Daddsboro, 2; Ebenzer, 2; Kirkwood, 2 50; Monmouth, 9 99; New Salem, 1; Oquawka, 12 26; Warsaw, 1 22. Springfield—Brush Creek, 2 94; Farmington, 5; Jacksonville Westminster, 42 10; Maroa, (C. E., 5), 2; Mason City, 5 83; Murrayville, 1 25; North Sangamon, 10; Petersburg, 19; Plagah, 25 cts.; Springfield 1st C. E., 50 cts.; Virginia, 5. 794 60

INDIANA.—Crawfordsville—Bethel, 2; Crawfordsville Centre, 50 50; Delphi, 2 22; Hopewell, 2; Lexington, 5; Oxford, 5; Prairie Centre, 2 17; Rock Creek, 2; Rockfield, 5; Rockville Memorial, 2 57; Sugar Creek, 2; Thorntown, 10; Williamsport, 2. Indianapolis—Acton, 1; Bloomington Walnut Street, 12 18; Greenwood, 2 98; Indianapolis 2d, 48 22; — 4th, 2; — 7th, 5; — East Washington Street, 4; New Plagah, 1. Logansport—Centre, 2; La Porte, 45; Logansport 1st, 2; Monticello, 5; Plagah, 1 75; Valparaiso, 2. Muncie—Elwood 1st, 1; Kokomo, 1; Marion, 12 19; Wabash, 1 75. New Albany—Jeffersonville 1st, 16 75; "Lexington Group," 2; Madison 1st, 10; New Albany 2d, 11. Vincennes—Evansville Walnut Street, 25; Oakland City, 2 10; Poland, 1; Princeton, 12; Sullivan, 5. White Water—Connersville German, 4; Dunlapville, 2; Ebenezer, 2; Lewisville, 2. 248 59

INDIAN TERRITORY.—Choctaw Nation—Per Miss Lucy Howard, 26 30; per Miss Bertha Ahrens, 45. Muscogee —Muscogee Oklahoma, 10. Oklahoma—Edmond, 4; Oklahoma City, 6; Purcell, 5. Sequoyah—Park Hill, 5. 101 39

IOWA.—Cedar Rapids—Blairtown, 17; Cedar Rapids 2d (sab-sch, 25), 50 78; Clinton 1st, 63 81; Mechanicsville, 7; Mt. Vernon, 12; Onslow, 1 30; Scotch Grove, 7. Corvair—Creston 1st, 10; Emerson, 1 25; Lenox, 9; Malvern, 5; Prairie Chapel, (C. E., 53 cts.), 2 53. Council Bluffs—Audubon 1st, 10; Carson, 2; Greenfield, 2; Griswold 1st, 2 53; Guthrie Centre, 4; Menlo, 2; Missouri Valley, 5; Shelby, 2. Des Moines—Allerton, 6; Centreville 1st, 4; Dallas Centre, 5; Des Moines 6th, 2; — Central, 18 60; — Clifton Heights, 5; — East, 11 25; Garden Grove, 4 10; Lineville, 1 15; Milo sab-sch, 4; Newton, 1; Oakalocoe, 2; Plymouth, 6; Winterset, 27 30. Dubuque—Centretown German, 1; Dubuque 2d, 10; Dyersville, 1; Independence 1st, 27; — German, 1; Sherrills' Mound German, 2. Fort Dodge—Coon Rapids 1st, 5 50; Fonda, 2; Fort Dodge 1st, 24 06; Rolfe 2d sab-sch, 5. Iowa—Bonaparte, 2; Burlington 1st, 15 23; Fairfield 1st, 21 20; Keokuk West-minster, 9 15; — 2d, 5; Middletown, 50 cts.; Montrose, 2; Morning Sun 1st, 16 90; New London, 75 cts.; Primrose, 1; Sharon, 1; St. Peter's Evangelical, 2; West Point, 7; Winfield, 6. Iowa City—Bethel, 75 cts.; Crawfordsville, 1; Davenport 2d, 2; Keota, 2; Lafayette, 2; Malcolm, 2; Montezuma 1st, 4 50; Muscatine 1st, 14; Sugar Creek, 2; Summit, 2 86; West Liberty 1st, 2; Wilton, 10. Sioux City—Battle Creek, 2; Liberty Cleghorn, 5; Meriden, 2 25; Odebolt, 2; Sac City, 2; Sanborn, 1; Union Town-ship, 2; Vail, 9. Waterloo—Cedar Falls, 2; Clarksville, 11; Grundy Centre (sab-sch, 1 13), 2; Kamrar German, 5; Morrison, 1; Rock Creek German, 2; Union German, 2; West Friesland, 5. 605 25

KANSAS.—Emporia—Arkansas City, 5; Belle Plaine, 4 50; Burlington, 2 21; Clear Water, 61 cts.; Marion,



11 70; Osage City 1st, 3 88; Peotone, 3; Wichita 1st, 3 16; — Oak Street, 2; — West Side, 1 37. *Highland*—Corning, 1; Horton C. E., 1; Marysville, 3; Vermillion, 1. *Larned*—Great Bend, 1; Halstead, 1; Lyons, 3; McPherson, 7 24; Sterling 1st, 1. *Neosho*—Carlyle, 1 10; Girard C. E., 2 50; Mound Valley, 1; Osawatomie 1st, 1. *Solomon*—Cawker City, 2; Hope, 2; Lincoln, 5 65; Saltville, 1. *Topeka*—Junction City 1st, 6; Olathe, 3 50; Topeka 2d, 2; Vinland, 2 50 89 86

*KENTUCKY*.—*Ebenezer*—Ashland, 23 25; Ebenezer, 2; Lexington 2d (sab-sch, 2 25), 198 25; Maysville, 6; Mount Sterling 1st, 1; Sharpsburg sab-sch, 50 cts.; Valley, 1. *Louisville*—Craig's Chapel, 6 70; Plum Creek, 1; Princeton 1st, 3; Shelbyville 1st, 8 49. *Transylvania*—Columbia, 2; Danville 2d, 30. 283 19

*MICHIGAN*.—*Detroit*—Brighton, 3; Detroit Central, 15; — Fort Street, 106 88; — Memorial (sab-sch, 28), 48; — Westminster, 25; Howell 1st, 6; Mount Clemens, 5; Northville, 10; Wyandotte, 4. *Flint*—Akron 1st, 2 75; Columbia, 4; Denmark, 1; Fenton, 4; Marlette 2d, 2; Sand Beach (sab-sch, 6 cts.), (C. E., 11), (O. M. Soc., 5 cts.), 69 cts.; Vassar 1st, 6 50. *Grand Rapids*—Grand Haven 1st, 5; Muir, 1; Spring Lake, 2. *Kalamazoo*—Allegan, 5; Kalamazoo 1st, 25; Plainwell, 5. *Lake Superior*—Escanaba 1st, 8 71; Ford River Mission, 5 90; Iron Mountain, 2; Iron River, 50 cts.; Ishpeming, 5; Manistique Redeemer, 8; Red Jacket 1st, 6. *Lansing*—Concord, 2 54; Jackson 1st, 5; Lansing 1st C. E., 3; — Franklin Street, 5 05; Mason, 25; Oneida, 1 06; Tekonsha W. Soc., 5. *Monroe*—Adrian 1st, 41; Coldwater, 10 08; Erie, 1; Hillsdale, 9 40; Jonesville, 8 50. *Petoskey*—Alanson, 1; Conway, 1. *Saginaw*—Alcona, 5; Black River, 6; Caledonia 7. 454 50

*MINNESOTA*.—*Duluth*—Duluth 2d sab-sch, 3. *Mankato*—Blue Earth City, 5 85; Tracy, 5; Wells, 25; Winnebago City 1st, 30. *Minneapolis*—Minneapolis 1st, 13 27; — Andrew, 63 77; — House of Faith, 3; — Shiloh, 5; Stewart Memorial sab-sch, 4. *Red River*—Malne 2; Moorhead, 3. *St. Cloud*—Rheiderland German, 1; St. Cloud, 4 04. *St. Paul*—North St. Paul, 2 40; Red Wing 1st, 12 22; Rush City, 1; St. Paul Arlington Hills, 1; — Central, 18 23; — Dano-Norwegian, 1 78; — East sab-sch, 1; — House of Hope (sab-sch, 10), 102 45. *Winona*—Henrytown, 1 58; Winona 1st (C. E., 3 18), 33 13; — German sab-sch, 3. 335 67

*MISSOURI*.—*Kansas City*.—Brownington, 1; Clinton 1st, 1 50; Jefferson City, 1; Kansas City 1st, 28 75; — 2d, 16 64; — 5th, 12 50; — Hill Memorial, 1; — Linwood, 2; Sedalia Broadway, 20; Warrensburg, 10 15. *Ozark*—Ash Grove, 6; Carthage 1st, 9; — Westminster, 9 70; Irwin, 1; Preston, 1; Salem, 1; Springfield, 2d, 2 36; — Calvary, 5. *Palmyra*—Bethel, 1; Birdseye Ridge, 3 43; Brookfield 1st, 1; Edina, 5; Hannibal, 25; Knox City, 2; Louisiana, 1; New Providence, 2; Pleasant Prairie, 1. *Platte*—Cameron, 6; Carrollton, 2; Gallatin, 2; Hamilton, 2 30; Mound City, 3; New Point, 1; Parkville W. M. Soc., 6 04. *St. Louis*—Cuba, 2; De Soto, 3; Kirkwood, 1 50; Rolla, 3; St. Louis 1st, 20 61; — 2d, 100; — 1st German, 1; — Clifton Heights, 2; — Glasgow Avenue, 5; — Lafayette Park, 50; Zion German, 5. *White River*—Camden d. 1; Harris Chapel, 6; Holmes Chapel, 12; Hopewell, 25. 504 73

*MONTANA*.—*Butte*—Butte 1st sab-sch, 5. *Helena*—Hamilton, 1. 6 00

*NEBRASKA*.—*Hastings*—Beaver City 1st, 2; Bloomington, 1; Edgar, 4 28; Oak Creek, 3; Stamford, 1; Wilsonville, 3. *Kearney*—Big Spring, 50 cts.; Central City, 8; Kearney German, 1; Lexington, 6 31; Litchfield, 1; Ord st, 2; Scotia, 1; St. Edwards, 1; Sutherland 1. *Nebraska City*—Adams, 4; Hebron, 6 27; Hubbell (sab-sch, 1), 4; Nebraska City 1st, 1; Plattsmouth 1st, 8; — German, 3; Seward, 3; Table Rock, 3. *Niobrara*—Cleveland, 1 15; Madison, 3; Millerboro, 1; Pender, 5 20; Stuart, 1. *Omaha*—Bellevue sab-sch, 5; Blair, 3 51; Omaha Blackbird Hills, 1 86; — Castellar Street, 4 68; Schuyler, 20; South Omaha 1st, 3. 100 96

*NEW JERSEY*.—*Elizabeth*—Bethlehem, 3; Clinton, 108 50; Connecticut Farms, 38; Elizabeth 1st, 48 11; — 1st German, 3; Lamington, 6; Metuchen, 10; Perth Amboy, 15 65; Plainfield Bethel Chapel, 1; Pluckamin, 5; Rahway 1st, 4 80; — 2d, 10; Roselle, 4 44. *Jersey City*—Hoboken 1st, 81; Jersey City Claremont, 3; — John Knox 3; — Scotch, 5; Passaic Dundee, 3 81; Paterson 1st, 2; — 3d, 2; — Broadway German, 2; — Redeemer, 69 21; Rutherford sab-sch, 33), 67 88; West Hoboken, 14; — 1st sab-sch, 20; Vest Milford, 5. *Monmouth*—Allentown, 20; Asbury Park 1st, 6 77; — Westminster, 2; Atlantic Highlands, 31; Beverly C. E., 3; Bordentown, 4 27; Columbus, 2 45; Cranbury 2d, 13; Jamesburgh, 10; Keyport, 3; Long Branch, 6; Manalapan, 3 40; Manasquan 1st, 6 80; Matawan, 15 28; Perrineville, 75 cts.; Plattsburgh, 8; Point Pleasant, 3; Red Bank, 5; Shrewsbury, 10; Tennent, 10 94; Uckerton, 3. *Morris and Orange*—Chester (sab-sch, 5),

8; Dover, 36 50; — Welsh, 2; Flanders, 10; German Valley, 5; Madison, 4 15; Mine Hill, 2 50; Mt. Olive, 4 24; Myersville German, 2; Orange 1st German, 2; Orange Valley German, 2; Pleasant Grove, 6 66; South Orange 1st, 9 38; St. Cloud, 3; Succasunna, 14 93. *Newark*—Montclair Trinity Mr. Smith's sab-sch Class, 45; Newark 2d, 26 48; — 6th, 18; — 1st German, 5; — 2d German, 5; — 3d German, 5; — Bethany, 2; — Memorial, 9 18; — Park, 20 94. *New Brunswick*—Amwell United 1st, 3; Bound Brook, 5; Dayton, 3 50; Dutch Neck, 10; East Trenton Chapel, 4; Hamilton Square, 7; Hopewell, 3 25; Kingston, 3; Kingwood, 1; Lambertville, 35; New Brunswick 2d, 3; Princeton 2d, 23 60; Trenton 3d, 22 78; — 4th, 18 35; — Prospect Street sab-sch, 1 85. *Newton*—Asbury, 15; Beatyestown, 2; Belvidere 1st, 50; Branchville (Jr. C. E., 2), 14; Danville, 3; Deckertown 1st, 9 05; Greenwich, 3; Hackettstown, 25; La Fayette, 2; Mansfield 2d, 2; Oxford 2d, 5 78; Stewartville, 10; Stillwater, 5; Wantage 1st, 1 86; — 2d, 3 70; Washington, 25. *West Jersey*—Atlantic City 1st, 22; Billingsport 1st, 1; Blackwoodtown, 10; Bridgeton 1st, 50; — 4th, 5; — West, 30; Clayton, 10; Deerfield, 3 65; Elmer, 3; Millville, 5; Swedesboro 1st, 3; Vineland, 5; Wenonah, 30; Woodstown, 12. 1,878 15

*NEW MEXICO*.—*Arizona*—Florence, 2; Tombstone, 1. *Rio Grande*—Albuquerque 1st sab-sch, 5; Pajarito, 1. *Santa Fé*—Las Vegas 1st, 14 15; Raton 1st, 1. 24 15

*NEW YORK*.—*Albany*—Albany 4th, 75; — 6th, 5; — Madison Avenue, 10; — State Street, 30 15; Amsterdam 2d, 37 25; Batchellerville, 4; Esperance, 10 15; Galway, 3; Gloversville 1st, 28 85; Jefferson, 1 50; Jermain Memorial, 7 00; Johnstown, 10; Northville, 1; Rockwell Falls, 5; Sand Lake, 3; Saratoga Springs 1st, 41 72; Scarborough, 5; Schenectady 1st (sab-sch, 33 04), 99 20. *Binghamton*—Binghamton 1st, 53 55; — North, 5; Cannonsville, 2; Union, 7 52. *Boston*—Antrim 1st, 16 50; Boston 1st, 33 46; East Boston, 10; Lawrence German, 5; Lowell, 5; Providence 1st, 5; South Ryegate 1st, 2. *Brooklyn*—Brooklyn 1st German, 10; — Ainslie Street, 5; — Bethany, 1 90; — East Williamsburg German, 1; — Friedenskirche, 3; — Noble Street, 10; — South 3d Street (sab-sch, 25), 75 34. *Buffalo*—Buffalo Bethany, 13; — Bethlehem, 1 65; — Calvary (C. E., 3 85), 27 56; — Redeemer, 9; — Westminster (sab-sch, 10), 17 75; Franklinville, 4; Fredonia, 8; Hamburg, 2; Olean, 10; Orchard Park (sab-sch, 2), 9; Sherman, 17; Silver Creek, 4 94; Springville, 6 53; Westfield, 30 32. *Cayuga*—Auburn Westminster, 1; Dryden, 5; Scipioville C. E., 1. *Champlain*—Peru, 1; Plattsburgh 1st, 35 14. *Chemung*—Dundee, 6; Elmira 1st, 10; — No. Chapel, 3 68; — Franklin Street, 10; Horse Heads, 4. *Columbia*—Greenville, 2; Spencertown, 2; Valatie, 4. *Genesee*—Attica, 15 98; Batavia 1st, 107 40; Bergen 1st, 6 76; Byron, 4; Corfu, 5; North Bergen, 5 60; Oakfield, 2; Perry, 25. *Geneva*—Branchport, 1; Manchester, 8; Naples 1st, 3 10; Oak's Corners, 6 36; Penn Yan, 24; Phelps, 19 19; Waterloo 1st, 10. *Hudson*—Amity, 10; Chester, 21 55; Clarkstown German, 2; Congers, 4; Denton, 2; Florida, 5 50; Good Will, 1 05; Haverstraw Central, 21; Hempstead, 1; Hopewell, 10; Liberty, 3; Middletown 1st, 25; Milford, 6; Monticello, 5; Nyack 1st, 20; Otisville, 6; Palisades, 5; Port Jervis 1st, 12 50; Ramapo, 10; Scotchtown, 5; South Centerville, 1; Washingtonville 1st, 10; West Town, 3. *Long Island*—East Hampton 1st, 15; Franklinville, 2; Moriches, 3 48; Port Jefferson, 8 50; Southhold, 6. *Lyons*—Palmyra, 8 03; Sodus, 5; Sodus Centre, 1. *Nassau*—Brentwood, 2; Comac, 1; Glen Wood, 2 56; Huntington 2d, 10; Melville, 1; Newtown 1st, 20; St. Paul's, 2. *New York*—New York 1st, 705 99; — 7th, 6; — 2d German, 2; — 5th Avenue, 1,559 84; — Bethany (sab-sch, 10), 18; — Calvary, 5; — French Evangelical, 5; — Harlem, 5; — Mount Tabor, 2; — Mount Washington, 22 50; — Spring Street, 5; — Tremont, 5; — Washington Heights, 17 33; — Westminster, 23 78; — Zion German, 3. *Niagara*—Albion, 11; Holley, 50 cts.; Knowlesville, 2; Middleport, 2 67; North Tonawanda North, 10; Wright's Corners, 1. *North River*—Canterbury, 4; Cold Spring, 6; Highland Falls 1st C. E., 4; Malden, 1 55; Pleasant Valley, 8; Smithfield, 8. *Otsego*—Buel, 1; Delhi 1st, 50; — 2d, 36. *Rochester*—Avon Central, 2; Brighton, 12; Caledonia 1st, 11 51; Genesee Village C. E., 4 11; Groveland, 6 50; Moscow, 3; Nunda, 10; Ogden Centre, 1 15; Pittsford 1st, 11 08; Rochester 1st, 50; — Central, 62; — Emmanuel, 87 cts.; — Memorial (sab-sch, 45), (Senior Bible Class, 11), 71; — St. Peter's, 16 76; Springwater, 2; Wheatland, 3; Womans' Pres. Sec., 16 07. *St. Lawrence*—Chaumont, 2; DeKalb, 1; Heuvelton, 1; Louisville, 7 50; Morristown, 5 15; Ogdensburg sab-sch, 10; Oswegatchie 1st, 14; Watertown Stone Street, 10. *Steuben*—Arkport, 60 cts.; Bath, 26; Canisteo, 15; Cohocton sab-sch, 3; Corning 1st, 2 53; Hornellsville 1st, 9 18; Howard, 4; Prattsburgh, 12; Pultney, 2. *Syracuse*—Amboy, 5; Baldwinsville 1st, 2; Fulton, 10; Oswego Grace 20 26; Pompey, 3; Syracuse 4th, 15 90; — East Genesee, 6 66; Whitelaw, 1. *Troy*—

Argyle, 2; Chestertown, 1 87; Cohoes 1st, 31 35; Melrose, 2; Middle Granville, 2; Pittstown, 3; Sandy Hill, 5; Schaghticoke, 4; Troy 1st, 85; — 9th, 30; — Oakwood Avenue, 10; Waterford 1st, 7 20. *Utica*—Cochran Memorial, 10; Kirkland, 5; Little Falls, 10; Lowville, 4 69; Lyons Falls, 2; Mt. Vernon, 4; Utica 1st, 97 26. *Westchester*—Croton Falls, 3; Greenburgh, 43 31; Mt. Kisco, 5; Mt. Vernon 1st sub-sch, 33 26; New Rochelle, 49 10; Peekskill 1st sub-sch, 15 96; Poundridge, 3; Sing Sing, 47 72; South East, 4; Stamford 1st, 31 07; Thompsonville, 45 50; Yonkers 1st sub-sch, 15 96; — Dayspring, 5.

5,010 34

**NORTH DAKOTA.**—*Pembina*—Bay Centre, 5; Emerado (sub-sch, 1 85), (Jr. C. E., 1), 9 85; Milton, 1 15 85

**OHIO.**—*Athens*—Beverly, 1; Chester, 3; Gallipolis, 3; Marietta Fourth Street, 9; New Matamoras, 3. *Bellefontaine*—Bellefontaine 1st, 2 03; Huntsville, 2. *Chillicothe*—Bainbridge, 4 30; Bourneville, 3; Chillicothe 1st, 15; Greenfield 1st (Men's Society of S. B., 18 45), 23 75; Hamden, 6 67; Hillsboro, 38 75; Marshall, 2; New Market, 1 95; White Oak, 2; Wilkesville sub-sch, 3 08. *Cincinnati*—Bethel sub-sch, 1 23; Cincinnati 1st, 16; — 3d, 5; — 6th, 16; — Calvary, 2; — Westminster, 40; College Hill, 3 07; Lockland, 5; Ludlow Grove, 3; Morrow, 4; Westwood German, 5. *Cleveland*—Akron Central, 2; Cleveland 1st, 238 17; — 2d, 102 75; — Beckwith, 5 55; — Mohawk, 5; — Stone 1st sub-sch, 25 58; — South, 2 93; — Wilson Avenue, 8 30; — Woodland Avenue, 85 75; East Cleveland 1st, 2 62; Guilford, 10 75; Northfield, 3; North Springfield, 1 70; Parma, 4; Solon, 10; South New Lyme, 5. *Columbus*—Bethel, 1; Bremen, 2; Columbus 1st, 15; Rush Creek, 4. *Dayton*—Belle Brook, 1; Dayton 4th per "H. S. Williams Estate," 5; — 3d Street, 328; — Riverdale, 48 cts.; — Wayne Avenue, 16; Eaton, 4; Middletown 1st, 45; Monroe, 2 26; New Carlisle C. E., 10; Osborn, 1; Riley, 1; Somerville, 1; Springfield 2d, 53 72; — 3d, 14 80; Washington, 1. *Huron*—Chicago, 4; Clyde, 2 78; Elmore, 2; Fremont, (sub-sch, 6), 20; Genoa, 1; Huron, 4 25; Monroeville, 1 78. *Lima*—Lima Main Street, 1; St. Mary's 1st, 20; Van Wert, 12 91. *Mahoning*—Canfield, 5; Canton 1st, 25 93; Champion, 2; East Palestine, 5; Hubbard, 4; Kinsman 1st sub-sch, 15 18; Mineral Ridge 1st, 3; New Lisbon, 10; Niles, 4; North Benton, 10; Salem, 14; Warren, 5; Youngstown 1st, 48 66. *Marion*—Kingston, 1; Marion 1st (C. E., 15), 20; Porter, 1. *Maumee*—Bryan, 11; Delta, 2; Eagle Creek, 1; Montpelier, 2; North Baltimore, 2; Perrysburgh Walnut Street (sub-sch, 1 25), 6; Toledo 3d, 2 45; — 1st German, 1. *Portsmouth*—Decatur, 3; Georgetown, 3; Manchester (sub-sch, 3), 12; Mount Leigh, 4; Portsmouth 1st, 29 30; — 1st German, 3. *St. Clairsville*—Barnesville, 6; Bethel, 3; Cadiz, 30 65; Lore City, 1 50; Senecaville, 1; St. Clairsville, 6; Washington, 2 25. *Steubenville*—Amsterdam, 11; Bethel, 5; Bethesda, 3; Bethlehem, 5; Bloomfield, 3; Buchanan Chapel, 10; Cross Creek, 3; Deersville, 2; Dennison, 5; Irondale, 1; Kilgore, 5; Leesville, 2; New Cumberland, 1; New Harrisburgh, 5; Ridge, 3; Salineville, 3; Toronto 1st, 7; Ulrichsville, 15. *Wooster*—Apple Creek, 5; Bethel, 2; Creston, 5 77; Dalton, 1 05; Jackson, 4 08; Mansfield 1st, 30; Nashville, 9; Orange, 5; Wooster Westminster, 36 13. *Zanesville*—Fredericktown, 5; Hanover, 2; Jefferson, 4; Jersey, 2 60; Keene, 4; Mt. Vernon, 17 40; Newark Salem German, 3 25; Pataskala, 6 16.

1,849 45

**OREGON.**—*East Oregon*—Baker City, 1; Monkland, 2 06; Moro, 2 10; Union, 5. *Portland*—Portland Calvary, 21; Springwater, 1; Tualatin Plains, 1. *Southern Oregon*—Grant's Pass Bethany, 5. *Willamette*—Dallas, 5; Lebanon, 2 20; Pleasant Grove, 3; Spring Valley, 1.

49 35

**PENNSYLVANIA.**—*Allegheny*—Allegheny 1st German, 2; — Bethel, 6; — Central (sub-sch, 22), (C. E., 37 62), 195 51; — North, 87 96; — Providence, 45; Avalon C. E., 5 50; Bellevue sub sch, 3 50; Bull Creek C. E., 6; Cross Roads, 5 41; Evans City, 4; Fairmount, 5; Glasgow, 1; Hoboken, 1 67; Leetsdale sub-sch, 5 67; Sewickly, 96 97; Sharpsburgh (C. E., 2 57), 42 21; Springdale, 7. *Blairsville*—Beulah 27; Blairsville, 40; Congruity, 4 65; Derry, 7 34; Ebensburgh 1st, 4; Kerr, 2; Livermore, 3; McGinnis, 2 70; Murrysville, 9 28; Pleasant Grove, 3; Salem, 10. *Butler*—Harrisville, 2 33; Middlesex (sub-sch, 5), 17; Muddy Creek, 3 25; North Butler, 6; North Liberty (sub-sch, 5), 9 20; Pleasant Valley, 1 47; Unionville (sub-sch, 2), 4 25. *Carlisle*—Buffalo, 4; Centre, 4; Chambersburgh Falling Spring, 20; Dauphin 1st, 1; Duncannon, 2; Fayetteville, 2; Great Conewago, 5 61; Green Castle, 8 44; Greenville, 10 03; Harrisburgh Elder Street, 3; — Market Square, 152 06; — Pine Street, 97 04; Landisburgh, 2; Mechanicsburgh, 5 18; Mercersburgh (C. E., 2 20), 19 56; Middle Spring, 16 32; Shermansdale, 1; Upper, 2; Waynesboro, 4 48. *Chester*—Calvary, 6; Chester 1st, 15; Downingtown Central, 7 23; New London, 20; Phoenixville 1st, 4; Upper Octorara, 1 77; West Chester 2d, 2. *Clarion*—Brockwayville, 10 08; Greenville, 20; Johnsonburg, 34 cts.; Licking, 4; New Bethlehem B. and

G. Band, 10 58; Oak Grove, 2; Pisgah, 10; Rathmel, 1; Richardsville, 1; Richland, 1 40; Sligo, 1; Wilcox, 41 cts. *Erie*—East Greene, 1; Fairfield, 1; Franklin, 42 23; Fredonia (H. M. Soc., 17 10), 22 10; Garland, 7 74; Greenville sub-sch, 9 63; Harbor Creek, 1 54; Harmonsburg, 3; Meadville 1st, 6 50; New Lebanon, 1; Oil City 1st, 3 55; Pittsfield, 4 21; Sandy Lake, 1; Sugar Creek Memorial, 3; Union, 1; Utica, 3; Warren 1st, 75 85; Wattsburgh, 1 96; Westminster, 3. *Huntingdon*—Altoona 2d, 13; — Broad Avenue, 2 54; Beulah, 3; Birmingham, 9 71; Clearfield sub sch, 2 25; Coalport, 2 90; Duncansville, 6; East Kishacoquillas, 5; Everett, 1; Houtzdale, 2 34; Irvona, 4 28; Lewistown, 16 25; Little Valley, 5; Lost Creek, 3 35; Lower Spruce Creek, 5 10; Lower Tuscarora, 10; McVeytown, 10; Mapleton, 3; Middle Tuscarora, 1; Milroy, 6 20; Newton Hamilton, 4; Philipsburgh, 11 19; Pine Grove Mills sub-sch, 41 cts.; Shellsburgh, 4; State College, 8 11; Upper Tuscarora, 2; Williamsburgh sub-sch, 1 37. *Kittanning*—Atwood, 1; Bethel (sub-sch, 3 85), 6 50; Bethesda, 4; Bolling Spring, 2; Cherry Run, 4; Clarksburgh, 15; Crooked Creek, 2; Ebenezer, 22; Elderton, 10; Gilgal, 3; Harmony, 6; Homer, 3; Marion (C. E., 5), 17; Midway, 2; Mount Pleasant, 2; Parker City, 21 23; Plumville, 3 23; Rockbridge, 4; Saltsburgh C. E., 20; Union, 2; Washington (sub-sch, 10), 18. *Lackawanna*—Bethel, 1; Brooklyn, 6; Camptown, 3; Elmhurst, 1 32; Herrick, 3; Montrose 1st (sub-sch, 5), 23; Newton, 1; Nicholson, 3; Orwell 1st, 1; Scott, 1; Scranton 2d, 148 10; — Petersburg German, 5; — Washburn Street, 17 73; Shickshinny, 5; Sugar Notch, 2; Ulster, 1; — Village, 1; Warren, 2; Wilkes Barre Grant Street, 8 16; Wyalusing 1st, 4; Wyoming, 5. *Lehigh*—Allentown, 20; Allen Township, 4; Audenreid, 15; Easton 1st, 14; Lock Ridge, 5; Lower Mount Bethel, 6 27; Manch Chunk sub-sch, 25; Mountain, 3; Port Carbon, 9; Portland, 1; Reading Olivet, 15; — Washington Street, 10; Shenandoah 1st, 5 26; South Easton, 7; Stroudsburg 1st, 5; Summit Hill, 10; Upper Lehigh, 5 15; — Mount Bethel, 1; Weatherly, 10. *Northumberland*—Beech Creek, 1; Bloomsburgh, 20 80; Briar Creek, 1; Buffalo, 5; Elysburgh, 1; Grove, 54; Linden, 1; Lycoming Centre, 3; Montgomery, 5; Montoursville, 2; Mountain, 1; Orangeville, 1; Rush, 2; Shiloh, 4; Warrior Run, 5; Williamsport 1st (sub-sch, 25), 35; — 3d, 2 42; — Bethany, 1. *Parkersburgh*—Fairmount, 2; Grafton, 5; Kingwood, 5 60; Morgantown, 4; Ravenswood, 2; Sugar Grove, 1. *Philadelphia*—Philadelphia 1st N. L., 11 95; — Arch Street, 144 54; — Carmel German, 3; — Central, 26 60; — Cohocksink (sub-sch, 9 50), 89 50; — Grace, 5; — Greenway, 5; Greenwich Street, 15; — Hope, 3; — Lombard Street Central, 5; — North, 7 30; — Richmond, 3; — Susquehanna Ave., 10; — Walnut Street, 141 70; — West Park, 10; — Wharton Street Cornell Soc., 6 85. *Philadelphia North*—Carmel, 2; Chestnut Hill 1st, 37; Doylestown sub-sch, 2 97; Forestville, 4; Frankford, 17 69; Germantown 2d sub-sch, 10; Huntingdon Valley, 4; Lawndale, 1; Leverington, 6; Lower Merion, 2; Narberth, 250; Neahaminy of Warwick, 6 50; Norristown Central, 6; Overbrook, 51; Springfield, 3; Thompson Memorial, 4; Wissinoming, 2. *Pittsburgh*—Amity, 8; Charleroi, 4; Courtney and Coal Bluff, 2; Fairview, 4; Forest Grove, 10; Hebron, 1; Lebanon, 10; Long Island, 6 75; Monongahela City, 25; North Branch, 2; Phillipsburg, 2; Pittsburgh 3d, 350; — 42d Street, 10; — Bellefield, 88 63; — Covenant, 1 90; — East Liberty (sub-sch, 52 38), 126 54; — Grace Memorial, 5; — Hazlewood, 21 77; — Mt. Washington, 5; — Park Avenue, 42; Shady Side, 74 37; — South Side, 6; Valley, 3; Wilkinsburgh, 50. *Redstone*—Belle Vernon, 3 83; Fayette City, 1 50; Long Run, 3; McClellandtown, 3; McKeesport Central, 8; Mount Pleasant, 30; Old Frame, 2 12; Sewickley, 5; Suterville, 1; Tent, 4 75; West Newton, 45 95. *Shenango*—Leesburgh, 2 60; Mahoning C. E., 10; New Castle 1st, 17 39; Transfer Helping Hands, 5. *Washington*—Bethlehem, 1; Forks of Wheeling, 52; Frankfort, 7 06; New Cumberland, 10; Washington 2d, 18; — 3d, 40; Wellsboro, 10 06; West Liberty, 3; Wheeling 1st L. H. Soc., 5; — 3d, 5. *Wellsboro*—Antrim, 2; Arnot, 3; Farmington, 2; Wellsboro, 5 07. *Westminster*—Chanceford (sub-sch, 3 69), 9 41; Columbia, 45 75; Donegal, 3; Hopewell, 7; Lancaster 1st, 19; Marietta, 13; New Harmony, 2; Slate Ridge, 3; Slateville, 5 43; Stewartstown, 5; York Westminster, 5.

4,181 49

**SOUTH DAKOTA.**—*Aberdeen*—Groton 1st, 2 23; Leola, 1; Pembroke, 1. *Black Hills*—Hill City, 1; Rapid City, 2. *Central Dakota*—Bethel, 3; Colman, 2 33; Hitchcock C. E., 3; Miller 1st, 3 25; St. Lawrence 1st, 1 50; Wentworth, 23 cts. *Southern Dakota*—Ebenezer, 1; Kimball, 1; Scotland, 1; Sioux Falls (Jr. C. E., 5), 9 57; Turner Co. 1st German, 5; White Lake, 1.

41 50

**TENNESSEE.**—*Birmingham*—Thomas 1st, 1. *Holston*—Calvary, 4; College Hill, 1; Jonesville, 3; Oakland, 5; St. Marks, 3. *Kingston*—Bethel, 2 37. *Union*—Forest Hill, 1; Knoxville 4th, 9 41; Madisonville, 46 cts.; Mary-



ville 2d, 1 00; Mt. Zion, 2; South Knoxville, 1. 34 17  
TEXAS.—Austin—San Antonio Madison Square, 2.  
North Texas—Henrietta, 2; Jacksboro, 2. Trinity—  
Dallas Exposition Park, 2; Terrell, 2. 12 00  
UTAH.—Boise—Bethany, 2; Caldwell (C. E., 25 cts.),  
1 53. Utah—American Fork, 50 cts.; Box Elder, 1; Eph-  
raim, 4; Hyrum, 8; Kaysville Haines, 4; Manti, 8; Mendon  
Mission, 1; Mount Pleasant, 5; Smithfield, 2; Spring-  
ville, 2. Montana—Missoula, 3; Bozeman, 2 75. 59 78  
WASHINGTON.—Olympia—South Bend, 75 cts. Puget  
Sound—Port Townsend 1st, 1; White River, 2. Spokane  
—Cortland, 1; Grand Coulee, 1; Spokane Centenary C. E.,  
6 25; Waterville, 1. 13 00  
WISCONSIN.—Chippewa—Ashland Bethel, 2; Cadotte, 1;  
Eau Claire 1st (sab-sch, 2), 8. La Crosse—Greenwood, 1;  
New Amsterdam, 2. Madison—Baraboo, 6; Belleville, 2;  
Beloit 1st, 9 93; Cambria, 1 60; Madison Christ, 10; — 6th,  
57 00; — St. Paul's, 1 25; Marion German, 3; Reedsburgh,  
10. Milwaukee—Milwaukee Bethany, 2; — Grace, 2; —  
Holland, 6; — Immanuel, 27 12; — Perseverance, 6; —  
Westminster, 2 32. Winnebago—Appleton, 9; Depere,  
6; Fond du Lac, 5; Oshkosh, 10 77; Shawano, 5; West  
Merrill, 5; Weyauwega, 1. 202 99

Total from Churches, March, 1894.....\$ 17,557 39

MISCELLANEOUS.

Woman's Executive Committee, New York,  
16,693 19; Rev. Samuel Dodd, Garfield, N. Y.,  
5; J. G. Jenkins, M. D., Wyandot, Ohio, 1;  
School, McConnellsville, S. C., 1; Rev. W. R.  
Coles, Aiken, S. C., 5; Teachers of Walling-  
ford Academy, Charleston, S. C., 6; Goldsmith  
Society, Scotia Seminary, Concord, N. C., 5;  
Alumnal Society, Scotia Seminary, Concord,  
N. C., 5; A friend, 2; "T. P. H.," Cleveland,  
O., 5; Albert M. Whitten Estate, Washington,  
Ind., 404 46; Wm. D. McCune, Middlespring,  
Pa., 1; "E. B.," Pittsburgh, Pa., 3 80; "Cal-  
ifornia," 550; Mrs. George Ainslie, Rochester,  
Minn., 5; Rev. G. W. Fisher and wife, Neoga,  
Ill., 2 50; Miss S. Amelia Gunn, New Brighton,  
N. Y., 10; Mary B. Spear, Elliott's Mills, Pa.,  
2; John H. Edwards, New York, N. Y., 5; D.  
E. Lay, Edinboro, Pa., 1; Mrs. J. H. Black-  
ford, West La Fayette, O., 5; J. M. Carna-  
han, New Lebanon, Pa., 1; H. H. Cumbach,  
Springfield, O., 10; A. J. McCreary, Avonia,  
Pa., 1; W. B. Stauffer, E. Downingtown, Pa.,

1; Mr. James M. Ham and wife, Brooklyn,  
N. Y., 20; "A Believer in Missions," Pitts-  
burgh, Pa., 50; Thos. Cooper, Philadelphia,  
Pa., 10; Rev. Jos. D. Smith, Delta, Pa., 2;  
Mrs. M. R. Harlan and Mrs. M. P. Ball,  
Thomas Run, Md., 4 50; "A little girl,"  
Winnebago, Neb., 1; Cash, Philadelphia, Pa.,  
150; "C. Penna," 8; Rev. A. M. Lowry,  
Watson town, Pa., 5; Ida S. Templin, 5; Eli  
Templin, 50 cts.; "H. T. F.," 5; A. B. Kerr,  
Titusville, Pa., 5; Mary E. Sill, Geneva, N.  
Y., 5; "A Believer in Missions," Pittsburgh,  
Pa., 250; "Royal Band," Wilson, N. C., 3;  
"B.," Slate Lick, Pa., 46 cts.; Mrs. Cyrus  
Dickson, Montclair, N. J., 50; J. S. McGarran,  
Bela, Pa., 2; Rev. J. J. Srodes, Monaca, Pa.,  
5; Children, Stuart, Va., 1 40; Mrs. Johnson,  
Stuart, Va., 1; Miss Emma Galloway, Stuart,  
Va., 2 35; "Friends," Poughkeepsie, N. Y.,  
100; Rev. Renel Dodd, Glendale, Cal., 5; Rev.  
E. E. Grosh and wife, Brandon, N. Y., 1;  
Friends of Miss L. Thompson, 14; Mrs. F. A.  
Walker, Oswego, N. Y., 2; Mrs. E. P.  
Thompson, Philadelphia, Pa., 5; Mrs. A. E.  
Williams, Jackson, Miss., 5; Estate of Mrs.  
Amelia Kerr, 5,488; Mrs. J. F. W., Spokane,  
Wash., 1; Mr. John Mains, New York, 8;  
J. C. Thaw, Pittsburgh, Pa., 15; Mrs. L. D.  
Warner, Lima, N. Y., 2; T. A. McKinstry,  
Cool Spring, Pa., 2; "Friend," Council Bluffs,  
Ia., 2; Miss Mary A. Crisman, Athens, Col.,  
25; Robert Houston, Olivesburg, O., 100;  
Rev. Edwin R. Davis, Chicago, Ill., 10; Mary  
L. Fox, Calvary Church, Philadelphia, 25;  
Louis R. Fox, Calvary Church, Philadelphia,  
25; Rivers Chapel School, Ravenels, S. C., 1;  
"C. Penna," 8; Rev. W. L. Tarbet and wife,  
Springfield, 1 20; Rev. B. F. Russell, Black-  
stock, S. C., 16 68; "C. E. C.," Pittsburgh,  
Pa., 20; James Hendricks, Albany, N. Y., 5..\$ 24,194 04

Total receipts in March, 1894.....\$ 41,751 43  
Previously reported..... 141,412 10

Total receipts to April 1st, 1894.....\$183,163 53

JOHN J. BEACON, Treasurer,  
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR MINISTERIAL RELIEF, MARCH, 1894.

ATLANTIC.—East Florida—Green Cove Springs, 3. Mc-  
Clelland, Mattoon, 1. South Florida—Eustis, 16 30;  
Lakeland, 2 50; Titusville, 1. 23 80  
BALTIMORE.—Baltimore—Baltimore 1st, 100; — 2d,  
13 78; — Abbott Memorial, 2; — Covenant, 1; — Fulton  
Avenue, 5; — La Fayette Square, 40 13; — Light Street,  
6 30; — Madison Street, 5; — Ridgely Street, 2; — West-  
minster, 17 85; Bethel (North Bend), 5; Cumberland, 25;  
Govanstown, 7; New Windsor, 1 35; Relay, 1; Sparrows  
Point, 2; Waverly 5; Zion, 1. New Castle—Bridgeville,  
3; Chesapeake City, 10; Delaware City, 10 40; Lower  
Brandywine, 4; Smyrna, 5; White Clay Creek, 8; Wil-  
mington Gilbert, 1. Washington City—Boyd's, 1; George-  
town West Street, 45; Hyattsville, 5; Neelsville, 7; Wash-  
ington, 15th Street, 5; — Assembly, 43 90; — Metropolitan  
add'l, 100; — New York Avenue, 200; — North, 3. 691 71  
CALIFORNIA.—Benicia—Arcata, 10; Blue Lake, 2; Napa,  
23 85. Los Angeles—Azusa Spanish, 1; Cucamonga, 3;  
El Montecito, 10 40; Los Angeles 3d, 3; — Boyle Heights,  
15; — Spanish, 2; Los Nietos Spanish, 1; Palma, 3; San  
Gabriel, 1. Oakland—Danville, 2; Oakland 1st, 64 36.  
Sacramento—Chico, 10; Colusa, 3; Roseville, 1. San  
Francisco—San Francisco Westminster, 18 70. San  
José—Hollister, 5; Santa Cruz, 5; Templeton, 3. Stock-  
ton—Fowler, 2. 189 31  
CATAWBA.—Cape Fear—Mt Pleasant, 1. Catawba—  
Davidson College, 20 cts.; Lloyd, 25 cts. Southern Vir-  
ginia—Danville Holbrook St., 1; Ebenezer, 1; Richmond  
1st, 1; Russel Grove, 1. Yadkin—Hannah, 1. 6 45  
COLORADO.—Boulder—Boulder (sab-sch, 3 75), 33; Fort  
Morgan, 2; Laramie, 7. Denver—Denver 1st Avenue,  
9 45; — 23d Avenue, 10 79; — Capitol Avenue, 2; — North  
(sab-sch, 75 cts.), 1 75; — South Broadway, 3; Idaho  
Springs, 1. Gunnison—Poncha Springs, 1; Salida, 6.  
Pueblo—Antonito and sab-sch, 1; Canon City, 13; Cini-  
cero, 2; Cucharas Mexican, 1; Durango, 3; Huerfano  
Canon, 1; La Junta, 1; La Luz, 1; Pueblo 1st, 10; —  
Fountain, 2 60; Quinto, 1; San Rafael Mexican, 1; Trin-  
dad, 2d, 2. 116 59  
ILLINOIS.—Alton—East St. Louis, 5; Virden, 5. Bloom-

ington—Mansfield, 3; Paxton, 3; Pontiac, 20; Watseka,  
10. Cairo—Centralia (sab sch, 2 50), 24 50; Mount Carmel,  
10; Odin, 3 12; Sumner, 2 10; Union, 2 20. Chicago—  
Brookline, 2; Chicago 1st, 80 72; — 1st German, 5; — 3d  
(sab-sch, 20 18), 182 20; — 4th additional, 75; — 9th, 3; —  
41st Street, 43 68; — Grace, 1; — Lakeview, 30 48; —  
Scotch, 10; Du Page, 15; Evanston 1st, 31 78; Gardner, 1;  
Hinsdale sab-sch, 1 41; Joliet Central, 56 80; La Grange,  
1; Moreland, 1; New Hope, 18; Oak Park 1st, 6. Freeport  
—Linn and Hebron, 10; Marengo, 9; Oregon, 10; Queen  
Anne German, 2. Mattoon—Bethel, 3; Toledo, 1. Ottawa  
—Au Sable Grove, 8; Morris, 2; Paw Paw, 3; Sandwich, 5;  
Waterman, 6. Peoria—Brimfield, 1; Canton 1st, 10 80;  
Elmwood, 4; Farmington, 12 13; Galesburgh, 16 61; Ipava,  
13 65; Peoria Calvary, 6; Salem, 5. Rock River—Hamlet,  
4; Millersburgh, 2 50; Norwood, 13 25; Perryton, 1 18;  
Sterling, 28 85. Schuyler—Clayton, 3; Ellington Mem-  
orial, 2 60; Kirkwood, 4 50; Monmouth, 17 98; Mount  
Sterling, 23 50. Springfield—Brush Creek, 5; Farming-  
ton 9; Irish Grove, 5; Jacksonville State Street, 52 50;  
Lincoln, 6 75; Maroa, 6; Murrayville, 2 25; North Sang-  
amon, 10; Sweet Water, 2 50; Virginia, 10. 936 49  
INDIANA.—Crawfordsville—Attica, 3; Bethel, 3; Hope-  
well, 3; Lexington, 7; Rock Creek, 5; Rockfield, 2; Rock-  
ville Memorial, 4 63; Spring Grove, 19; Sugar Creek, 3;  
Thorntown, 16; Union, 2; Williamsport, 4. Fort Wayne  
—Elkhart, 10; Kendallville, 7 60. Indianapolis—Acton,  
1; Greenwood, 8 50; Indianapolis East Washington St.,  
15; New Pisgah, 1. Muncie—Kokomo, 1; Marion, 4 09;  
Wabash, 65 90. New Albany—Corydon, 5; Lexington  
(Group), 1 20; New Albany 3d, 10 25; Vernon, 34 82. Vin-  
cennes—Princeton, 10 55; Sullivan, 4. White Water—  
Connersville German, 5; Dunlapsville, 4; Ebenezer, 2;  
Greensburgh, 25 02; Lewisville, 2; Liberty, 5; Shelbyville  
1st, 35 98; — German, 5. 338 63  
INDIAN TERRITORY.—Choctaw—Bethel Mission, 1; Phil-  
adelphia, 32 cents; Pine Ridge, 1. Oklahoma—Edmond,  
5; Oklahoma City, 6. 13 32  
IOWA.—Cedar Rapids—Cedar Rapids 2d sab-sch, 32 10;  
Garrison, 3; Onslow, 1 30. Corning—Afton (C. E., 1), 4;

Oreston, 10; Lenox, 13. *Council Bluffs*—Audubon, 10; Council Bluffs 1st, 7 30; Griswold, 6 60; Logan, 9 80; Marne, 1 50; Menlo, 2 50; Missouri Valley, 10; Shelby 3. *Des Moines*—Allerton, 3; Centerville, 4; Colfax, 2; Dallas Centre, 5; Des Moines 6th, 2; — East, 1; Lineville, 1; Milo, 4; Newton add'l, 28 cents; Winterset, 15. *Dubuque*—Centertown German, 1; Dubuque 2d, 10; Dyersville German, 1; Independence 1st, 26 53; — German, 2. *Fort Dodge*—Churdan, 2; Fort Dodge 1st, 12 45; Spirit Lake, 2. *Iowa*—Burlington 1st, 27 40; Fort Madison Union, 18 75; Keokuk Westminster, 9 34; — 2d, 5; Middletown, 20 cents; West Point, 10; Winfield, 10. *Iowa City*—Bethel, 2 55; Crawfordville, 1 80; Keota, 2; Lafayette, 2; Montezuma, 8 65; Muscatine 1st, 12; Sugar Creek, 3; West Liberty, 5; Wilton, 17. *Sioux City*—Battle Creek, 3; Ida Grove, 20; Odebolt, 2; Sanborn, 1; Union Township, 2. *Waterloo*—Holland German, 13; Kamrar German, 10; La Porte City, 9; Morrison, 1 50; Rock Creek German, 2; Union German, 3. 415 23

**KANSAS.**—*Emporia*—Clear Water, 1; El Paso, 4 16; Emporia 1st, 57 60; Peotone, 2; Quenemo, 4 50; Waverly, 8 28; Wichita 1st, 8 28. *Highland*—Corning, 3; Horton (Y. P. S. C. E.), 2; Marysville, 3; Nortonville, 1; Vermillion, 5. *Larned*—Burton, 4 84; Great Bend, 1; Lyons, 12 60; McPherson, 7 24. *Neosho*—Carlyle, 1 98; Fredonia, 3 08; Girard (sab-sch, 2, Y. P. S. C. E., 2 50), 4 50; McCune, 2; Mound Valley, 1. *Osborne*—Fairport, 5; Wakeeny, 7. *Solomon*—Belleville, 5; Delphos, 8 20; Hope, 3; Mankato, 4; Providence, 4; Saltville, 1. *Topeka*—Junction City, 4; Manhattan, 13; Olathe, 4; Sedalia, 3. 199 26

**KENTUCKY.**—*Ebeneser*—Ashland, 28 23; Lexington 2d sab-sch, 2 11; Mount Sterling 1st, 1; Sharpsburg (sab-sch, 50 cents), 2 90. *Louisville*—Shelbyville, 8 30. *Transylvania*—Columbia, 2; Danville 2d, 20. 58 53

**MICHIGAN.**—*Detroit*—Brighton, 3; Detroit Central, 15; — Trumbull Avenue, 10 26; — Westminster, 45; East Nankin, 20; Northville, 15; Ypsilanti, 8 25. *Flint*—Flushing, 5; Sand Beach (church, 85 cents, sab-sch, 12 cents, Y. P. S. C. E., 20 cents, Childrens' Missionary Society, 9 cents), 1 26. *Grand Rapids*—Muir, 1; Spring Lake, 7. *Kalamazoo*—Kalamazoo 1st, 45. *Lake Superior*—Escanaba, 5; Iron Mountain, 2; Ishpeming, 6 08; Manistique Redeemer, 15; Marquette 1st, 17 66; St. Ignace, 6. *Lansing*—Concord, 3 68; Eckford, 5; Jackson 1st, 4; Mason, 20; Parma, 1 92. *Monroe*—Coldwater, 13 22; Hillsdale, 5 90; Quincy, 5; Tecumseh, 5. *Petoskey*—Petoskey, 13 83. *Saginaw*—Mount Pleasant, 2. 306 06

**MINNESOTA.**—*Duluth*—Duluth 2d, 3; Two Harbors, 3; Willow River, 1. *Minneapolis*—Minneapolis Stewart Memorial, 11 08; — Westminster sab-sch, 25 17. *Red River*—Moorhead 1st, 11 62. *St. Paul*—Red Wing, 22; Rush City, 1; St. Paul House of Hope, 10. *Winona*—Preston, 5; Winona German, 3. 95 87

**MISSOURI.**—*Kansas City*—Brownington, 1; Butler, 3; Centre View, 2 45; Clinton, 3 50; Greenwood, 5; Jefferson City, 2; Kansas City 1st, 15; — Linwood, 6 77; Raymore, 3 14; Warrensburg, 16 05. *Ozark*—Carthage (sab-sch, 8 16), 25 51; — Westminster, 6; Irwin, 1; Preston, 1; Salem, 1; Springfield Calvary, 8. *Palmyra*—Bethel, 1; Birdseye Ridge, 5; Edina, 10; Knox City, 3. *Platte*—Gallatin, 7; Graham, 1; New Point, 2; St. Joseph Westminster, 12. *St. Louis*—Cuba, 2; De Soto, 3; Rolla, 3; St. Louis 1st German, 15; — Glasgow Avenue, 11 43; — Lafayette Park, 84; — West, 10. *White River*—Holmes Chapel, 3. 282 85

**MONTANA.**—*Butte*—Butte sab-sch, 5; Missoula, 6. *Helena*—Bozeman, 47 85. 58 85

**NEBRASKA.**—*Hastings*—Bloomington, 1; Oak Creek German, 4. *Kearney*—Berg, 2; Big Spring, 1; Buffalo Grove German, 3; Kearney German, 1; Lexington, 5 12; Litchfield, 1; Ord, 3; Sutherland 1st, 2; West Platte, 7 05. *Nebraska City*—Blue Springs, 6 30; Gresham, 2; Lincoln 3d (sab-sch, 70 cts.), 2 45; Nebraska City, 5; Plattsmouth 1st additional, 3 50; — German, 4. *Nebraska*—Cleveland, 3 15; Madison, 4; Millerboro, 1; Pender, 5 44; Stuart, 1; Willowdale, 1. *Omaha*—Omaha 2d, 15; — Lowe Avenue, 8. 87 01

**NEW JERSEY.**—*Elizabeth*—Bayonne City, 15; Clinton (sab-sch, 10), 26 66; Connecticut Farms, 13; Dunellen, 9; Elizabeth 1st German, 5; — 2d, 19 33; Lamington sab-sch, 18 64; Plainfield Crescent Avenue (Bethel Chapel, 2), 602; Pluckamin (sab-sch, 6 05), 11 45; Rahway 2d, 40; Roselle, 8; Springfield, 30. *Jersey City*—Jersey City John Knox, 3; — Scotch, 6; Paterson 1st, 2; — 2d, 111 36; — 3d, 2; — East Side, 10; Rutherford 1st sab-sch, 33; West Hoboken sab-sch, 35; West Milford, 2. *Monmouth*—Allentown, 20; Asbury Park 1st, 7 93; — Westminster, 2; Atlantic Highlands, 2 36; Bordentown, 4 45; Calvary, 5; Columbus, 5 70; Cranbury 2d, 5; Hightstown (sab-sch, 5 30), 26; Jamesburgh, 15; Keyport, 7; Long Branch, 6; Manalapan, 3 40; Matawan, 24 23; New Gretna, 8 65; Perrineville, 1 25; Plattburgh, 3; Point Pleasant, 4; Red Bank, 10; Shrewsbury, 10; Whiting and Shamong, 1. *Morris and Orange*

—Boonton Y. P. S. C. E., 23 55; Chester, 10; Dover, 20 26; — Welsh, 2; East Orange Arlington Ave., 32; German Valley, 5; Madison, 7 48; Orange Valley German, 2; Pleasant Grove, 9; South Orange 1st, 16 85; St. Cloud, 6; Succasunna, 10; Summit Central, 128 08; Wyoming 1st, 1 51. *Newark*—Montclair Trinity, 5; Newark 2d, 45 37; — 1st German, 20; — 2d German, 15; — 3d German, 5; — Bethany, 3. *New Brunswick*—Bound Brook additional, 8; Dayton, 7 30; Dutch Neck, 10; Hamilton Square, 7; Hopewell, 3; Kingston, 8; Kingwood, 2; Kirkpatrick Memorial, 8; Lambertville, 5; New Brunswick 2d, 3; Princeton 2d, 28 94; Titusville, 14 15; Trenton 3d add'l, 18 20; — 4th, 7; — Prospect Street Brookville sab-sch, 2 28. *Newton*—Asbury, 15; Belvidere 1st, 100; — 2d, 11 05; Danville, 3; Greenwich, 4; Hackettstown, 6 25; Stewartville, 5. *West Jersey*—Billingsport, 1; Bridgeton 1st, 100; — 4th, 4; Camden 2d, 15 16; Deerfield, 17; Elmer, 8; Millville, 10; Swedesboro, 3; Vineland, 10; Wenonah, 60; Woodbury, 34 85; Woodstown, 15. 2,125 08

**NEW MEXICO.**—*Arizona*—Florence 3; Sacaton 1st, 2; Tombstone, 1. *Rio Grande*—Albuquerque 1st sab-sch, 5; Jemes, 1; Pajarito, 2. *Santa Fe*—Las Vegas 1st, 2. 16 00

**NEW YORK.**—*Albany*—Albany 4th, 100; — 6th, 10; — Madison Avenue, 10; — State Street, 36 27; Amsterdam 2d, 67 05; Batchellerville, 4; Galway 1st, 2; Gloversville 1st, 20 10; Jermain Memorial, 13; Menands Bethany, 17 12; Rockwell Falls, 5; Saratoga Springs 1st, 69 63; West Galway, 3. *Binghamton*—Binghamton 1st, 78 83; — North, 10; Cannonsville, 3; McGrawville, 8 12; Marathon, 2. *Boston*—Boston St. Andrews, 5; Houlton, 5; Lawrence German, 10; Lonsdale, 3; Lowell, 5; Newburyport 1st, 17 52; Providence 1st, 5; South Ryegate, 5. *Brooklyn*—Brooklyn 1st German, 5; — Ainslie Street, 5; — Arlington Avenue, 2; — Bethany, 1 90; — East Williamsburgh German, 3; — Friedenskirche, 4; — Mount Olivet, 3; — Prospect Heights, 5; — South 3d Street sab-sch, 25. *Buffalo*—Buffalo 1st (a member, 50), 450; — Calvary, 42 68; — Central, 60 20; — Redeemer, 9; — Westminster, 29 40; Franklinville, 4; Hamburg Lake Street, 1 41; Olean 1st, 13; Sherman, 19; Springville, 8 75; Westfield, 28 50. *Cayuga*—Auburn Westminster, 1; Dryden, 8; Genoa 1st, 7; — 2d, 2; Scipioville (C. E.), 1. *Champlain*—Chazy, 11 03; Peru, 1. *Chemung*—Elmira 1st (N. Chapel, 6 63), 24 63; — Franklin Street, 3; Rock Stream, 2. *Columbia*—Ancram Lead Mines, 2; Windham Centre, 20. *Genesee*—Attica, 26 64; Byron, 4; East Pembroke, 2 40; North Bergen, 4; Perry (Brick), 26. *Genesee*—Branchport, 1; Geneva 1st, 24 46. *Hudson*—Clarkstown German, 3; Ochoecton, 4; Congers 1st, 3; Denton, 7 50; Florida, 9 20; Good Will, 1 89; Goshen, 35 43; Hempstead, 2; Liberty, 4; Middletown 2d, 13 23; Mount Hope, 3; Palisades, 10; Port Jervis, 23 50; Ridgebury, 3 26; South Centerville, 1; Washingtonville 1st, 13; West Town, 5. *Long Island*—Franklinville, 4; Southold, 5. *Lyons*—Sodus 1st, 10; Sodus Centre, 2. *Nassau*—Hempstead Christ Church, 10; Melville, 2; St. Paul's German, 2. *New York*—New York 1st Union, 20; — 2d German, 3; — 4th Avenue, 130; — 5th Avenue, 3,195 99; — Bethany, 16; — Calvary, 10; — Central (sab-sch, 25, and 25 additional), 50; — French Evangelical, 7; — Mt. Tabor, 2; — Mt. Washington, 248; — Rutgers Riverside, 220 64; — Westminster West 23d Street additional, 25; — Zion German, 4. *Niagara*—Holley 1st, 90 cts.; Wright's Corners, 60 cts.; — *North River*—Highland Falls, 5 57; Hughsonville, 3 70; Malden, 2 79; Matteawan, 6 14; Newburgh 1st, 23 18. *Otsego*—Cherry Valley, 41 80; Delhi 1st, 50; — 2d, 26; Stamford, 20. *Rochester*—Honeoye Falls, 5; Ogden Centre, 2 08; Rochester 1st, 100; — Emmanuel, 87 cts.; — Memorial, 5; — North, 11; — St. Peter's additional, 20; Springwater, 2; Sweden 1st, 7 50; Wheatland 1st, 2. *St. Lawrence*—Morristown, 9; Oswegatchie 1st, 14. *Steuben*—Arkport, 1 09; Bath, 11; Canisteo, 2; Hornellsville 1st, 18 37; Howard, 6; Prattsburgh, 8 35. *Syracuse*—East Syracuse, 4; Fulton, 12; Oswego Grace, 26 46; Syracuse 4th, 15; Whitelaw, 2. *Troy*—Argyle, 2; Brunswick, 5 17; Chester, 3 38; Cohoes, 7; Green Island, 8; Hebron, 1; Melrose, 4 36; Middle Granville, 3; Pittstown, 2; Troy 1st, 69 83; — 2d sab-sch, 50; — Second Street, 174 51; Waterford 1st, 7 20. *Utica*—Cochran Memorial, 18; Norwich Corners, 2; Oneida, 18 46; Turin, 2 25; Utica Memorial, 50. *Westchester*—Croton Falls, 10; Greenburgh, 39 80; Hartford, 15; Huguenot Memorial, 61; Mt. Kisco, 5; New Rochelle 1st, 100 72; Poundridge, 3; Sing Sing, 65 90; South East, 5; Yonkers Dayspring, 15. 6,778 10

**NORTH DAKOTA.**—*Fargo*—Tower City, 2. *Pembina*—Drayton, 1; Mekinok (Emerado), 11. 14 00

**OHIO.**—*Athens*—Chester, 5; Marietta 4th Street, 15; New Matamoras, 5; Stockport, 2. *Bellefontaine*—Bellefontaine 1st, 3 63; Huntville, 1. *Chillicothe*—Chillicothe 1st, 15; Greenfield 1st Miss. Soc'y, 12 60; White Oak, 3. *Cincinnati*—Cincinnati Fairmount, 4; — Mount Auburn, 54; — Westminster, 25; Lebanon, 13; Ludlow Grove, 2; Morrow, 15; Westwood German, 2. *Cleveland*—Akron

Central, 2; Cleveland 1st, 201 22; — 2d, 120; — Euclid Avenue L. Benev. Society, 20; — South, 2 66; — Wilson Avenue, 2 26; — Woodland Avenue, 108 22; Solon, 10. Columbus—Circleville, 20. Greenfield, 1; Westerville, 5. Dayton—Bell Brook, 2; Dayton 4th, 5; — Riverdale, 70 22; Hamilton Westminster, 12 20; Middletown, 21; Tiqua, 47; Riley, 2; Springfield 2d, 14 10; Troy 1st, 22 07. Faxon—Huron, 2; Monroeville, 1 22. Lima—Lima Main Street, 2; Van Wert, 12 24. Mahoning—Canfield, 2; Canton, 12 72; East Palestine, 2; Hubbard, 4; Kinsman, 20; Mineral Ridge, 2; New Lisbon, 11; North Benton, 10; Salem, 2; Warren, 2. Marion—Marion 1st, 2. Maumee—Delta, 2; Toledo 2d, 2 08. — 1st German, 2; West City, 2. Portsmouth—Dexter, 4; Georgetown, 2; Portsmouth 1st, 2. St. Clairsville—Barnesville, 2; Bethel, 2; Cadis, 20 22; Lore City, 1 20; Seneca, 2. Steubenville—Amsterdam (sub-ech), 2; 10; Bethel, 4; Bloomfield, 2; Buchanan Chapel, 2 27; Cross Creek, 2; Dell Roy, 2; Dennison, 2; Elletts, 2; Leesville, 1; Monroeville, 2; Ridge, 2; Salineville, 2; Toronto, 12; Urchville, 2. West Lafayette, 1 22. Wooster—Bethel, 2; Nashville, 2; Orange, 4; Wooster Westminster, 20 22. Zanesville—Fredericktown, 2; Hanover, 2 20; Mt. Vernon, 7 20; Pataskala 1st, 2 27; Zanesville Putnam, 12 22. 1,341 24

Ontario—East Oregon—Raker City, 1; Monticello, 2 20; Noro, 2 22; Union, 2. Portland—Portland 1st, 2 22; —

— Bellefield, 106 03; — Covenant, 2 27; — East Liberty, 2 44; — Grace Memorial, 1; — Haslewood, 14 22; — Knoxville, 2 22; — Park Avenue, 20; — Point Breeze, 220; — Shady Side, 27; — South Side, 2; West Elizabeth sub-ech, 2. Radstone—Belle Vernon, 10; Fayette City, 2; Laurel Hill, 22 27; McClellandtown, 2; McKeesport Central, 14; Mount Pleasant, 20; Old Frame, 2; West Newton, 22 27. Shenango—Hermont, 2 22. Washington—Bethlehem, 4; Pigeon Creek, 4; Upper Ten Mile, 10; Washington 2d, 20; West Alexander, 17; West Union, 2 20. Wellbore—Antrim, 2; Beecher Island, 2; Farmington, 1 22; Knoxville, 1; Toga, 2. Westminster—Bellevue, 12; Columbia, 22 20; Donagel, 2; Hopewell, 11; Lancaster 1st, 12; State Ridge, 2; York Westminster, 12. 2,712 72

SOUTH DAKOTA—Black Hills—Rapid City, 4 20; White-wood, 2. Central Dakota—Hitchcock Y. P. S. C. E., 2; Miller, 2; St. Lawrence, 1. Dakota—Assault, 2. Southern Dakota—Bridgewater, 2; Chamber German, 1; Kimball, 2; Scotland, 1; Sioux Falls, 2 24; Turner Co. 1st German, 12. 20 24

TEXAS—Stratford—Thomas 1st, 1. Holston—College Hill, 1; Mount Olivet, 1; St. Marks, 2. Kingston—Bethel, 4 20. Union—Forest Hill, 1; Hebron, 2; Knoxville 2d, 12 20; Madisonville, 22 22; Mt. Zion, 2; South Knoxville, 1. 21 12

TEXAS—Austin—Galveston St. Paul's German, 2; Taylor 1st, 22. North Texas—Harrisburg, 4; Jackboro, 2. Trinity—Dallas Exposition Park, 2. 22 02

UTAH—Boise—Caldwell (C. E.), 1 12; 2 20. Kendall—Franklin, 1; Idaho Falls, 1. Utah—American Fork, 4; Kayville Haines, 2; Logan Brick, 2 22; Mendon, 1; Mount Pleasant, 1; Nephi Huntington, 2 12; Smithfield, 2. 24 21

WASHINGTON—Olympic—South Bend 1st, 2. Puget Sound—Port Townsend 1st Y. P. S. C. E., 4. Spokane—Oreland, 1; Grand Coulee, 1. 2 02

WISCONSIN—Chippewa—Ashland Bethel, 4; Cadotte, 2; Eau Claire 1st (sub-ech), 2; 11. La Crosse—Bangor, 2; Greenwood, 1; New Amsterdam, 2; West Salem, 4. Madison—Cambria, 1 22; Madison St. Paul's German, 1 20; Marion German, 2; North Freedom, 1; Poynette, 2 22. Milwaukee—Milwaukee 1st German, 2 22; — Holland, 10; — Immanuel, 27 20. Winnebago—Depue, 10; Omro, 10; Oakton, 10 77; West Merrill, 2. 127 12

From the Churches and Sabbath-schools.....\$ 12,120 00

## FROM INDIVIDUALS.

Josiah Markin, Albany, N. Y., 1; Mrs. A. P. Thompson, Phila., 5; Anna B. Warner, West Point, N. Y., 12; Anonymous, Bridgehampton, N. Y., 2; Rev. F. A. Shearer, Colfax, Iowa, 2; Rev. H. H. Benson, Wauwatosa, Wis., 2; Miss Jane L. Cathcart, York, Pa., 20; Miss Jane C. Latimer, York, Pa., 2; "State of California," 2000; Miss S. Amelia Gunn, Staten Island, N. Y., 10; "Cash," 2; "A Friend," 2; Rev. C. W. Wycoff, Upper St. Clair, Pa., 10; "A Believer in Missions," 200; Rev. J. H. Phelps and wife, Flushing, Mich., 2; Miss Phelps, Flushing, Mich., 2; Rev. Wendell Prime, D. D., Yonkers, N. Y., 20; Robert Dollar, San Francisco, Cal., 12; E. H. Melrose, San Antonio, Texas, 10; Rev. Joseph D. Smith, Delta, Pa., 2; Mrs. M. D. Ward, Atton, N. J., 2; Mrs. E. J. Dixon, Edgar, Neb., 2; "O. Penna.," 2; Rev. A. M. Lowry, Waukegan, Pa., 2; "W. B.," Mt. Clemens, Mich., 2; "H. T. F.," 2; "M. S. M.," Phila., 2; Mrs. Cyrus Dickson, Montclair, N. J., 20; "H.," Phila., 2; "Friend of Ministerial Relief, State Lick, Pa., 1 22; S. Dodd, Ger-ald, N. Y., 1. "Friend in Colorado," 2; W. C. Hamby, Hamden, N. Y., 1; Thos. McGeehan, Colville, O., 1 20; Rev. Chas. H. McCreary, Northfield, Minn., 2; Esta E. Grosh and wife, Brandon, N. Y., 1; Rev. D. Hughes, Los Angeles, Cal., 1 20. 2,227 22

Interest from the Permanent Fund (including \$219 07 from the Roger Sherman Fund)..... 7,272 72

For the current fund..... 20,120 00

## PERMANENT FUND.

(Interest only used.)

Legacy of Albert M. Whitten, deceased, Washington, Ind..... 404 42

Total receipts for March, 1894..... 20,524 22

Total for the current fund from April 1st, 1893 to April, 1894..... 122,022 22

Total for the current fund for the same period last year..... 122,704 12

W. W. Hangeron, Treasurer,  
1224 Chestnut Street, Phila.

ville, 2; Union, 2 20; Venango, 1 17; Warren, 124 02. Huntington—Altos 2d, 22; — Broad Avenue, 2 20; Beulah, 2; Birmingham, 2 12; Coalport, 2 12; Everett, 2; Houtsdale, 4 21; Irvona, 4 27; Lewistown, 20 22; Little Valley, 2; Mapleton, 4; Middle Tuscarora, 1; Milroy, 2 22; Mount Union (sub-ech), 2 17; 12 27; Phillipsburgh, 20 22; Pine Grove sub-ech, 74 cents; Shellsburgh, 7; State College, 14 21; Upper Tuscarora, 2; Williamsburgh sub-ech, 1 72. Kittanning—Atwood, 2; Bethel (sub-ech), 2; 2; Bethesda, 2; Cherry Run, 2; Clinton, 1; Concord, 2 22; Elderton, 12; Gilgal, 2; Glade Run, 2; Harmony, 4; Homer, 2; Mechanicsburgh, 2; Midway, 2; Mount Pleasant, 2; Parker City, 22 21; Rockbridge, 2; Union, 2 20; Washington, 2. Lockessville—Bethel, 1; Brooklyn, 2; Dunmore add'l, 12 22; Kimburt, 2 21; Montrose sub-ech, 10; Newton, 1; Orwell, 1; Roma, 2; Scranton Green Ridge Avenue, 74 20; Sugar Notch, 2; Ulster, 1; Warren, 2 72; Wyoming, 2 22. Lehigh—Audenreid, 20. Catawqua 1st Ladies Association, 2. Easton 1st, 22; Lock Ridge, 11; Mahanoy City (sub-ech), 12 72; 21 22; Reading 1st (in memoriam), 2; — Washington Street, 4; Shawnee (sub-ech), 1 72; O. E., 1 72; 7; Elstington, 10 22; Stroudsburg, 2; Weatherly, 10. Northumberland—Berwick add'l, 2; Briar Creek, 2; Grova, 22; Jersey Shore, 22; Montgomery, 2; Mount Carmel, 12 22; Renovo 1st, 20; Shiloh, 4; Warrior Run, 10; Williamsport 1st, 20; — 2d, 22 22. Parkersburgh—French Creek, 7; Grafton, 10; Morgantown, 4; Parkersburgh 1st, 22; Sugar Grove, 1. Philadelphia—Philadelphia Arch Street, 111 11; — Bethany sub-ech, 20 02; — Carmel German, 2; — Central, 24 22; — Cocksouth, 22; — Greenway, 2; — Greenwich Street, 10; — Hope, 14; — Lombard Street Central, 2; — McDowell Memorial, 11 41; — North, 7 22; — Northminster, 121 22; — Princeton sub-ech, 17; — Richmond, 2; — Susquehanna Avenue, 10; — Temple, 20; — Union, 12; — Walnut Street (add'l), 2; — Zion German, 2. Philadelphia North—Abington (Mr. and Mrs. J. M. Colton), 100; Bridgeburg, 10; Calvary, 2; Carmel, 2; Chestnut Hill Trinity, 24 20; Falls of Schuylkill, 10; Forestville, 2; Frankford, 12 24; Germantown Market Square, 22 22; — Wakefield, 20 22; Huntingdon Valley, 4; Jeffersonville Centennial, 2; Lawndale, 2; Lower Providence, 12; Nor-berth, 4 22; Newtown sub-ech, 22 22; Norristown 2d, 2; — Central (W. McD. and daughter), 2; Springfield, 2; Wintonsing, 4. Pittsburgh—Amity, 2; Concord, 2; Courtyard and Coal Bluff, 1; Duquesne, 2; Lebanon, 10; Long Island, 2 12; Monongahela City, 20; Mount Carmel, 2; North Branch, 1; Oakdale, 21; Phillipsburgh, 2; Pitte-burgh 1st sub-ech, 22 22; — 2d, 212 70; — 3rd Street, 11;



## RECEIPTS FOR SABBATH-SCHOOL WORK, MARCH, 1894.

- ATLANTIC.**—*McClelland*—Abbeyville, 2 80; Mattoon, 1. 8 80  
*South Florida*—Upsala Swedish, 5.  
**BALTIMORE.**—*Baltimore*—Baltimore 1st, 20; — 2d, 4 74;  
— Albert Memorial, 2; — Covenant (C. E. S., 5), 6; — La  
Fayette Square, 10; — Light Street sab-sch, 6; — Madison  
Street, 1; Bethel, 5; Frederick City, 5 50; New Windsor,  
45 cents; Relay, 2; Sparrows Point, 1; Waverly, 5; Zion,  
1. *New Castle*—Bridgeville, 4; Chesapeake City, 6; Dela-  
ware City, 6 05; Forest, 4 65; Pencader sab-sch, 7; Wil-  
mington Hanover Street, 10; — Olivet (sab-sch, 5 64),  
6 64. *Washington City*—Georgetown West Street, 9 37;  
Hyattsville, 5; Washington City 4th, 8 20; — 6th, 11; —  
15th Street, 5; — New York Avenue, 5. 157 60  
**CALIFORNIA.**—*Bentley*—Arcata, 5. *Los Angeles*—Azusa  
Spanish, 1; Ballard sab-sch, 1; El Cajon (sab-sch, 6 18),  
17 80; El Monticeto, 3 54; Los Angeles Spanish, 3; Los  
Olivos sab-sch, 3; North Ontario, 4; Palms, 3; San  
Gabriel, 1; Santa Maria, 2. *Oakland*—Berkeley 1st, 33 55;  
Oakland Brooklyn, 11 50. *Sacramento*—Chico, 10. *San*  
*Francisco*—San Francisco 1st sab-sch, 25; — Calvary sab-  
sch, 16 90. *San José*—Hollister, 2. *Stockton*—Fowler,  
4. 147 29  
**CATAWBA.**—*Cape Fear*—Panthersford, 60 cents; Rol-  
land, 66 cents. *Catawba*—Davidson College, 20 cents;  
Lloyd, 25 cents. *Southern Virginia*—Danville Holbrook  
Street sab-sch, 2; Great Creek sab-sch, 1; Richmond 1st,  
1. 5 71  
**COLORADO.**—*Boulder*—Laramie, 4. *Denver*—Denver  
North, 3; — South Broadway, 2; Idaho Springs, 1. *Pueblo*  
—Antonito sab-sch, 1; Cañon City, 4; La Junta, 1; Pueblo  
Fountain, 85 cents; — Mexican (5th), 1; Trinidad 1st  
ch. and sab-sch 37. 54 85  
**ILLINOIS.**—*Alton*—Belleville sab-sch, 10; East St. Louis,  
9. *Bloomington*—Bement, 5; Onarga, 5; Rankin, 1.  
*Carro*—Carmi, 15; Centralia sab-sch, 8 59; Mount Carmel,  
3; Nashville sab-sch, 20; Tamaroa, 14 60. *Chicago*—Chi-  
cago 1st, 12 28; — 1st German, 1; — 4th, 48; — 8th C. E.  
S., 7 50; — 9th, 1 50; — 41st Street, 48 50; — Covenant,  
125 59; — Grace, 1; Scotch, 5; Evanston 1st, 10 59; —  
South W. H. M. S., 6 57; Joliet Central, 71 64; Kankakee,  
6 35; Oak Park, 1. *Freeport*—Marengo, 5; Oregon, 2.  
*Mattoon*—Arcola, 2; Assumption, 8 95; Kansas sab-sch,  
5; Vandalia, 2 25. *Ottawa*—Morris, 2; Paw Paw sab-sch,  
2; Sandwich, 5. *Peoria*—Elmira C. E., 5; Ipava, 12 15;  
Peoria Calvary, 2; Salem, 3. *Rock River*—Hamlet, 1 40;  
Perryton, 40 cents; Viola, 2 55. *Schuyler*—Clayton, 3;  
Kirkwood, 2; Monmouth, 5 99; Nauvoo 1st sab-sch, 5 75.  
*Springfield*—Farmington, 3; Jacksonville 2d Portuguese  
sab-sch, 50 cents; Murrayville 75 cents; North Sangam-  
on, 8; Virginia, 5. 522 32  
**INDIANA.**—*Crawfordsville*—Bethel, 2; Rockville, 1 54;  
Thorntown, 5; Williamsport, 2. *Fort Wayne*—Fort  
Wayne 2d C. E. S., 10; Salem Centre, 1. *Indianapolis*—  
Acton, 2; Indianapolis East Washington Street, 5.  
*Logansport*—Bethel, 8. *Muncie*—Kokomo, 1; Marion,  
6 32; Wabash, 1 05. *New Albany*—Charlestown sab-sch,  
2 00; Corydon, 2 10; Salem sab-sch, 3 10. *Vincennes*—  
Sullivan, 3. *White Water*—Connersville German, 4; Lew-  
isville, 2. 61 11  
**INDIAN TERRITORY.**—*Choctaw*—Oak Hill, 1. *Oklahoma*  
—Edmond, 3; Kingfisher sab-sch, 1 45. 5 45  
**IOWA.**—*Cedar Rapids*—Cedar Rapids Bohemian sab-  
sch, 5; Onslow, 2. *Corning*—Creston, 10. *Council*  
*Bluffs*—Audubon, 5; Missouri Valley, 2. *Des Moines*—  
Columbia, 6; Des Moines Bethany, 1; Humeston, 1 50;  
Indianola, 6; Leon sab-sch, 9 25; Milo, 50 cts.; Newton,  
35 cts.; Winterset, 11. *Dubuque*—Centretown German,  
1; Dyersville German, 1; Independence German, 1; Lime  
Spring, 1. *Fort Dodge*—Armstrong sab-sch, 6 25; Chur-  
dan, 2. *Iowa*—Burlington 1st, 9 14; Keokuk Westminster,  
3 09; — 2nd Church, 3; Middletown, 30 cts.; St. Peter's  
Evangelical, 1; Winfield, 4. *Iowa City*—Crawfordsville,  
60 cts.; Keota, 1; Malcom, 2; Montezuma, 14 93; Musca-  
tine, 17; Sugar Creek, 2; Wilton, 2. *Sioux City*—Battle  
Creek, 2; Odebolt, 2; Sanborn, 1; Sioux City 2d sab-sch,  
4; Union Township, 2. *Waterloo*—Kamrar German, 5.  
147 91  
**KANSAS.**—*Emporia*—Clear Water, 60 cts.; Marion, 6 60;  
Peabody, 5; Waverly, 3 50; Wichita 1st, 6 84. *Highland*  
—Corning, 1; Horton, 3. *Larned*—Great Bend, 1; Hal-  
sted, 8. *Neosho*—Carlyle, 66 cts. *Solomon*—Cawker  
City, 2; Minneapolis sab-sch, 94 10; Saltville, 1. *Topeka*  
—Kansas City Grand View Park C. E., 5; Lawrence, 8;  
Sedalia, 5; Seymour, 1. 152 30  
**KENTUCKY.**—*Ebenzer*—Ashland, 26 63; Covington 1st,  
23 38; Lexington 2d, 2 25; Mount Sterling 1st, 1. *Louis-*  
*ville*—Shelbyville, 8. *Pennsylvania*—Columbia 2; Dan-  
ville 2d, 20. 83 26  
**MICHIGAN.**—*Detroit*—Detroit Westminster, 15. *Flint*—  
Akron, 10; Flynn sab-sch, 7; Huron C. E. S., 5; Sand  
Beach, 42 cents. *Grand Rapids*—Muir, 1. *Kalamazoo*—  
Kalamazoo 1st, 15; Sturgis sab-sch, 10 52. *Lake Superior*  
—Iron River, 1 22; Ishpeming, 5 70; Manistique Re-  
deemer, 9 12; Marquette, 9 82. *Lansing*—Battle Creek  
C. E. S., 5; Brooklyn, 7 25; Concord, 1 22; Marshall, 4 04;  
Mason, 10; Parma, 64 cents. *Monroe*—Coldwater (sab-  
sch, 10), 11 80; Hillsdale, 12; Quincy, 10; Raisin, 2. *Sagi-*  
*naw*—Ithaca, 3 05. 158 90  
**MINNESOTA.**—*Duluth*—Pine City, 4; Virginia sab-sch,  
3; Willow River, 1. *Mankato*—Mankato 1st, 5 30. *Red*  
*River*—Argyle, 4; Hallock sab-sch, 6. *St. Paul*—Red  
Wing, 7 23; St. Paul Goodrich Avenue, (C. E. S.), 5; —  
House of Hope, 10. *Winona*—Lanesboro, 1; Winona 1st  
C. E. S., 5; — German, 1. 52 63  
**MISSOURI.**—*Kansas City*—Jefferson City sab-sch, 22 09;  
Kansas City Linwood, 3 40; Warrensburg, 6 11. *Ozark*—  
Ash Grove, 2; Carthage C. E. S., 5; Irwin, 1; Preston, 1;  
Salem, 1; Springfield Calvary, 5 50. *Palmyra*—Edina, 3;  
Knox City, 1; New Cambria, 1. *Platte*—Oregon, 6 55.  
*St. Louis*—St. Louis Lafayette Park, 25; — Washington  
and Compton Avenue, 50. *White River*—Harris Chapel,  
2. 135 63  
**MONTANA.**—*Butte*—Anaconda (sab-sch, 5), 8; Butte sab-  
sch, 30. *Helena*—Bozeman, 7 50. 45 50  
**NEBRASKA.**—*Hastings*—Bloomington, 1; Holdrege sab-  
sch, 6 50. *Kearney*—Ashton, 1; Big Spring, 1; Buffalo  
Grove German sab-sch, 1; Kearney German, 4; Litchfield,  
1; Ord, 5. *Nebraska City*—Hickman German, 7; Ne-  
braska City, 5; Tecumseh, 4. *Niobrara*—Millerboro, 1;  
Valentine sab-sch, 2 50; Willardale, 1. 41 00  
**NEW JERSEY.**—*Elizabeth*—Clinton sab-sch, 10; Con-  
necticut Farms, 20; Cranford, 10 68; Dunellen, 2; Eliza-  
beth 1st German, 3; — Marshall Street, 28 74; Plainfield  
Bethel Chapel, 1; Pluckamin, 2; Rahway 2d, 10; Roselle,  
2 66. *Jersey City*—Garfield, 3; Jersey City 1st, 43 30; —  
Scotch, 5; Passaic sab-sch, 3 12; Paterson 1st 2; — 2d  
sab-sch, 30; — 3d, 2. *Monmouth*—Allentown, 20; Asbury  
Park 1st, 9 06; Atlantic Highlands, 79 cts.; Beverly C. E. S.,  
2; Bordentown, 4 90; Cranbury 2d, 5; Hightstown, 4 66;  
Keyport, 2; Manalapan, 3 40; Matawan, 17 61; Oceanic,  
6; Plattsburgh, 2; Point Pleasant, 5; Red Bank, 25;  
Shrewsbury, 10; Whiting and Shamong, 1. *Morris and*  
*Orange*—Chester, 10; Dover, 17 20; — Welsh, 3; German  
Valley, 5; Hanover C. E. S., 5; Madison, 2 49; Orange  
Valley German, 2; Pleasant Grove, 7; South Orange 1st,  
5 63; — Trinity, 25. *Newark*—Montclair Trinity, 5;  
Newark 2d, 7 86; — 1st German, 4; — 2d German, 2; —  
Bethany, 17. *New Brunswick*—Bound Brook, 15 82;  
Dayton, 2 10; Kingwood, 2; Kirkpatrick Memorial sab-  
sch, 11; Princeton 2d, 40 68; Trenton Prospect Street,  
17 28. *Newton*—Danville, 40 cts.; Greenwich, 4; Newton,  
30; Oxford 2d, 3 47; Stewartsville (sab-sch, 13 12), 18 12.  
*West Jersey*—Bridgeton 1st, 30; — 4th, 3; — West, 82 70;  
Camden 1st C. E. S., 10; Deerfield, 8; Elmer, 6 60; Pitts-  
grove sab-sch, 15; Vineland, 5; Wenonah, 30; Woods-  
town, 10 84. 778 05  
**NEW MEXICO.**—*Rio Grande*—James, 1; Pajarito, 2.  
*Santa Fé*—Las Vegas 1st, 2. 5 00  
**NEW YORK.**—*Albany*—Albany 4th, 30; — 6th, 2; —  
State Street, 12 09; Amsterdam 2d, 22 35; Gloversville  
1st, 18 35; Saratoga Springs 1st, 11 92; Schenectady 1st  
sab-sch, 6 89; West Troy Jermain Memorial, 5. *Bing-*  
*hamton*—Binghamton 1st, 62 56; Deposit C. E. S., 2 50;  
Waverly C. E. S., 10. *Boston*—Lawrence German, 7;  
Lowell, 10; Providence 1st, 2. *Brooklyn*—Brooklyn 1st  
German, 5; — Ainslie Street, 5; — Arlington Avenue, 2;  
— Friedenskirche, 3; — Mount Olivet, 4 46; — South 1d  
Street sab-sch, 10. *Buffalo*—Buffalo 1st, 100; — Redeem-  
er, 1; — Westminster, 25 89; Olean, 6; Portville sab-sch,  
14; Sherman sab-sch, 6; Westfield, 7 23. *Cayuga*—Dry-  
den (sab-sch, 9 44), 14 53. *Champlain*—Port Henry sab-  
sch, 2 50. *Chemung*—Elmira 1st, 8 21; — Franklin  
Street sab-sch, 5; — North, 8; Monterey sab-sch, 3 87.  
*Columbia*—Greenville, 1; Hunter, 3 14; Valatie, 4. *Gen-*  
*esee*—Attica, 13 22; Byron, 4. *Geneva*—Canandaigua,  
8 32; Geneva North, 35 62; Ovid sab-sch, 18 95; Romulus  
Mission sab-sch, 6. *Hudson*—Clarkstown German, 3;  
Florida, 3 80; Good Will, 63 cts.; Hempstead, 1; Liberty  
sab-sch, 7; Palisades, 2 80; Port Jervis, 7 50; Ridgebury,  
20 cts.; West Town, 2. *Long Island*—Bridgehampton,  
21 82; Franklinville, 2; Southold, 5; West Hampton,  
23 10. *Lyons*—Welcott 1st, 3 98. *Nassau*—Far Rocka-  
way, 25; Huntington 1st (C. E. S., 5), 26 85; Melville, 1.  
*New York*—New York 2d German sab-sch, 2; — 4th  
Avenue Chapel sab-sch, 25; — Bethany 1; — Faith sab-  
sch, 25; — Mount Tabor, 2; — Mount Washington, 51 90;  
— Mizpah Chapel sab-sch, 25; — Zion, 3. *Niagara*—  
Holley, 30 cts.; Knowlesville, 2; Lockport 2d Ward, 3;  
Mapleton C. E. S., 2; Niagara Falls, 20 80; Wright's Cor-  
ner, 60 cts. *Otsego*—Cooperstown sab-sch, 5; Delhi 2d,  
10; Laurens sab-sch, 95 cts. *Rochester*—Genesee 1st,  
22 25; Lima, 13 40; Ogden, 60 cts.; Rochester 1st, 100;

— Immanuel, 86 cts.; — Memorial, 2; — St. Peter's, 16; Sparta 2d sab-sch, 3 16; Springwater, 2; Wheatland, 1. *St. Lawrence*—Brownville sab-sch, 2; Canton C. E. S., 5; Oswegatchie 1st, 25; Pottsdam, 10. *Steuben*—Arkport, 36 cts.; Bath, 44; Canaseraga sab-sch, 8; Hornellsville 1st, 9 18. *Syracuse*—Amboy, 5; Fulton, 6; Oswego Grace, 12 15; Syracuse 4th, 14 37; — East Genesee C. E. S., 1 25. *Troy*—Brunswick, 33 50; Chester, 1 12; Hoo-sick Falls, 16 40; Middle Granville, 1; Waterford, 8 61. *Utica*—Cochran Memorial, 14 50; Litchfield, 1; Norwich Corners, 2; Oneida, 9 23. *Westchester*—Greenburgh, 27 15; Mt. Kisco, 5; Peekskill 1st sab-sch, 35; Sing Sing (sab-sch, 41), 69 63; South East, 2; Stamford 1st, 20 91; Thompsonville, 112 78; Yonkers Dayspring, 5. 1,508 92

**OHIO.**—*Athens*—Chester, 2. *Bellefontaine*—Bellefontaine, 1 21; Urbana sab-sch, 10. *Chillicothe*—Belfast, 2; Greenfield 1st, 9 60. *Cincinnati*—Cincinnati 2d, 5 92; — 3d (sab-sch, 10), 15; — Westminster, 25; Morrow, 2; Westwood German, 1. *Cleveland*—Cleveland 1st, 19 90; — 2d, 38; — South, 1 50; Solon, 5. *Columbus*—Greenfield, 1. *Dayton*—Dayton 4th, 5; — 3d Street (sab-sch, 26 50), 58 50; — Memorial, 7; — Riverdale, 37 cents; Eaton, 8 80; Hamilton (sab-sch, 10), 14 20; Middletown, 30; Riley, 2. *Huron*—Clyde, 2 78. *Lima*—Kalida C. E. S., 5. *Mahoning*—Canfield, 5; East Palestine, 2; Ellsworth, 10; Hubbard, 5; Mineral Ridge, 1; Salem, 4; Vienna, 1; Warren, 3. *Maumee*—Delta, 3; Toledo 1st German, 1. *Portsmouth*—Georgetown, 2. *St. Clairsville*—Barnesville, 5; Bethel, 5; Cadiz, 28 25; Crab Apple, 7 16; Kirkwood C. E. S., 10; Senecaville, 6. *Steubenville*—Amsterdam sab-sch, 10; Bloomfield, 5; Corinth, 6; Cross Creek, 2; Dell Roy, 3; Kilgore sab-sch, 5; Leesville, 1; Ridge, 9; Steubenville 2d sab-sch, 11 43. *Wooster*—Bethel, 1 16; Creston, 5 58; Jackson, 4 27; Orange, 2. *Zanesville*—Bladensburgh, 1; Mt. Vernon, 2 70; New Lexington (sab-sch, 1), 2 15; Roseville, 1 44; Uniontown, 1 23; Unity, 1 98; Zanesville 2d, 20. 456 13

**OREGON.**—*East Oregon*—Baker City, 2; Monkland, 2 05; Moro, 1 85; Union, 5. *Portland*—Portland 3d (sab-sch, 10 76), 17 26. *Southern Oregon*—Myrtle Creek sab-sch, 3 55; Oakland sab-sch, 4 05. *Willamette*—Dallas, 4. 39 76

**PENNSYLVANIA.**—*Allegheny*—Allegheny 2d sab-sch, 35; — 1st German, 5 28; — Bethel, 1 50; — North, 17 57; Bellevue, 3 16; Cross Roads, 8; Hoboken, 1 44; Sewickly, 25 57. *Blairsville*—Blairsville (sab-sch, 12), 38; Ebensburgh, 3 01; Manor, 2; Murrysburg, 2 04; Pine Run, 9; Salem, 5. *Butler*—Amity, 3; Buffalo sab-sch, 4; Middlesex, 12; Portersville, 4. *Carlisle*—Great Conewago, 1 50; Green Castle, 4 20; Harrisburgh Elder Street, 1; — Market Square, 10 08; — Pine Street C. E. S., 5; Lower Marsh Creek, 4 35; Middle Spring, 5; Shermansdale, 1; Waynesboro, 2 69. *Chester*—Calvary sab-sch, 40; Chester 1st, 15; New London, 15. *Clarion*—Beech Woods, 18 91; Brookville sab-sch, 70; Johnsonburg, 20 cents; Leatherwood, 4 63; Marionville, 42; Rathmel, 1; Richland, 3 50; Sligo, 2; Tylersburgh, 2; West Millville C. E. S., 5; Wilcox, 25 cents. *Erie*—Concord, 1 91; Erie 1st, 41 28; — Park sab-sch, 13 18; Jamestown C. E. S., 10; New Lebanon, 1; Pleasantville, 5; Union, 1. *Huntingdon*—Altoona 3d, 5 49; Birmingham, 9 14; Hollidaysburgh (sab-sch, 3 69), 31 52; Houtzdale, 1 40; Lewistown, 9 75; Mapleton, 6; Middle Tuscarora, 1; Phillipsburgh, 12 43; Pine Grove sab-sch, 25 cents; Shaver's Creek, 2; Williamsburgh sab-sch, 1 37. *Kittanning*—Atwood, 2; Bethel (sab-sch, 4 32), 5 32; Bethesda, 2; Boiling Spring, 2; Cherry Run, 3; Clinton, 1; Elderton, 6; Gilgal, 1; Harmony, 3; Homer, 2; Marion, 6; Mount Pleasant, 3; Parker City, 10 04; Rockbridge, 3; Saltsburgh sab-sch, 37 13; Slate Lick, 1 78; Union, 3 61. *Lackawanna*—Bethel, 1; Brooklyn, 4; Newton, 1; Orwell, 80 cents; Scranton 1st, 155; Uniondale, 4; Wilkes Barre Grant Street sab-sch, 7 58; Wyoming, 6 50. *Lehigh*—Allen Township, 4; Easton 1st (sab-sch, 7 24), 17 24; Lock Ridge, 5; Mauch Chunk, 25; Slat-ington sab-sch, 5; Stroudsburg, 5; Weatherly, 10. *Northumberland*—Briar Creek, 1; Grove, 29; Montgomery, 2; Mountain, 1; Muncy, 5 12; Renovo 1st, 11; Shiloh, 4; Williamsport Bethany, 1. *Parkersburgh*—Morgantown, 8 75; Sugar Grove, 1. *Philadelphia*—Philadelphia 2d Street Mission sab-sch, 22 51; — Bethlehem, 38 25; — Central (C. E., 10), 15 60; — Cohocksink (sab-sch 8 45), 49 45; — Gaston, 23 24; — Greenway, 10; — Greenwich Street, 10; — Hebron Memorial C. E. S., 5; — Hope, 5; — North, 6 31; — Temple, 24 12; — Union C. E. S., 31; — Walnut Street, 5; — West Spruce Street, 241 73. *Philadelphia North*—Abington C. E. S., 23 33; Bridesburg, 5; Forestville, 15; Frankford, 18 64; Germantown 2d, 122 96; — Market Square (sab-sch, 1 60), 24 35; Huntingdon Valley, 4; Lawndale, 1; Narberth, 2 65; Wissahickon C. E. S., 10. *Pittsburgh*—Amity, 5; Concord, 2; Courtney and Coal Bluff, 2; Highland, 10; Lebanon, 10; Monongahela City, 25; Mount Carmel, 8; North Branch, 1; Phillipsburg, 1; Pittsburgh Bellefield, 35 18; — East Liberty,

14 83; — Hazlewood, 15 37; — Knoxville, 3 25; — Park Avenue, 10; — Point Breeze, 100; West Elizabeth sab sch, 5. *Redstone*—Fayette City, 1 50; McClellandtown, 2; Mount Pleasant Reunion, 6; West Newton, 40 53. *Shenango*—Leesburgh, 3. *Washington*—Bethlehem, 2; Upper Ten Mile, 10; Washington 2d, 5; Wheeling 2d, 5. *Westminster*—Bellevue, 4; Chestnut Level, 1 39; Columbia, 18 34; Donegal, 8; Hopewell, 38 22; Lancaster 1st, 16; Little Britain, 5; Slate Ridge, 10. 2,124 18

**SOUTH DAKOTA.**—*Black Hills*—Rapid City, 1. *Central Dakota*—Miller, 1 75; St. Lawrence, 2. *Southern Dakota*—Kimball, 2; Turner Co. 1st German, 5. 11 75

**TENNESSEE.**—*Birmingham*—Thomas 1st, 1. *Holston*—St. Marks, 2. *Kingston*—Harriman, 2. *Union*—Forest Hill, 1; Knoxville 4th, 9 95; Madisonville, 27 cts.; Mt. Zion, 1. 17 23

**TEXAS.**—*Trinity*—Terrell, 2. 2 00

**UTAH.**—*Boise*—Bellevue sab-sch, 10; Caldwell, 1. *Kendall*—Franklin, 1. *Utah*—American Fork, 4; Mendon, 6; Nephi Huntington, 3 26; Pleasant Grove, 1; Smithfield Central, 2. 28 26

**WASHINGTON.**—*Olympia*—South Bend, 55 cts. *Puget Sound*—Mount Pisgah, 2 30. *Walla Walla*—Kendrick, 1. 8 85

**WISCONSIN.**—*Chippewa*—Eau Claire 1st (sab-sch, 2), 7; West Superior, 14 39. *La Crosse*—New Amsterdam, 4. *Madison*—Cambria, 1 50; Janesville C. E. S., 5; Madison St. Paul's German, 1 25; Poynette sab-sch, 16 40. *Milwaukee*—Milwaukee German, 2 55; — Grace, 9 71; — Holland, 6; — Immanuel, 60 22. *Winnebago*—Depere, 7; Oshkosh, 5 39; Weyauwega sab-sch, 1. 141 41

Total for Churches, March, 1894.....	5,793 28
Total from Sabbath-schools, March, 1894.....	1,103 03
Total from Churches and Sabbath-schools, March, 1894.....	6,896 31

MISCELLANEOUS.

Pleasant sab-sch, Indiana, 6 80; State C. E. Association, Florida, 7 70; Gillespie Enloe, Florida, 5; H. B. Wilson, Georgia, 56 cts.; Graysville sab-sch, Indiana, 3; Wm. Davis, Oklahoma Territory, 90 cts.; J. D. Irwin, Kentucky, 40 cts.; Saganing Union sab-sch, Mich., 1 50; J. F. Record, Minnesota, 1 92; Thos. Scotton, Minnesota, 2 98; M. H. Hagler, Arkansas, 1; C. K. Powell, Nebraska, 4 72; Wm. Travis, Oregon, 6; W. H. Long, N. C., 1 38; Geo. Perry, South Dakota, 5; E. H. Grant, South Dakota, 1; J. G. Harris, W. Va., 3 78; W. B. Williams, Washington, 4 55; Joseph Brown, Wisconsin, 1; Jno. Redpath, Mich., 4 15; R. Mayers, South Carolina, 1 15; F. L. Forbes, Mich., 4 97; L. J. Allen, W. Va., 5; M. A. Stone, Illinois, 1; Jos. R. Montfort, W. Va., 4; Jos. M. Bain, Wisconsin, 2 15; Stockholm sab-sch, Nebraska, 1; G. F. Swift, Chicago, 5; Arthur J. Waugh, Cleveland, Ohio, 5; Dano-Moravian ch, St. Paul, Minn., 72 cts.; J. D. Thompson, Cal., 400; Primary Class, Cleveland Church, Ohio, 5; Mrs. E. P. Thompson, 5; C. Penna., 1; Mrs. Geo. L. Dunning, Rapid River, Mich., 2 50; T. W. Synnott, Glassboro, N. J., 1000; Mrs. A. A. Friend, Fond du Lac, Wisconsin, 1; J. B. Davidson, Newville, Pa., 10; F. E. Armstrong, Kingwood, W. Va., 2 50; Rev. O. A. Raber, Mt. Carmel, Indiana, 1; Algona sab-sch, Iowa, 8; Interest Trustees General Assembly, 1,099 15; Interest Trustees, 3,271 03; Huntsville Church, Ohio, 50 cts., Pilot Grove sab-sch, Minn., 1 44; Rev. T. J. Hedges, Idaho Falls, Idaho, 5; Esta E. Grosh and wife, Brandon, N. Y., 1; Edw. E. Weaver and wife, Baltimore, 2; W. J. Young, Des Moines, Iowa, 2; "Friends," Markleton, Pa., 3; T. A. McKinstry, 3..... 5,912 44

Total receipts for March, 1894.....	12,808 75
Deduct contribution from Des Moines, Central Church, Des Moines Presbytery, Iowa, in February receipts intended for Sabbath-school of said church.....	30 17
	\$12,778 58
Contributions acknowledged previously.....	87,281 91
Total contributions since April 1st, 1893.....	100,060 49

C. T. McMULLIN, Treasurer.  
1334 Chestnut St., Phila., Pa.

## RECEIPTS FOR HOME MISSIONS, MARCH, 1894.

ATLANTIC.—Atlantic—Olivet, 1. *East Florida*—Candler, 14 06; Crescent City (sab-sch, 18), 39; Jacksonville 1st, 43 67; San Mateo, 50; Satsuma, 5; Rev. H. Kelgwin, 10. *McClelland*—Mattoon, 1. *South Florida*—Altoona, 3; Auburndale C. E., 2 79; Orange Bend, 9 55; Sorrento (sab-sch, 2 54), 37 54; Tarpon Springs, 5; Titusville, 24 46; Tracy, 2 82; Upsala (W. M. S., 5), 10; Winter Haven, 11 93. 259 82

BALTIMORE.—Baltimore—Annapolis, 24 26; Baltimore 1st, 780; — 2d (sab-sch, 50), 160; — Abbott Memorial, 10; — Central, 18 57; — Covenant (C. E., 2), 11; — Grace, 1; Lafayette Square, 31 40; — Light St., (sab-sch, 6), 17 90; — Madison St., 5; — Park, 18 45; — Westminster, 119 05; Brunswick, 3; Crisp Memorial, 2 52; Cumberland 1st add'l, 25; Frederick City, 8 50; Frostburgh, 5; Govans-town (sab-sch, 10), 23; Mount Paran, 5; New Windsor, 4 50; Relay, 3; Sparrow's Point, 5; Williamsport (Caspar Shunk, 5), (Mr. Cunningham, 5), 13; Zion, 1. *New Castle*—Bridgeville, 6; Chesapeake City, 15; Delaware City, 23 60; Forest sab-sch, 16 50; Red Clay Creek (sab-sch, 7), 23; Smyrna (sab-sch, 18 03), (C. E., 5), 33 03; St. George's, 4 25; White Clay Creek, 23; Wilmington Gilbert, 2; — Olivet (sab-sch, 10), (C. E., 1 70), 23 05. *Washington City*—Boyd's, 3; Darnestown (sab-sch, 5), 11; Georgetown West Street, 100; Hyattsville 75 cts.; Manassas, 2 10; Neelsville, 23; Takoma Park, 17 29; Washington City 6th, 23; — 15th St., 10; — Assembly (sab-sch Miss. Society, 24 23), 84 23; — Covenant, 379 59; — Metropolitan, 66 15; — New York Avenue, 430 50. 2,631 39

CALIFORNIA.—(Synodical, 3,000).—Benicia—Albion station, 1 65; Arcata, 18; Big Valley, 3; Bloomfield, 2 30; Bolinas, 1 95; Covelo, 10; Fort Bragg, 17 15; Lakeport, 13 80; Little River, 3 20; Mendocino, 31 40; Napa sab-sch, 6 58; Point Arena, 18 80; Two Rocks, 30. *Los Angeles*—Azusa Spanish, 4; Ballard, 10; Burbank, 6; El Montecito, 7; Elsinore, 20; Glendale, 15; Inglewood, 13; Lankershim Station, 1 65; Los Alamos, 5; Los Angeles Bethesda, 3; — Grand View, 4; — Immanuel, 304 75; — Spanish (sab-sch, 5), 28; Los Nietos Spanish, 3; Los Olivos, 10; Monrovia, 14 15; National City, 21; Ojai, 12 50; Olive, 3 50; Palma, 16; Redlands, 130 70; Rivera (Y. P. S. C. E., 5), 13 60; Riverside Arlington, 56 30; — Calvary, 40; San Gabriel Spanish, 5; Santa Maria, 3; Santa Paula L. M. S., 10; Tustin, 8 05; Ventura, 26 55; Westminster, 8; Rev. F. D. Seward, 53 10. *Oakland*—Alvarado, 4 35; Berkeley 1st (sab-sch, 25 10), 31 15; Centreville, 6; Concord, 5; Elmhurst C. E., 5; Hayward, 4; Livermore, 10 50; North Temescal, 15; Neusek Station, 1 75; Oakland 2d, 10; — Brooklyn, 92 22; — Prospect Hill, 5 60; Pleasanton, 2 50. *Sacramento*—Anderson, 5; Arbuckle, 5 15; Carson City C. E., 10; Chico, 15; Colusa (sab-sch, 1 25), 20; Elk Grove sab-sch, 2 25; Kirkwood, 2; Redding, 17; Sacramento Westminster, 24; Tehama, 3 50. *San Francisco*—San Francisco Calvary (sab-sch Missionary Society, 21 55), 135 25; — Franklin Street, 5; — Welsh, 5; — Westminster Mrs. M. Greenwood, 100. *San José*—Cambria, 5; Hollister (sab-sch, 1 40), (Rev. M. W. Morse, 6, C. E., 1), 17; Los Gatos 1st, 10; Monterey 2d, 8 55; San José 1st, 194; Santa Cruz, 10; Watsonville (C. E., 1 80), 6 79. *Stockton*—Grayson sab-sch, 2; Hickman, 6 55; Montpelier, 3 90; Modesto, 11 60; Oakdale, 10 85; Sonora, 15. 4,845 15

CATAWBA.—Cape Fear—Bethany, 1 15; Simpson Mission sab-sch, 1. *Catawba*—Concord Westminster, 5; Davidson College, 10 cts.; Lloyd, 15 cts. *Southern Virginia*—Ebenezer, 1; Grace Chapel, 1. 9 40

COLORADO.—Boulder—Cheyenne, 12 20; Fort Collins, 20; Fort Morgan 1st (sab-sch, 9, L. M. S., 6), 15; Fort Steele, 1 60; Holyoke, 20; Laramie, 25; New Castle, 8; Rawlins, 22; Saratoga, 3 80; Wolf Creek, 4 25. *Denver*—Akron, 3; Brighton (sab-sch, 3 60), 21; Denver Capitol Avenue, 16 26; — Central sab-sch, 23 27; — North (sab-sch, 8), 23; Highland Park, 25; Idaho Springs, 25; Otis, 15; Platner German, 2; South Denver, 13; Yuma, 3. *Gunnison*—Aspen, 33 50; Delta, 10; Grand Junction C. E., 6 25; Ouray sab-sch, 5. *Pueblo*—Antonito and sab-sch, 1 60; Bessemer Westminster, 10; Canon City, 46; Cinicero, 6; Colorado Springs 2d, 3; Costilla, 5; Cucharas Mexican, 5 70; Durango, 6; Florissant, 5; Hastings, 10; Huerfano Canon, 2; La Junta, 7 12; La Luz, 4; La Veta, 1 16; Las Animas, 5; Lockett, 3; Mesa (sab-sch, 40 76), 143 31; Peyton 1st L. A. Society, 5; Pueblo 1st (Jr. Y. P. S. C. E., 20), 40; — Fountain, 10 55; — Mexican 5th, 1; Rocky Ford, 5; Rouse, 1; San Pablo, 1; San Rafael Mexican, 4; Silver Cliff, 45; Trinidad 1st sab-sch, 15; — 2d, 15; Walsenburgh, 40; Rev. J. A. Todd, 5. 832 97

ILLINOIS.—Alton—Blair, 1 95; Brighton, 3; Carlinville sab-sch, 5 35; Chester 25; Collinsville, 25 85; East St. Louis, 7; Edwardsville, 10 55; Greenville (C. E., 10), (sab-sch, 17 40), 27 40; Lebanon 1st, 3 50; Moro, 6; Nokomis, 11; Plainview, 3 95; Shipman, 5; Spring Cove, 5; Virden (Jr. C. E., 3), 13. *Bloomington*—Bement (sab-sch, 3 50),

44 52; Bloomington 1st, 117 60; — 2d, 265 57; Cayuga, 5; Cerro Gordo, 5; Champaign (sab-sch, 15 38), 131 77; Chatsworth, 3 03; Clarence, 3 32; Clinton (C. E., 25), 108; Colfax, 5; Cooksville, 8 41; Danville, 123 70; Elm Grove, 5; El Paso (sab-sch, 5), 47 20; Fairbury, 10; Farmer City, 7; Galesville, 9 89; Gibson City, 33 28; Gilman, 25 50; Heyworth, 37; Homer, 5; Hoopston (sab-sch, 6 34), 24 44; Jersey, 3 05; Mahomet, 4 25; Minonk, 25; Monticello, 4 15; Mount Carmel, 7 30; Normal, 22; Onarga, 58; Paxton, 15 40; Philo (sab-sch, 8), 51; Piper City, 53 98; Pontiac, 42; Prairie View, 14; Rankin, 2 81; Reading, 7 30; Selma, 8; Sheldon, 25; Sidney, 2 50; Tolono, 24 20; Towanda, 4; Urbana, 23 05; Watska, 35; Wayneville, 10 50; Wenona, 10. *Carro*—Anna, 10; Ava (C. E., 3 10), 8 10; Carmi sab-sch, 5; Cartersville, 4; Centralia sab-sch, 25; Cobden, 7; Eagle Creek, 3; Enfield, 20; Mount Carmel, 16; Murphysboro, 25; Vergennes, 5; Wabash, 4. *Chicago*—Arlington Heights, 7 20; Brookline, 2 71; Cabery C. E., 3 63; Chicago 1st, 230 75; — 2d, 280; — 4th, 70; — 6th, 341 43; — 9th, 40 50; — 41st Street, 275 59; — 60th Street, 7 50; — Bethany, 1 75; — Campbell Park, 35; — Central Park (sab-sch, 11), 45; — Covenant, 64 75; — Emerald Avenue, 7 56; — Fullerton Avenue, 61 55; — Grace, 5; — Italian, 5; — Lakeview, 28 94; — Scotch, 9; Deerfield, 4; Du Page (sab-sch, 13 50), 28; Evanston 1st, 132 42; — South (sab-sch, 4 02), 46 67; Gardner, 15; Highland Park C. E., 5; Joliet Central, 126 56; Kankakee 1st (sab-sch, 20), 72 83; Lake Forest, 148; Morgan Park, 2 80; New Hope (sab-sch, 6 38), 46 28; Oak Park 1st, 47; River Forest 1st, 11 12; South Chicago 1st, 25. *Freeport*—Cedarville, 14; Elizabeth, 2; Freeport 3d German, 5; Galena 1st sab-sch, 28; — South (sab-sch, 25), 45; Linn and Hebron, 20; Marengo, 25; Oregon, 13; Queen Anne German, 6; Ridgefield, 17 20; Rockford 1st C. E., 3 21; Willow Creek (sab-sch, 21 26), 85 67. *Mattoon*—Arcola, 5; Bethel, 4; Edgar, 4; Kansas sab-sch, 4; Mattoon (Jr. C. E., 3 50), 30 58; Morrisonville, 10; New Providence, 1 80; Pana, 2 35; Paris, 86 59; Prairie Bird, 10; Shelbyville, 17. *Ottawa*—Aurora add'l, 6 25; Au Sable Grove (C. E., 26 40), (sab-sch, 11 20), 57 20; Elgin House of Hope (W. M. S., 12), 25; Morris, 6; Paw Paw (sab-sch, 4), 14; Rochelle 1st, 44 04; Sandwich, 30; Streator Park sab-sch, 20; Waltham C. E., 5; Waterman, 5. *Peoria*—Brimfield, 1; Canton 1st, 15 60; Delavan, 8 75; Elmwood, 13; Green Valley, 5; Ipava, 24 25; Limestone, 21 50; Oneida, 12; Peoria 1st, 10 60; — 2d, 23 89; — Calvary, Jr. C. E., 7; — Grace, 44; Prospect, 7 79. *Rock River*—Aledo, 19; Alexis, 25; Arlington (sab-sch, 3), 20; Ashton (sab-sch, 12), (C. E., 5), 17; Coal Valley, 2 40; Dixon, 51 90; Garden Plain C. E., 7 50; Geneseo, 24; Hamlet, 14; Morrison (sab-sch, 5 50), (C. E., 10 03), 15 52; Norwood sab-sch, 11 50; Perryton, 5 05; Princeton C. E., 2 25; Woodhull, 20. *Schuyler*—Bardolph, 6 23; Camp Point, 7 50; Clayton, 8; Elvaston, 8; Hersman, 30; Kirkwood, 15 50; Macomb, 23; Monmouth (sab-sch, 5 79), 95 36; Mount Sterling 1st sab-sch, 43 51; New Salem, 15; Olive, 5; Perry sab-sch, 4; Plymouth, 5 15; Prairie City, 3. *Springfield*—Brush Creek, 4 81; Farmington, 21; Jacksonville State Street C. E., 15; Maroa, 11; Mason City sab-sch, 7; Murrayville, 7 50; North Sangamon, 20; Petersburg, 24 15; Pisgah, 1 91; Springfield 1st, 21; Virginia, 15; Rev. W. L. Tarbet and wife 2 40. 6,315 67

INDIANA.—Crawfordsville—Delphi C. E., 6 25; Frankfort sab-sch, 10; Lexington sab-sch, 8; Rockville Memorial, 20 48. *Indianapolis*—Greencastle sab-sch, 3 65. *Logansport*—Kentland C. E., 5; Logansport 1st, 20 42; Mishawaka, 5; Union, 5 90. *New Albany*—Mitchell sab-sch, 2. 87 65

INDIAN TERRITORY.—Choctaw—Atoka (sab-sch, 5), 7; Big Lick, 6 40; McAlester, 4 60; Mount Gilead, 1 50; Philadelphia, 90 cts.; Tushkahoma, 10; Wheelock, 10. *Oklahoma*—Anadarko, 8 50; Calvary and sab-sch, 1 01; Chandler (sab-sch, 50 cts.), 5; Chickasha (sab-sch, 4 50), (L. M. S., 14), 34 25; Deer Creek, 4 54; Edmond, 12 12; El Reno, 30; Guthrie 1st, 19 62; Purcell, 5; Rush Springs, 5 75; Tecumseh 1st, 5; Thurston, 2 75; Waterloo, 2 20; Winnview, 80 cts.; Wynnewood, 5 40. *Sequoyah*—Achena, 12; Barran Fork, 4; Claremore Mound, 27 20; Elm Grove, 4; Fort Gibson, 10 05; Girty's Spring, 2 75; Hanson, 2; McKey, 2; Muldrow, 8; Nuyaka C. E., 10; Pleasant Valley (sab-sch, 1 05), (C. E., 2), 8 05; Red Fork, 10; Tulsa, 5; White Water, 4; Rev. W. Tanyan, 5. 291 49

IOWA.—Cedar Rapids—Bellevue sab-sch, 5; Bethel, 2 30; Blairtown C. E., 2 30; Cedar Rapids 2d, 50 65; — 3d C. E., 5; — Bohemian (sab-sch, 3 35), (C. E., 1), 14 35; Emeline, 5; Mechanicville, 5; Onalwa, 5 66; Scotch Grove, 12; Shellsburgh, 3 50; Vinton additional (sab-sch, 12), (C. E., 10), 56; Wyoming 1st sab-sch, 2 87. *Corning*—Afton (sab-sch, 1), (C. E., 1 50), 4; Anderson Westminster, 6 50; Arlington, 4; Brooks, 6 40; Clarinda (C. E., 9), 29; Corning 1st, 29 67; Creston, 25; Diagonal (sab-sch, 1), (C. E., 1), 2;



Imerson, 7 50; Essex, 2 65; Gravity, 2 25; Hamburg, 5 08; Morning Star sab-sch, 2 50; Nodaway, 7; Norwich, 3 35; Red Oak (Y. P. S. C. E., 9 40), 18; Shenandoah, 18; Yorktown sab-sch, 1 50), 18 50. *Council Bluffs*—Adair (sab-sch, 15), 7 50; Audubon, 31; Guthrie Centre (C. E., 7 25), (Jr. C. E., 1), 25; Logan sab-sch, 5; Menlo, 12; Missouri Valley, 33; Woodbine, 11. *Des Moines*—Albia, 33 61; Allerton, 20 25; Centerville 1st, 20; Dallas Centre, 28 16; Des Moines 6th, — Bethany, 2; — Central, 146 83; — Clifton Heights, 8; — East, 27 85; — Highland Park C. E., 4; — Westminster sab-sch, 9 50; Garden Grove (sab-sch, 2 35), (C. E., 1 16), 26 81; Grimes (C. E., 6), 12 70; Howell, 5; Indianola (C. E., 5), (sab-sch, 14), 38 70; Jacksonville sab-sch, 2; Lineville, 4; Milo, 7; New Sharon, 5; Newton sab-sch, 5 52), (C. E., 5 33), 19 85; Panora, 8 50; Plymouth, 5; Ridgedale, 11 70; Russell (sab-sch, 4 19), (C. E., 3 14), 7 33; Waukeo, 10. *Dubuque*—Bethel C. E., 10; Centretown German, 9; Dayton, 2 50; Dubuque 1st (sab-sch, 30 11), 50 11; — 2d, 50; — 3d (C. E., 1), (sab-sch, 33), 9 88; Dyersville German, 8; Farley, 7; Frankville, — Hazleton C. E., 1; Hopkinton 1st, 12 69; Independence German, 10; Jesup (sab-sch, 2 20), (L. M. S., 5 30), (C. E., 50), 17 83; Lime Spring (sab-sch, 3), 12 20; Mount Hope, — Oelwein (L. M. S., 5), (C. E., 10), 27 59; Pleasant Grove, 5; Prairie, 10; Rossville, 10; Volga, 8 08; Wilson's Grove, 30; Zion Y. P. S. C. E., 2 21. *Fort Dodge*—Armstrong, 50; Bancroft, 11; Burt, 2 26; Carroll, 15; Coon Rapids sab-sch, 8; Dana sab-sch, 1 57; Fonda, 8 25; Fort Dodge sab-sch, 37 90), 71 49; Gilmore City, 6 17; Glidden Y. P. S. C. E., 3 20; Irvington, 5; Jefferson (sab-sch, 8 23), 5 32; Lake City, 16 20; Paton (sab-sch, 5 18), 10 18; Plover, 6 18; Pomeroy sab-sch, 2 08; Ramsey German, 6; Spirit Lake, 4; West Bend, 5; A Friend, 5. *Iowa*—Antonsport, 15 25; Birmingham, 18 50; Bloomfield Y. P. S. C. E., 5; Bonaparte (sab-sch, 3 60), (W. M. S., 5 50), 5 10; Burlington 1st, 81 63; Croton, 10; Fairfield, 119 08; Iopa, 3 61; Keokuk Westminster, 32; — 2d, 16 30; Libertyville, 12 50; Martinsburg, 10 22; Middletown, 15; Montrose (sab-sch, 2), 5; Mount Pleasant 1st, 91 06; Mount Zion, 25; New London, 12 25; Ottumwa 1st, (L. M. S., 0 40), 49 10; — East End, 18; Primrose, 6; Sharon, 14; Spring Creek, 3; Troy, 7 25; Union, 45 36; West Point, 10; Vinfield, 45. *Iowa City*—Bethel 5 25; Blue Grass, 2 50; Columbus Central (sab-sch, 4 75), 10; Crawfordville, 6 10; Davenport 2d (King's Helpers, 6 10) (Y. P. S. C. E., 2), 18 10; Fairview, 5 60; Iowa City Y. P. S. C. E., 2 60; Keota (sab-sch, 53 cts.), (Y. P. S. C. E., 1 12), 7 65; La Fayette, 5; Malcom (sab-sch, 2), (Y. P. S. C. E., 5), 44; Montezuma (sab-sch, 3 46), 33 01; Muscatine 1st (sab-sch, 50), 48 50; Scott, 10 50; Sigourney sab-sch, 1 15; Sugar Creek, 12; Summit Y. P. S. C. E., 2 53; West Liberty (sab-sch, 1 25), 31 25; Williamsburgh (sab-sch, 7), (Y. P. S. C. E., 3), 10; Wilton, 36. *Sioux City*—Battle Creek (sab-sch, 5), (Y. P. S. C. E., 5), 25; Hosper's, 5; Inwood, 10; Le Mars, 32; Lyon Co. German, 10; Odebolt, 3; Sanborn, 0 40; Schaller, 50; Sioux City 2d Y. P. S. C. E., 3 60; Union Township, 8 30; Woodbury Co. Westminster, 3. *Waterloo*—Ackley, 96 40; Aplington, 20 90; Cedar Falls sab-sch, 5), (Y. P. S. C. E., 4), 19; Cedar Valley, 7; Harksville, 18; Conrad, 10; Dow, 12 45; Dysart, 12; Eldora, 5 35; Kamrar German, 8; La Porte City Jr. Y. P. S. C. E., 5; Marshalltown, 24 75; Morrison, 5 50; Nevada sab-sch, 2; Rock Creek German, 6; Salem, 9 50; State Centre, 17 50; Steamboat Rock, 2 50; Tama sab-sch, 2 27; Toledo (sab-sch, 1 75), 4; Tranquillity, 47 30; Waterloo sab-sch, 3), (Friend, 150), 143; Williams, 2. 3,117 48

**KANSAS.**—*Emporia*—Argonia, 6 27; Bethany, 5 95; Big Creek, 2 31; Brainerd, 1; Burlington (Y. P. S. C. E., 3), 9 46; Caldwell, 42; Cottonwood Falls, 10; Eldorado, 18; Emendaro, 7 50; Emporia 2d Welsh, 15; — Arundel Ave. sab-sch, 1 15), 26 15; Florence Y. P. S. C. E., 3; Geuda Springs, 5 15; Indianola, 1; Madison, 5 53; Maple City, 7; Marion sab-sch, 18 50; Mayfield, 5 23; Mount Vernon, 1 50; Neal, 5; New Salem, 8; Osage City, 12 20; Oxford, 0 53; Peotone, 2; Pleasant Unity, 1 70; Potwin, 2; Quenemo, 8 50; Springside, 6; Walnut Valley, 7; Waverly (Y. P. S. C. E., 18 83), 23 88; Wellington, 10; Wichita 1st, 3 40. *Highland*—Atchison 1st (sab-sch, 8), 39; Avoca, 50 cts.; Axtel, 4; Baileyville (Y. P. S. C. E., 1 77), 8 27; Blue Rapids, 19; Highland (sab-sch, 15), 41 55; Holton Y. P. S. C. E., 15; Horton (sab-sch, 4), (Y. P. S. C. E., 1 56), 5 50; Huron, 3; Marysville, 13; Netawaka, 2 50; Nortonville, 10; Soldier, 50 cts.; Troy, 8; Vermillion, 7. *Larned*—Arlington Y. P. S. C. E., 3 26; Dodge City, 3 25; Edwin, 3 58; Garden City, 14; Great Bend, 6 28; Greensburg, 6; Halsted sab-sch, 1 36), (Jr. Y. P. S. C. E., 1 54), 26; Harper, 5 50; Iuka, 4; Kendall, 1; Larned (Y. P. S. C. E., 3), (Band of Workers, 4 75), 7 75; Liberal, 24; Lyons, 31 26; McPherson, 9 20; Nashville, 10; Ness City, 17; Pratt (sab-sch, 5), 21; Toxbury, 7 50; Spearville (sab-sch, 7 75), 14 25; Sterling, 0; Ulysses, 1 42; Rev. D. M. Moore, 5. *Neosho*—Baxter Springs 1st, 6; Carlyle, 6 32; Central City, 5; Cherryvale, — Chetopa, 20; Columbus, 17; Fort Scott 1st, 20; Garnett,

17 96; Girard (Y. P. S. C. E., 5), 22; Iola (sab-sch, 10), 23; Kincaid, 2 22; Lake Creek, 6 60; Lone Elm, 3; Miliken Memorial, 18 25; Mineral Point, 3; Moran, 5 63; Neodesha, 7; Neosho Falls, 5; Osawatomie, 12; Ottawa, 18 76; Parsons (sab-sch, 5 34), 26 69; Princeton, 12; Scammon sab-sch, 2 52; Thayer, 5; Toronto, 4; "Tithe," 3. *Osborne*—Bow Creek, 5; Calvert, 3; Colby, 21 71; Crystal Plains, 2; Downs, 3; Fremont, 50 cts.; Hill City, 50 cts.; Hoxie, 3; Norton, 3 65; Oberlin, 19 38; Phillipsburg, 25; Prairie View, 3; Rose Valley, 8 67; Wakeeney (sab-sch, 3 60), 8 60. *Solomon*—Belleville, 5; Beloit, 53; Cawker City, 2; Fort Harker, 2; Glen Elder, 2; Herrington, 4 70; Lincoln Y. P. S. C. E., 4; Minneapolis sab-sch, 25; Mt. Pleasant, 4; Saltville, 3; Sylvan Grove, 4 14; Vesper, 2 55; Rev. R. Arthur, tithe, 5. *Topeka*—Adrian, 2 50; Bala, 3; Baldwin, 10; Black Jack, 5 37; Clay Centre, 14 08; Clinton, 17; De Soto, 4; Fairmount, 4; Idana, 3 50; Junction City, 26; Kansas Grand View Park sab-sch, 7 31; — Western Highlands (sab-sch, 1 40), 23 06; — Westminster sab-sch, 2 35; Leavenworth 1st, 250; Lowmont, 6; Media, 8; Olathe (sab-sch, 3), 7; Perry sab-sch, 1 34; Riley, 4 30; Sedalia, 9; Seymour, 11. 1,744 49

**KENTUCKY.**—*Ebenezer*—Ashland (sab-sch, 7 63), 52 91; Ebenezer, 5; Falmouth, 7; Flemingsburgh, 15 03; Frankfort add'l, 25; Greenup, 8 75; Lexington 2d (sab-sch, 54 28), 518 65; Maysville, 104 06; Mount Sterling 1st (sab-sch, 2 70), 6; New Concord, 8; Paris 1st, 15; Pikeville, 3 06; Sharpsburg, 5 50. *Louisville*—Chapel Hill, 2 30; Craig, 3 95; Grand Rivers Ohio Avenue, 1 70; Guston, 3; Hopkinsville 1st, 5 55; Louisville 4th, 5; — Calvary, 20; — Central, 95 75; — Covenant, 94 63; Owensboro 1st, 27 50; Princeton 1st (sab-sch, 2 05), 6 98; Shelbyville (Assembly Mission Band, 8 50), 38 18; South Carrollton, 1 50. *Transylvania*—Danville 2d, 150; Dicks River, 2; East Bernstadt, 1; Edmondton, 8 65; Lebanon 1st, 5; Livingston, 6; Richmond 2d (sab-sch, 5), (Y. P. S. C. E., 1), 6. 1,328 58

**MICHIGAN.**—*Detroit*—Birmingham, 10; Detroit 1st, 200; — Forest Avenue add'l, 83 57; — Fort Street add'l, 200; — Memorial, 98; — Trumbull Avenue, 104 71; — Westminster (Two Members, 150), 348; Howell, 40; Milford United, 80; Mount Clemens, 1; Northville, 25; White Lake, 15; Ypsilanti sab-sch, 7; Rev. E. Jamieson, 5. *Flint*—Avoca, 2; Brent Creek, 5; Bridgehampton 1st, 3; Brockway, 3; Caseville, 4; Chandler, 5; Columbia, 6 40; Corunna, 20 70; Denmark, 1 40; Flushing, 15; Flynn, 2; Frazer, 6; Fremont, 5; Gaines, 11 40; Grindstone City, 3; La Motte, 5 66; Lexington, 3 50; Linden sab-sch, 3; Pinebog, 2; Popple, 5 61; Sand Beach (sab-sch, 39 cts.), (Y. P. S. C. E., 68 cts.), Children's Missionary Society, 30 cts., 9 20; Vassar, 13; Rev. Jas. Halliday, 10. *Grand Rapids*—Big Rapids Westminster (sab-sch, 2), 9; Evart, 25; Grand Haven (sab-sch, 4 40), 18 51; Grand Rapids 1st, 40; — Immanuel (Boy's Missionary Band, 5), (Y. P. Society, 5), (L. M. S., 5), 22 52; — Mission Wood sab-sch, 7 35; Ludington sab-sch, 4; Muir, 10; Tustin, 2 50; Rev. A. Stewart, 15. *Kalamazoo*—Allegan Y. P. S. C. E., 9; Burr Oak, 10; Cassopolis 1st, 3; Edwardsburgh, 5 35; Kalamazoo 1st, 155; — North, 4 18; Schoolcraft, 4 22; Three Rivers, 11; White Pigeon, 4 20. *Lake Superior*—Escanaba Y. P. S. C. E., 4 41; Ford River (sab-sch, 2 50), (Y. P. S. C. E., 3 80), 6 30; Grierville, 1 50; Hay Lake, 2; Iron Mountain, 15; Iron River, 4 31; Ishpeming (Y. P. S. C. E., 5), 16 25; Manistique Redeemer (sab-sch, 16 99), (Y. P. S. C. E., 6 57), 55 26; Marquette 1st Y. P. S. C. E., 22 29; Mount Zion, 2 50; Negaunee, 17 88; Newberry (sab-sch, 5 21), 10; Pickford, 3 25; Red Jacket 1st, 10; Sault Ste. Marie, 9 50; Stalwart sab-sch, 2; St. Ignace, 8; Town Line, 1 75. *Lansing*—Battle Creek Y. P. S. C. E., 8; Brooklyn, 7; Concord, 15 17; Jackson 1st, 34 50; Lansing 1st Y. P. S. C. E., 3 75; Mason, 93; Parma, 6 38; Sunfield, 4; Windsor, 11. *Monroe*—Adrian Y. P. S. C. E., 10; Blissfield (an elder), 25; Clayton, 10; Coldwater (sab-sch, 10), (Y. P. S. C. E., 10), 56 01; Dover, 4; Erie, 17; Hillsdale, 33 75; Jonesville (sab-sch, 5 39), (Y. P. S. C. E., 3), 24 39; La Salle, 4; Monroe, 27 93; Raisin Y. P. S. C. E., 5 25; Reading, 59 58; Tecumseh, 65. *Petoskey*—Boyne City, 4; Cadillac, 27 18; Harbor Springs sab-sch, 7; Omena, 6; Petoskey, 9 06. *Saginaw*—Alma, 41; Bay City 1st, 63 85; Gladwin 2d, 3; Mungers, 10; St. Louis, 13; Taymouth, 10; West Bay City Covenant, 5; — Westminster, 50. 2,686 58

**MINNESOTA.**—*Duluth*—Brainerd, 12; Cloquet, 2 05; Duluth Hazlewood Park, 2; — Norwegian, 1 30; Ely, 4; Grand Rapids, 9 08; Hinckley, 2; Highland, 2; La Prairie, 2; Pine City, 1 50; Thomson, 2; Tower St. James, 5; Two Harbors sab-sch, 3 50; West Duluth Westminster, 6 23. *Mankato*—Balaton (sab-sch, 2 06), 6 50; Blue Earth City, 2; Brewster, 2 85; Elk Center, 2 15; Island Lake, 2 64; Kasota, 5; Le Seuer, 6 25; Mankato 1st, 73 63; Marshall, 12 50; Montgomery, 2; Red Rock and sab-sch, 2 50; Redwood Falls, 14; Round Lake, 3; Summit Lake, 7; Woodstock, 4 50; Worthington Westminster, 11 95.

**Minneapolis**—Delano, 6 85; Eden Prairie, 7 10; Howard (sab-sch, 1), 11 66; Maple Plain, 2 17; Minneapolis 1st, 24 24; — 5th, 10; — Highland Park sab-sch and Y. P. S. C. E., 11 50; — Shiloh, 20; — Swedish 1st, 1 75; Winsted, 5 92. **Red River**—Clowtown, 1; Elbow Lake, 7; Granville, 1; Hallock, 10; Moorhead, 5; Northcote, 3. **St. Cloud**—Brown's Valley, 4 76; Burbank, 1; Rheiderland German (sab-sch, 1), 4; Royalton, 3 75. **St. Paul**—Belle Plains Y. P. S. C. E., 1; Dundas (sab-sch, 2), 4 75; Empire, 1; Farmington, 3; Goodhue, 8; Macalester sab-sch, 6 76; North St. Paul sab-sch, 6; Red Wing 1st (sab-sch, 20), 88 25; Rush City (Peers sab-sch, 1 87), 11 87; St. Paul Bethlehem German, 5; — Dayton Avenue (Y. P. S. C. E., 10), 81 50; — House of Hope (sab-sch, 20), 434 76; — Park, 2 78; Vermillion, 3; White Bear sab-sch, 2 03. **Winona**—Austin, 5; Chester (a family), 7; Claremont (sab-sch, 5), (Y. P. S. C. E., 6 50), 11 50; Ebenezer German, 6 72; Frank Hill German, 9; Fremont sab-sch, 10; Owatonna, 10; Ripley, 2; Rushford 1st sab-sch, 1 70; Station, 1 05; Stewartville, 97 cts.; Washington, 8 60; Winona 1st, 35; — German, 10; Rev. L. H. Hayenga, 5.

1,187 46

**MISSOURI**—**Kansas City**—Appleton City, 17; Butler 1st, 8; Centre View, 7 50; Clinton 1st, 9 40; Drexel, 2; Eldorado Springs, 3 50; Greenwood, 11; Jefferson City, 37; Kansas City 2d sab-sch, 39 39; — 3d, 9; — 4th, 10; — 5th sab-sch, 12; — Hill Memorial, 21; — Linwood, 13 95; Knob Noster, 10; Lowry City, 6; Montrose, 2 08; Nevada, 25; Rich Hill, 14 42; Salem, 6; Schell City, 5; Sedalia Broadway, 90; Sharon, 10; Warrensburg, 55 89. **Ozark**—Bolivar, 10; Carthage 1st, 50; — Westminster, 20 80; Ebenezer, 6; Fairplay, 5; Irwin, 5; Preston, 5; Salem, 5; Seneca, 3; Springfield Calvary, 37 50; Waldensian, 11; Webb City 1st (sab-sch, 4 01), 16 13; Rev. F. M. Hickok, 9. **Palmyra**—Bethel, 3; Birdseye Ridge, 25; Brookfield, 16; Edina, 20; Hannibal, 71; Knox City, 5; Macon, 23 33; Milan, 8; Moberly sab-sch, 4 97; New Providence, 5. **Platte**—Akron, 7; Fairfax, 3; Gallatin, 2; Hackberry Andrew Barr, 2; King City sab-sch, 4; Lathrop, 3 50; Marysville 1st, 21 93; Mound City, 21; New Hampton, 7; New York Settlement, 1; Parkville, 18; Rockport, 3; St. Joseph Westminster, 110; Tarkio, 10; Tini, 2 75. **St. Louis**—Bethel German additional (sab-sch, 14), 27; Cornwall, 2; Cuba, 13; Marble Hills, 10 58; Poplar Bluff, 14; Rolla, 15; St. Charles (sab-sch Primary Class, 2), 63; St. Louis 1st, 41 20; — 2d (sab-sch, 33), (L. A. Soc., 40), 713; — 1st German, 25; — Bethany (sab-sch, 6 12), 11 38; — Cote Brillante (Y. P. S. C. E., 1 60), 6 60; — Glasgow Avenue, 20; — Italian, 15; — Lafayette Park, 107; — Washington and Compton Avenue additional, 250; — West, 20; — Westminster, 11; Washington sab-sch, 12; Webster Grove (sab-sch, 10 28), (Y. P. Soc., 19), 219 08. **White River**—Holmes Chapel, 2; Hopewell, 1 05.

2,595 63

**MONTANA**—**Butte**—Anaconda, 20; Corvallis, 75 cts.; Curlew Mine, 55 cts.; Granite, 3 60; Phillipsburg, 5 59; Stevensville, 7; Victor, 2; Returned by a missionary, 90 cts. **Helena**—Bozeman (Y. P. S. C. E., 25), 89; Hamilton East, 11 15; Helena 1st, 29 85; — Central, 7 50; Spring Hill, 3; Wickes, 5. **Great Falls**—Havre, 5; Kalispell sab-sch, 5.

195 80

**NEBRASKA**—**Hastings**—Axtel, 5; Beaver City 1st, 19 60; Bloomington, 4; Campbell German, 5; Friendship, 1; Hansen, 7; Hartwell, 5; Hastings German, 2; Kenesaw, 9 29; Orleans, 4 57; Seaton, 3; Stamford, 2; Stockham, 1 50; Thornton, 5; Verona, 2. **Kearney**—Big Spring, 2 85; Broken Bow, 23 50; Buffalo Grove German (sab-sch, 6), 9; Fullerton 1st sab-sch, 11 91; Gibbon, 5; Litchfield, 3; North Loup, 1 50; Ord 1st, 10; Salem German, 4; Scotia, 8; Sumner, 3; Sutherland, 5; Wilson Memorial, 8. **Nebraska City**—Adams, 16; Barneston, 5; Burchard, 14 90; Fairbury, 13 71; Hebron, 10; Hickman German sab-sch, 5; Hubbell, 9; Lincoln 1st, 80; Nebraska City 1st, 25 22; Plattsmouth 1st, 15 20; — German, 2; Seward (sab-sch, 1), (Jr. Y. P. S. C. E., 50 cts.), 81 11; Staplehurst, 6; Tecumseh (sab-sch, 4), 51 25; Utica, 3. **Niobrara**—Belmont, 230; Bethany, 1 50; Cleveland (Y. P. S. C. E., 1 55), 3 40; Inman, 3; Lambert, 4; Marseland, 45 cts.; Millerboro, 16; Osmond, 2; Pender and Y. P. S. C. E., 8; Randolph, 2; Rushville, 5; South Fork, 2 50; Willow Creek, 3 25; Willowdale, 5 64; Winnebago Indian, 12; Rev. N. S. Lowrie, 1. **Omaha**—Bellevue sab-sch, 5; Ceresco, 3; Creston, 9; Fremont 1st additional, 2 70; Marietta, 20; New Omaha Mission School, 3 67; Omaha 1st, 86 99; — Ambler Place, 3 35; — Bohemian, 7; — Castellar Street, 6 30; — Knox, 2; Plymouth, 4; Schuyler Bohemian, 4 52; Schuyler, 2 79; Wahoo, 13 33; Webster, 10; Zion Grove, 1 26.

707 86

**NEW JERSEY**—**Elizabeth**—Bayonne City, 20; Bethlehem 8; Clinton (sab sch, 25), 550; Connecticut Farms, 70; Cranford 1st, 8 14; Dunellen sab-sch, 36; Elizabeth 1st Murray Miss. Soc., 30 50; — 1st German, 10; — 2d, 312; — 3d Y. P. S. C. E., 7; — Westminster (L. M. S., 5), (sab-sch, 43 86), 249 26; Lamington sab-sch, 25 38;

Maurers German, 2; Perth Amboy Y. P. S. C. E., 3; Plainfield Bethel Chapel, 2; Pluckamin (sab-sch, 41 16), 51 46; Rahway 1st, 91 28; — 2d, 85; — 1st German additional, 1; Roselle 1st (sab-sch, 50), 77 55; Springfield (Pastor, 16), (sab sch, 42 45), 93 16; Woodbridge sab-sch, 18 96. **Jersey City**—Englewood in part, 598 65; Jersey City Claremont (Y. P. S. C. E., 3 20), 8 20; — John Knox, 10; — Scotch, 25; — Westminster, 2; Paterson 2d sab-sch, 35; — 3d, 2; — Broadway German (sab-sch, 2), 7; — East Side, 45; West Hoboken 1st sab-sch, 63; West Milford, 20. **Monmouth**—Asbury Park Westminster, 7; — 1st, 23 50; Atlantic Highlands, 8 11; Barnegat sab-sch, 2; Beverly sab-sch, 20; Bordentown 1st, 7 00; Calvary, 5; Columbus (Y. P. S. C. E., 12), 19 50; Cranbury 1st (sab-sch, 46 25), 91; Cream Ridge sab-sch, 3 70; Delasco 20; Freehold 1st, 14 40; Jamesburgh, 15; Keyport, 10; Lakewood, 248 37; Long Branch, 26 20; Manalapan, 10; Matawan (sab-sch, 40), 124 12; Perrineville, 6 83; Plattsburgh, 7; Point Pleasant, 9; Red Bank, 10; Shrewsbury 75; Tennent (sab-sch, 2 50), 18 45; Tuckerton, 5 45; Whiting and Shamong, 1. **Morris and Orange**—Berkshire Valley, 2; Chester (sab-sch, 15), 30; Dover (sab-sch, 75), 150 60; — Welsh, 4; East Orange 1st, 447 24; Flanders, 15; German Valley, 20; Madison (S. S. Miss. Soc., 100), 147 21; Menham 2d, 10; Mine Hill (Y. P. S. C. E., 3), 12 91; Morristown South Street, 50; New Vernon a member, 30; Orange 1st sab-sch, 100; — Central, 648; — German, 3; — Hillside, 371 55; Parsippany, 53; Pleasant Grove (Y. P. S. C. E., 1 50), 2 50; Rockaway Y. P. S. C. E., 14 79; South Orange 1st (sab-sch, 100), 108 17; St. Cloud, 43 13; Succasunna 18 20; Summit Central, 13 31; Wyoming sab-sch, 2. **Newark**—Bloomfield Westminster members of one family, 1,000; Newark 1st sab sch, 22 71; — 2d, 100 37; — 5th Avenue, 15; — 1st German, 8 75; — 2d German, 5; — 3d German, 5; — Bethany, 6; — Memorial, 17 50; Roseville sab-sch, 25; Roseland sab-sch, 7. **New Brunswick**—Amwell 1st, 12; Bound Brook (Fieldville sab-sch, 2 75), 7 75; Dayton, 21 70; Dutch Neck, 40; Holland, 15 73; Hopewell, 7 50; Kingston, 23; Kingwood, 2; Kirkpatrick Mem'l Y. P. S. C. E., 5; Lambertville sab-sch, 6 25; Milford, 30 85; New Brunswick 1st (Y. P. S. C. E., 5), (sab-sch, 40), 45; — 2d, 10; Princeton 2d (sab-sch, 20), 94 78; Trenton 2d (sab-sch, 33 04), 49 38; — 3d add'l, 39; — Prospect St. (Brookville sab-sch, 2 83), (sab-sch, 50), 112 83. **Newton**—Andover add'l, 4; Asbury, 50; Beatyestown, 3; Belvidere 1st, 75; Blairstown 105; Branchville Jr. Y. P. S. C. E., 3 10; Deckertown, 56 11; Greenwich, 23; Hackettstown Y. P. S. C. E., 190 80; La Fayette, 2; Mansfield 2d, 9; Marksboro Y. P. S. C. E., 5 48; Musconetcong Valley (New Hampton sab sch, 10), 20; Newton sab-sch, 125 15; North Hardiston, 20 07; Oxford 2d (sab-sch, 5 89), 44; Sparta, 8; Stewartville (sab-sch, 13 12), 115 23; Stillwater, 11 25; Wantage 2d, 22 20; Yellow Frame interest on Lanning Legacy, 100. **West Jersey**—Atco, 1; Atlantic City 1st sab-sch, 11 36; Berlin, 1; Billingsport, 5; Blackwoodtown (sab-sch, 10), (Infant Department, 3 35), (Y. P. S. C. E., 3 65), 17; Barinard (sab-sch, 2 56), 6 56; — Bridgeton, 110; — 4th, 4; — West, 70 65; Camden 1st Jr. Y. P. S. C. E., 10; — 3d, 1; Cedarville 1st sab-sch, 41; Clayton, 50; Deerfield, 56; Elmer (L. M. S., 4), 10; Leed's Point, 1; Millville, 25; Pittsgrove, 16; Swedesboro, 10; Tuckahoe, 8; Waterford, 1; Wenonah (sab-sch, 25), 235; Woodbury, 55 03; Woodstown (sab-sch, 15), 38. 9,190 45

**NEW MEXICO**—**Arizona**—Phoenix 1st, 55; Sacaton Pima, 5; Springfield, 25; Tombstone, 12; Tucson Spanish, 5; Winston, 3 50; Rev. H. A. Thompson, 5. **Rio Grande**—Albuquerque 1st (sab-sch, 20) (Y. P. S. C. E., 15), 35; James, 20; Las Cruces 1st, 2 20; Pajarito, 6; Socorro 1st, 3. **Santa Fé**—El Rancho, 2; Las Vegas 1st, 2; Penasco, 1; J. E. Cruz, 2 25; Pedro Padilla, 4 60.

168 35

**NEW YORK**—**Albany**—Albany 4th, 735; — 6th, 4; — State Street, 884 20; — West End Y. P. S. C. E., 6 92; Amsterdam 2d, 192 20; Ballston Spa (A lady, 2), (sab-sch, 25 66), 27 65; Batchellerville, 10; Bethlehem (sab-sch, 4), 7; Esperance sab-sch, 4; Galway, 2; Gloversville 1st, 176 10; Hamilton Union (sab-sch, 5), 20; Jefferson, 9 60; Jermain Memorial, 1,056; Johnstown, 125; Princetown, 10 50; Saratoga Springs 1st, 90 43; Schenectady 1st (sab-sch, 59 54), 259 17; West Milton, 4. **Binghamton**—Afton, 10; Binghamton 1st, 328 47; — North Y. P. S. C. E., 15; Coventry 2d, 31; Freetown, 5; Marathon, 5; Masonville (sab-sch, 5), 9 44; Nineveh, 51; Union, 43 24. **Boston**—Antrim sab sch, 7; Barra, 5; Fall River Globe, 3; Houghton sab-sch, 8; Lonsdale (sab-sch, 5), 15; Lowell, 25; Lynn (sab-sch, 15), (W. M. S., 10), (Y. P. S. C. E., 10), 60; Manchester 2d, 10; New Bedford L. A. and M. Society, 5; Providence 1st, 28; South Ryegate 1st, 18; Taunton Y. P. S. C. E., 1 63; Woonsocket, 15. **Brooklyn**—Brooklyn 1st, 25; — 2d, Mrs. A. I. Bulkley, 22 50; — 1st German, 25; — 5th, 9; — Arlington Avenue, 8; — Bethany, 2 70; — Central, 85 53; — East Williamsburg German, 10; — Friedenskirche, 10; — Green Ave. sab-sch, 10 40; — Lafayette Ave. (M. C., 40 83), 165 83; — Mem'l, 400; — Mount Olivet (Y. P. S. C. E., 5), (sab-sch Missionary Society, 45.



7 50; — Noble Street, 18 89; — Prospect Heights, 10; — South 3d Street (sab-sch, 50), 188 12; — Throop Avenue Mission sab-sch, 116 69; Woodhaven 1st, 6; — French Evangelical, 10. *Buffalo*—Allegany, 4; Buffalo 1st, 360; — Bethany, 83 20; — Bethesda, 15; — Bethlehem (Y. P. S. C. E., 6 25), 18 51; — Calvary, 147; — East, 5; — North, 7 81; — Redeemer, 10; — West Avenue, 7 56; — Westminster (sab sch, 40), 218 31; Dunkirk Y. P. S. C. E., 15; East Aurora (sab-sch, 15 44), 39 94; East Hamburg (sab-sch, 2), 17; Franklinville 1st, 18; Hamburg Lake Street, 3; Jamestown 1st, 84 70; Old Town, 1; Olean 1st (Y. P. S. C. E., 8 42), 15 62; Sherman, 5; Springville, 12; Tonawanda (Y. P. S. C. E., 8 10; Westfield 1st, 142 22; Rev. Wm. Hall, 2 50. *Cayuga*—Auburn Westminster, 16; Cato, 7; Cayuga, 5 63; Dryden (Extra Cent a Day Band, 6), 29; Genoa 1st (Mission Band, 7 50), (Y. P. S. C. E., 10), 17 50; — 8d sab-sch, 8 78), 6 40; Ithaca Y. P. S. C. E., 10; Meridian, 9 74; Owasco, 5 27. *Champlain*—Beekmantown, 4 01; Chateaugay Y. P. S. C. E., 5 40; Chazy sab-sch, 5 08; Essex, 3 35; Ft. Covington, 6 10; Malone 1st, 35 38; Moores, 5; Saranac Lake, 10. *Chemung*—Dundee, 20; Elmira 1st Y. P. S. C. E., 0; — Franklin St., 25; — North Chapel (Y. P. S. C. E., 10), 24 80; Horse Heads, 24; Mecklenburgh, 12; Monterey, 18; Southport Y. P. S. C. E., 4; Sugar Hill, 10. *Columbia*—Ancram Lead Mines, 8; Centerville, 17 65; Durham 1st (Y. P. S. C. E., 5), 10; Greenville, 24 54; Jewett, 28 18; Salatie, 26. *Genesee*—Attica, 79 09; Bethany Centre, 2; Byron (Y. P. S. C. E., 12), 21; Corfu 10; East Bethany, 2; Elba, 7; North Bergen sab-sch, 1 67; Oakfield (Y. P. S. C. E., 2), 3; Perry, 75; Wyoming, 3 05; Rev. J. C. Long, 5. *Pennsylvania*—Gorham, 32; Naples Y. P. S. C. E., 2; Oak's Corners, 8 53; Ovid sab-sch, 10 25; Romulus additional, 1; Trumansburgh, 60 72; Waterloo 1st, 34; West Fayette, 4. *Tudson*—Amity, 6; Callicoon, 2; Centerville, 3; Clarksown German, 7; Congers 1st, Mrs. Anne Gilmor, 5; Florida, 4 30; Good Will, 6 30; Goshen, 223 64; Haverstraw 1st sab-sch, 10; — Central, 20; Hempstead, 10; Hopewell Y. P. S. C. E., 12; Liberty, 14; Middletown 1st, 210; — 2d (Y. P. S. C. E., 10), 44 78; Milford additional 10; Monticello sab-sch, 10), (Y. P. S. C. E., 5), 15; Mount Hope (sab-sch, 2 50), 10; Nyack German, 5; Port Jervis 1st, 80; Ramapo, 125 65; Ridgebury, 1 50; Rockland 2d, 3; Scotchown Y. P. S. C. E., 5; Unionville, 4; West Town, 15; White Lake Bethel, 7. *Long Island*—Bridgehampton, 4 50; East Hampton, 20; Franklinville, 12; Greenport, 50; Hetauket (South Hetauket sab-sch, 1 17), (Y. P. S. C. E., 1), Stony Brook Y. P. S. C. E., 2, 8 22; Southhold, 5; Speonk, 1. *Lyons*—East Palmyra, 9 26; Fairville, 10; Junius, 10; Palmyra, 23 76; Sodus, 28 18; Wayne, 2. *Nassau*—Bellmore, 2 52; Brentwood, 10; Comac, 10; Glen Wood, 3 08; Hempstead Christ Church, 5; Jamaica, 75; Melville, 6; Newtown, 165; Springfield, 5; St. Paul's German, 4; Whitestone Y. P. S. C. E., 6 37; A Pastor, 7 50. *New York*—New York 7th sab-sch, 25; — 2d German (sab-sch, 5), 6; — 4th Avenue (Hope Chapel sab-sch, 25), 225; — 5th Ave. Y. P. A., 23 26; — Bethany (sab-sch, 25), 59; — Calvary, 1; — Central (sab-sch, 25), (Y. P. S. C. E., 19 50), 193 83; — Chapel of the Good Shepherd Y. P. S. C. E., 15; — East Harlem, 6 90; — Faith sab-sch, 25; — French Evangelical sab-sch, 5), 20; — Harlem (sab-sch, 18 71), 88 71; — Madison Avenue (sab-sch, 150), 420 42; — Madison Square additional, 25; — Morrisania 1st sab-sch, 5 36; — Mount Labor, 3; — Mount Washington, 146 65; — Puritans add'l, 32 63; — Spring Street, 30 19; — West End sab-sch, 22 21; — West Farms, 5; — Westminster West 23d St., 121 34; — West 51st Street, 6; — Zion German, 10. *Niagara*—Jubion, 60; Holley, 3 10; Knowlesville, 5; Lockport 1st sab-sch, 150), 208 72; North Tonawanda North sab sch, 35; Tuscarora Mission, 1 75; Wright's Corners, 1 95. *North River*—Malden, 15 80; Milton, 5; Newburgh 1st, 30 57; Poughkeepsie sab-sch, 92 36; Westminster (sab-sch, 2), (L. M. S., 5), 14. *Otsego*—Delhi 1st (Y. P. S. C. E., 0), 140; — 2d (Y. P. S. C. E., 25), (Mrs. O. H. Seeley, 50), 09; East Guilford (Y. P. S. C. E., 1 60), 5; Milford, 2 50; New Berlin, 5; Oneonta Y. P. S. C. E., 5; Otego, 10; Springfield, 13 69. *Rochester*—Avon Central, 6 75; East Kendall, 2; Honeoye Falls, 14; Livonia, 20; Ogden Centre, 91; Pittsford (sab-sch, 1 51), 6 04; Rochester 1st, 125; — Brick, 294 18; — Central Bal, 101; — Emmanuel (sab-sch, 5), 27 16; — Memorial (sab-sch, 10), 28; — St. Peter's Y. P. S. C. E., 16), 178 23; — Westminster sab-sch, 15; parts 1st sab-sch, 10 59; Spencerport Ogden sab-sch, 5; Tuscarora, 8 61. *St. Lawrence*—Brownville, 2; De Kalb, 1; Dexter, 10; Gouverneur, 14; Hammond, 78; Heuvelton sab-sch, 1; Le Ray, 1 60; Louisville, 6 57; Morristown, 12; Newegatchie 1st, 28 56; — 2d, 15 20; Ox Bow sab-sch, 20; Olessis, 3; Rossie (Y. P. S. C. E., 2), 12; Watertown 1st, 0; — Stone Street, 16. *Steuben*—Addison, 45; Andover, 50; Arkport, 3 63; Campbell, 58 48; Corning, 21 90; Hammondsport, 7; Hartshorn, 10; Hornellsville 1st, 99 19; Howard 8; Prattsburgh, 16; Pultney, 3. *Syracuse*—Amoy, 15; Baldwinsville, 13; Camillus, 3 35; Canastota, 6; Chittenango, 30 24; Collamer, 3; Constantia, 6; Fulton, 64 80;

Hannibal, 23; Marcellus sab-sch, 4 30; Oswego 1st (Friends, 5), 35; — Grace, 26 08; Parish sab-sch, 3 50; Pompey (sab-sch, 4 25), 24 25; Skaneateles sab-sch, 25; Syracuse 4th (Y. P. S. C. E., 15), 67 62; — East Genesee Y. P. S. C. E., 1 25. *Troy*—Brunswick, 2 30; Chester, 10; Chestertown, 11 63; Green Island Y. P. S. C. E., 10; Hebron, 11; Johnsonville, 12; Middle Granville, 13; North Granville, 5; Stillwater 1st, 30; Troy 1st, 225 55; — 2d (sab-sch, 75), 110 06; — Memorial sab-sch, 6 31; — Oakwood Avenue, 10; — Westminster, 33; Warrensburg sab-sch, 1 55; Waterford, 14 40; Rev. W. M. Johnson, 5. *Utica*—Alder Creek and Forestport, 5; Boonville (Y. P. S. C. E., 2 50), 9; Cochran Memorial, 49 15; Ilion and sab-sch (Y. P. S. C. E., 6 23), 14 47; Kirkland, 5; Litchfield, 3; Little Falls (sab-sch, 58), 101; Mt. Vernon sab-sch, 10; Norwich Corners, 4; Oneida, 38 78; Rome, 40 49; Sauquoit (Y. P. S. C. E., 3 35), 8 35; Turla, 7 91; Utica Olivet Y. P. S. C. E., 7; — Westminster, 50; Vernon Centre sab-sch, 10 89; Walcott Memorial, 23 50; Waterville, 56; West Camden, 10; Westerville, 32; Whitesboro, 19; Williamstown Y. P. S. C. E., 4. *Westchester*—Darien (Y. P. S. C. E., 8 69), (Jr. Y. P. S. C. E., 2 62), 11 31; Gilead, 22; Greenburgh (Rosebud Mission Club, 5), 142 35; Hastings 1st sab-sch, 2; Hartford, 37; Katonah, 50; Mt. Vernon 1st (Y. P. S. C. E., 9 07), (sab-sch, 41 16), 50 23; New Haven 1st, 13 85; New Rochelle 1st, 107 59; North Salem, 5; Poundridge, 24; Sing Sing (Calvary Chapel sab-sch, 25), 339 50; South East, 15; Thompsonville Y. P. S. C. E., 8 20; Yonkers Dayspring, 50; — Westminster (sab-sch, 60), 87 89; Yorktown Y. P. S. C. E., 5. 15,253 99

*NORTH DAKOTA*—Bismarck—Bismarck (sab-sch, 6 50), 19 60. *Fargo*—Buffalo, 4; Durbin, 4; Erie, 5; Fargo, 25; Galesburg, 7 50; Hudson, 1; La Moure, 21 70; Mapleton, 10; Oakes, 8; Sanborn, 3; Sheldon, 5; Tower City, 3 33; A minister's tithe, 2 92. *Pembina*—Ardoch, 10; Arvilla, 10; Bay Centre, 25; Conway, 2 50; Devil's Lake Westminster (sab-sch, 2 87), 13 77; Drayton, 10; Elkmont, 5 50; Greenwood, 7; Inkster, 9; Larimore sab-sch, 10 50; Mekinok (sab-sch, 1 18), (Y. P. S. C. E., 8 98), (Jr. Y. P. S. C. E., 1), 42 95; Minnewaukon, 3 55; Minot, 9; Walhalla, 3; Rev. R. Wier, 5. 286 83

*OHIO*—Athens—Amesville, 7; Athens, 63 60; Bashan, 1; Beverly, 6; Carthage, 2; Chester, 15; Cross Roads, 2; Cutler, 2 79; Decatur, 2 16; McConnellsville Y. P. S. C. E., 10; Marietta 4th Street (sab-sch, 10), 54; Pleasant Grove, 2; Pomeroy, 13; Stockport L. A. and M. Society, 4; Syracuse, 1; Tupper's Plains, 2; A minister's tithe, 2 92. *Bellefontaine*—Belle Centre (Y. P. S. C. E., 1 50), 7 50; Bellefontaine, 12 10; Forest (sab-sch, 2), (Y. P. S. C. E., 5), 14; Gallon Y. P. S. C. E., 4; Huntsville, 8 50; Marcellus, 4; Nevada, 5 50; North Washington, 2; Patterson, 1; Pastor and wife, 10. *Chillicothe*—Bethel, 2; Chillicothe 1st, 125; Greenfield 1st (Men's Society, 68 35), 105 90; Hillsboro (Sycamore Valley sab-sch, 1 50), 2 50; New Market, 1 50; Piketon, 4; South Salem, 4 27; Waverly, 14; White Oak, 4; Wilkesville, 10. *Cincinnati*—Bethel sab-sch, 1 40; Cincinnati 1st (sab-sch, 25), 50; — 2d (sab-sch, 15), 797 50; — 3d, 22; — 4th, 10 25; — North (sab-sch, 16 50), 32 50; — Walnut Hills sab-sch, 100; — Westminster, 75; Elizabeth and Berea, 5; Elmwood Place Y. P. S. C. E., 5; Glendale, 114 01; Hartwell, 7; Linwood Calvary, 6; Ludlow Grove, 3; Madala, 3; Mason and Pisgah, 3 30; Monroe, 14; Morrow (sab-sch, 2 60), 20; New Richmond (sab sch, 6), 16; Pleasant Ridge sab-sch, 14 20; Reading and Lockland, 13 23; Westwood German, 6; Williamsburgh (sab-sch, 2 79), 7 44; Wyoming special, 60. *Cleveland*—Akron 1st Y. P. S. C. E., 5; — Central, 10; Cleveland 1st (Mrs. Julia A. Stone, 1,000), (Mrs. Flora A. Mather, 200), 1,415 68; — 2d, 874 53; — Beckwith, 44 39; — Bolton Avenue, 12 44; — Euclid Avenue, 209 20; — South (sab-sch, 10 79), 19 96; — Wilson Avenue, 33 70; Guilford, 17 12; New Lyme, 11 50; Northfield (sab-sch, 5), 25; Parma, 15; Solon, 5; Streetsborough, 5. *Columbus*—Amanda, 12; Bethel, 2 30; Bremen, 2; Circleville, 50; Columbus 5th Avenue, 16 30; Rush Creek, 5 70. *Dayton* Dayton 4th per Extra. A. S. Williams' Will, 10; — Park, 14 75; Middletown sab-sch, 32 54; Oxford, 22 50; Piqua, 51; Springfield 1st sab-sch, 20; West Carrollton Y. P. S. C. E., 7 80; Xenia sab-sch, 9 10; Yellow Springs, 150. *Huron*—Bloomville, 8; Elmore, 3; Fremont, 70; Genoa, 2; Huron (sab-sch, 5 61), 30 61; Milan, 20. *Lima*—Bluffton, 2; Delphos, 6; Findlay 1st add'l, 10; — 2d, 5; Kalida, 12 01; Lima Main Street, 6; New Stark, 2 32; Rockford (sab-sch, 13), 26; St. Mary's sab-sch, 16 91; Turtle Creek sab-sch, 7 25; Van Wert (Y. P. S. C. E., 10), 62 04; Wapakoneta, 20. *Mahoning*—Beloit, 1; Brookfield, 1; Canton (sab-sch, 6 23), (Y. P. Miss'y Soc., 16 54), 22 77; Clarkson, 10; East Palestine, 10; Hubbard, 8; Middle Sandy, 16; Mineral Ridge, 2; New Lisbon (Y. P. S. C. E., 6), (Jr. Y. P. S. C. E., 5), 36 50; Niles, 10; N. Benton (sab-sch, 13), 35; Pleasant Valley, 3; Poland sab sch, 11 23; Salem, 23; Vienna, 4; Warren, 31; Youngstown Westminster, 53 15; — 1st, 141 46. *Marion*—Berlin (Y. P. S. C. E., 1 87), 5 87; Chesterville, 8 42; Dela-

ware sab-sch, 60; Delhi, 5; Iberia, 4; Marion (sab-sch, 10), (Y. P. S. C. E., 7), 48; Mount Gilead, 8 66; Radnor and Thompson, 5. *Maumee*—Bryan, 10 80; Cecil, 3; De Verna, 3 22; Grand Rapids (sab-sch, 8), 10; Holgate, 5; Kuakle, 3; Milton Centre, 9; Montpelier, 6; Toledo 2d (sab-sch, 14 33), 28 35; — 1st German (Mission Band, 6), 12; Tontogony, 34 28; West Bethesda, 15; Rev. G. M. Miller, 5. *Portsmouth*—Buena Vista, 1; Georgetown, 17; Hanging Rock, 3 50; Manchester (sab-sch, 7), 39; Portsmouth 1st, 5; — 1st German, 16; Red Oak add'l, 9; Wellston, 16 50; Winchester (sab-sch, 5), 21 50. *St. Clairsville*—Bannock, 11; Barnesville, 23; Bethel, 17; Cadiz, 34; Cambridge add'l, 7 35; New Athens, 17; Rock Hill sab-sch, 6; Senecaville, 39; Still Water, 2 85. *Steu-benville*—Amsterdam (sab-sch, 5), 15; Bethel sab-sch, 11; Bethesda (sab-sch, 11), 28; Bethlehem, 8; Bloomfield, 10; Buchanan Chapel, 5; Cross Creek, 23; Dell Roy, 3; Iron-dale, 6; Kilgore, 13; Leesville, 2; New Philadelphia (sab-sch, 3), (Cleaners, 5), 8; Richmond sab-sch, 8 39; Ridge, 15; Salineville, 16; Smithfield (Y. P. S. C. E., 2), 6; Steu-benville 2d sab-sch, 33 33; — 3d, 10; Wellsville 1st sab-sch, 23; West Lafayette, 2 85. *Wooster*—Bethel, 8; Congress, 4 87; Dalton, 5 20; Jackson, 8 75; Lexington, 17 50; Ontario, 1; Orange, 18; Wayne, 8; West Salem, 4; Wooster 1st (sab-sch, 10 02), 111 46; — Westminster Y. P. S. C. E., 7 16. *Zanesville*—Bladensburg, 6 69; Browns-ville, 6 50; Clark (Ladies, 2 33), (Y. P. S. C. E., 15), 36; Coshocton, 5; Fredericktown, 35; Homer sab-sch, 3 50; Jersey, 16 15; Madison, 25; Martinsburgh, 6; Mt. Pleasant, 6; Mt. Zion, 13; Newark Salem German, 8 89; New Con-cord, 13; Norwich, 8; Oakfield, 2; Pataskala, 7 33; Rend-ville, 4; Utica Y. P. S. C. E., 3; Waterford, 3; Zanesville 2d, 7. 7,074 32

**OREGON.**—*East Oregon*—Klikitat 1st, 5; La Grande, 3 50; Union, 35. *Portland*—Bethel, 3; Brower, 1 85; Bridal Veil, 2; Knappa, 6 75; Latourelle, 70 cts.; Portland Calvary, 108 70; — Chinese, 3 05; — St. John's (sab-sch, 11 85), (Y. P. S. C. E., 18 80), 30 65; Smith Memorial, 4 55; Springwater, 4. *Southern Oregon*—Ashland sab-sch, 6; Jacksonville, 3; Marshfield, 4; Phoenix, 4; Rev. M. A. Williams, 10. *Willamette*—Aurora, 7 25; Dallas, 20; Eugene, 14; Fairfield, 2 60; Gervais, 5; Lebanon, 8; Spring Valley, 7; Yaquina Bay, 5. 299 60

**PENNSYLVANIA.**—*Allegheny*—Allegheny 1st German, 5 50; — McClure Avenue, 500; — North, 317 60; — West-minster, 10; Avalon (Y. P. S. C. E., 5 50), 10 50; Bull Creek Y. P. S. C. E., 6; Freedom Y. P. S. C. E., 5; Glasgow, 1; Hoboken, 4 54; Leetsdale sab-sch, 61 30; Pine Creek 2d, 9; Sewickly, 521 62. *Blairsville*—Braddock sab-sch, 7 94; Con-gruity, 20; Derry sab-sch, 7; Ebensburg, 6; Irwin, 20 94; Murrysville, 10; Parnassus, 66; Poke Run sab-sch, 24; Salem, 15. *Butler*—Centre, 20 16; Centreville sab-sch, 13 35; Concord (sab-sch, 25 75), 33 40; Middlesex (sab-sch, 5 73), 33 73; Muddy Creek sab-sch, 3 50; North Liberty sab-sch, 13 73; Prospect, 8; Unionville sab-sch, 2 80. *Carlisle*—Buffalo, 4; Centre, 5; Chambersburgh Central (sab-sch, 19 89), (Chapel sab-sch, 2 65), 27 94; — Falling Spring, 100; Dauphin (Y. P. S. C. E., 11), 15 50; Duncan-non additional (sab-sch, 10), 17; Green Castle, 57 90; Green Hill, 5; Harrisburgh Covenant, 30; — Elder Street, 3; — Market Square, 135 73; — Pine Street additional, 109 75; Landisburgh, 5; Lebanon 4th Street, 127 24; — Christ, 21 25; Middletown, 3; Millersburg (sab-sch, 10), 25 70; Newport, 23; Shermansdale, 3; Shippensburg additional, 25; Upper, 4; Upper Path Valley (sab-sch, 23 66), (Y. P. S. C. E., 2), 56 66; Waynesboro, 27 80. *Chester*—Ashmun, 26; Bethany, 10; Calvary sab-sch, 5; Chester 2d, 10; Christiana, 11 50; Doe Run, 5; Fagg's Manor (sab-sch, 33), 43; Forks of Brandywine additional, 20; Glen Riddle, 7 05; Middletown (Y. P. S. C. E., 5), 18; New London, 60; Oxford 2d, 1 12; Penningtonville, 20; Phoenix-ville, 10 41; Toughkenamon, 1 50; Upper Octorara add'l, 5; West Chester 2d, 5. *Clarion*—Academia, 4 70; Concord, 5; Du Bois (Jr. Y. P. S. C. E., 7), (Y. P. S. C. E., 10), 17; Edenburg, 16 76; Emlenton, 5; Johnsonburg, 2 11; Leather-wood, 20; Mount Tabor, 4 50; New Bethlehem, 15 72; New Rahoboth, 4 57; Oak Grove, 3; Penfield, 2; Perry, 5; Rathmel, 2; Richland, 4 67; Rockland, 1 75; Scotch Hill, 2; Sligo, 3; Tionesta, 33; Tylersburgh, 2; Wilcox, 2 56. *Erie*—Atlantic, 3 58; Cochranton, 4; Cool Spring Y. P. S. C. E., 5; Corry, 12; Erie 1st, 55 33; — Park, 87 63; Fair-view, 4; Fredonia, 4; Girard, 31 21; Kerr's Hill (sab-sch, 25 cts.), 6 44; Mercer 1st, 23; North Clarendon, 2; North East, 76 76; Oil City 1st, 2 20; Pittsfield Y. P. S. C. E., 3; Salem, 1; Springfield, 2; Tideoute sab-sch, 18; Union, 7; Venango, 1; Westminster sab-sch, 9 66. *Huntingdon*—Altoona 2d, 120; — 3d (Y. P. S. C. E., 10), 24; Bedford (Y. P. S. C. E., 3 25), 27 25; Bellefonte (Y. P. S. C. E., 5), (Two Members, 20), 25; Beulah (sab-sch, 3 60), 13 01; Buffalo Run, 1 36; Everett, 5; Houtzdale, 14 52; Lewis-town, 100 75; Little Valley Ladies' Mite Society, 8; Lost Creek sab-sch, 3 38; McVeytown (Y. P. S. C. E., 1 25), (Kauffman Union Y. P. S. C. E., 1 24), 77 93; Mapleton,

8; Middle Tuscarora, 2; Osceola Mills Y. P. S. C. E., 14 96; Peru, 3; Phillipsburgh (sab-sch, 22 69), 35 59; Pine Grove (sab-sch, 2 56), 7 13; Shade Gap, 15; Shaver's Creek, 2; Spring Mills, 3; State College (Y. P. S. C. E., 7 50), 17 49; Tyrone, 34 53; Upper Tuscarora, 20; Williamsburgh sab-sch, 6 87. *Kittanning*—Apollo, 6 25; Atwood, 4; Bethel (sab-sch, 5), 18; Bethesda, 15; Cherry Run, 13; Clinton, 2; East Union, 2; Ebenezer David Stiffy, 10; Elder's Ridge Y. P. S. C. E., 5; Elderton, 18; Gilgal, 6; Harmony, 12; Homer, 3 58; Indiana (sab-sch, 60), 125; Marion (Mission Band, 5), 17; Midway, 3; Mount Pleasant, 3; Parker City, 21 58; Plumville, 1; Rockbridge, 2; Union, 7 80; Washing-ton (sab-sch, 10), 23. *Lackawanna*—Bennett, 4; Bethel, 2; Canton Y. P. S. C. E., 10; Carbondale additional, 17 25; Columbia Cross Roads, 3 81; Duryea, 4; Great Bend John Humphries, 3; Herrick, 10; Montrose sab-sch, 17 20; Mount Pleasant Y. P. S. C. E., 1; Newton, 5; Orwell, 2; Scott, 24; Scranton 2d, 10; — Green Ridge Avenue, 50; — Providence, 24 50; Shickshinny, 10; Sylvania (Cameron Missionary Circle, 5), 9 44; Taylor, 4; Towanda Y. P. S. C. E., 7 11; Tunkhannock (Y. P. S. C. E., 10 50), (sab-sch, 15 50), 57 76; Ulster, 5; — Village, 2; Uniondale, 12; War-ren, 5; Wilkes Barre Westminster sab-sch, 20 82; Wyo-ming, 10. *Lehigh*—Catasauqua 1st, 37; Easton 1st, 34; Lehigh, 5; Lock Ridge, 5; Lower Mount Bethel and sab-sch and Y. P. S. C. E., 7 37; Pottsville 2d, 10 73; Reading Washington Street, 10; Shenandoah, 10; Strouds-burg, 5; Summit Hill, 30 99; Weatherly Y. P. S. C. E., 5; White Haven, 5 70. *Northumberland*—Bald Eagle and Nittany, 14; Beech Creek, 6; Berwick Y. P. S. C. E., 5; Briar Creek, 4; Emporium, 11; Grove, 87; Lewisburgh (sab-sch, 75), 170; Linden, 5; Lycoming Centre, 5; Mahan-ing additional, 10; Milton sab-sch, 24; Montgomery, 10; Mount Carmel, 15 57; Muncy, 12 26; Northumberland (sab-sch and Jr. Y. P. S. C. E., 7), 21; Orangeville sab-sch, 15 55; Renovo 1st, 47; Shamokin 1st balance, 4 18; Sun-bury, 64; Trout Run, 3 50; Warrior Run, 15; Washington (sab-sch, 10), (W. Allenwood sab-sch, 10), 20; Williams-port 1st (sab-sch, 75), 150; — 2d sab-sch, 23 75. *Parkers-burgh*—Bethel (Y. P. S. C. E., 8), 18; Gnatty Creek, 1 25; Grafton, 5; Hughes River, 5; Kingwood, 12; Long Beach, 8; Mannington, 2; Morgantown (sab-sch, 7), 27; Parkers-burgh 1st, 47 77; Sistersville Chas. P. McCoy, 5; Sugar Grove, 4; Terra Alta, 13; Weston, 4; Winfield, 5; Wyoma, 3; A Minister's Tithe, 2 91. *Philadelphia*—Philadelphia Arch Street, 300; — Bethany, 7 48; — Bethesda (sab-sch, 35 71), 76 91; — Carmel German, 5; — Central (sab-sch Woman's Bible Class, 20), 129 40; — Cohocksink 2d St. Mission, 5 15; — Gaston sab-sch, 30 06; — Greenway, 10; — Greenwich Street, 15; — Hollond Memorial, 35; — Hope, 20; — McDowell Memorial, 5 77; — Memorial (J. R. H., 100), 120 33; — North, 13 60; — Northern Liberties 1st, 54 11; — Northminster, add'l, 52; — Princeton, 1,168 20; — South, 12; — Susquehanna Avenue, 26; — Tabernacle Y. M. A., 125; — Tabor and sab-sch, 122 50; — Temple, 72 77; — Union, 25; — Walnut Street, 1,239 85; — West Spruce Street, 1,464 56; — Wharton Street (L. M. S., 15), (Y. P. S. C. E., 10), 25; — Woodland a friend, 30; — Zion German, 4. *Philadelphia North*—Abington Mr. and Mrs. J. M. Colton, 100; Ann Carmichael, 5; Ashbourne, 17; Bridesburg (sab-sch, 40), 50; Carversville, 1 48; Chestnut Hill sab-sch, 30; Conshohocken sab-sch, 3; Doylestown, 50 68; Fairview Union sab-sch, 2; Forestville, 6; Frank-ford, 20 23; Germantown Market Square sab-sch, 25; — Wakefield additional, 1; Holmesburgh, 6 53; Huntingdon Valley (sab-sch, 25), 40; Jenkintown Grace, 1; Lawndale, 2; Leverington (sab-sch, 24 81), (Y. P. S. C. E., 3), 44 26; Lower Merion, 7; Narberth, 13 12; Norristown 2d, 10; — Central, 6; Oak Lane, 5; Taylorsville Davis Memorial sab-sch, 1; Tacony Disston Memorial, 18 21. *Pittsburgh*—Amity, 10; Cannonsburgh 1st sab-sch, 16 33; Charleroi (sab-sch, 10), 15; Concord, 4; Courtney and Coal Bluff, 4; Edgewood, 32 04; Forest Grove A. B. Speer, 10; Lebanon, 50; Long Island, 8 71; McDonald 1st, 39 25; Monongahela City, 100; Montours, 4; North Branch, 2; Oakdale sab-sch, 17; Oakmont 1st (sab-sch, 14 08), 44 08; Phillipsburg, 5; Pittsburgh 2d, 125 66; — Bellefield, 293 15; — Covenant, 15 84; — East Liberty (sab-sch, 69 84), 168 72; — Grace Memorial, 1; — Hazlewood, 43 20; — Park Avenue, 37; — Point Breeze (Jno. G. Stephenson, 1,000), 1,103; — Shady Side, 119; — South Side, 4; Sheridanville, 2 50; West Elizabeth sab-sch, 10; Wilkinsburgh (Interest Reed Fund, 50), 182 61. *Redstone*—Fayette City, 2; Laurel Hill sab-sch, 9 75; Little Redstone sab-sch, 7 18; McClellandtown, 6; McKeesport Central, 46 90; Mount Pleasant, 14; — Reunion Y. P. S. C. E., 8 60; Mount Washington, 3; Suterville, 2; West Newton, 131 37. *Shenango*—Beaver Falls, 75; Mahoningtown Y. P. S. C. E., 10; Sharon (Y. P. S. C. E., 25), 39 50; Slippery Rock (Y. P. S. C. E., 4 50), 12 50; Unity sab-sch, 40. *Washington*—Bethlehem, 7; Burgettstown Westminster, 6; Cove, 9 26; Cross Creek, 7; Frankfort sab-sch, 10 25; Washington 2d (sab-sch, 20 34), 219 34; Wellsburgh, 20; Wheeling 3d sab-sch, 6 12.

Jefferson—Antrim, 10; Arnet, 10; Covington, 5; Elkland  
and Osceola, 40; Knoxville, 1; Mansfield, 5; Mount Jewett,  
Wellsboro, 5; 42. Westminster—Bellevue, 17; Centre  
P. S. C. E., 5; Chancelord, 5 50; Chestnut Level, 5 70;  
Humbia, 51 50; Donagay, 7 70; Hopewell, 17; Lancaster  
5 (sub-ech, 51 00), 51 50; Marietta, 70; Slate Ridge, 5;  
Stevilla, 5; Stewartstown (Y. P. S. C. E., 10), 24; Union,  
; Wrightsville sub-ech, 10; York 1st, 50 07, — West-  
minster, 12. 15,304 25

**SOUTH DAKOTA.**—Aberdeen—Aberdeen (sub-ech, 10),  
; Bradley, 4 10; Brantford, 5; Castledown, 18; Ellam-  
ale (sub-ech, 10), 54 50; Orton (Y. P. S. C. E., 5), 25;  
box 5 30; La Grace, 7; Leola, 5; Marietta Union sub-  
ch, 5 50; North Gair Clearview sub-ech, 1 10; Onesta,  
Palmer 1st Holland, 5 50; Pembrook, 5; Raymond, 10;  
ondell, 4; Wilnot, 10. **Black Hills**—Hill City, 5; Hot  
springs, 5 50; Lead City, 5; Minnecola, 5; Pleasant Val-  
ley, 5; Sturgis (sub-ech, 5 50), 5; Whitewood (L. A. Soc., 4),  
1. **Central Dakota**—Artesian, 4 51; Blunt (L. A. Soc.,  
), (Miss Little Smith, 5), 15; Kadavor, 5; Forestburgh,  
1 cts.; Hitchcock Y. P. S. C. E., 10; Lake Co., 1 50;  
ladison (sub-ech birthday box, 7 45), 25 25; Miller, 20;  
terra, 10; Rose Hill, 5; Union, 5 00; Westworth, 14 00;  
Volney 10 00; Rev. G. A. White, 14 72. **Dakota**—Accu-  
lion, 5; Good Will, 12 14; Yankton Agency, 5 60. **South-  
ern Dakota**—Bon Homme Co. 1st Bohemian, 5; Bridge-  
water sub-ech, 10; Brule Co. 1st Bohemian, 5. Canton  
W. M. S., 13 75, 25 54; Ebenzer German, 4; Emory 1st  
German, 5; Kimball, 11 50; Parker (sub-ech, 5 34), 45 25;  
arkston, 7 50; Scotland, 5; Turner Co. 1st German (sub-  
ch, 5), 35; Tyndall, 5; Union Centre, 5 27; Union  
county, 2; White Lake, 2; a thank offering, 10. 545 45

**TEXAS.**—Austin—Alpine, 5; Austin 1st (a member, 5),  
sub-ech, 25 70, (O. E., 12 15), 40 50; Eagle Pass, 5; Fort  
Davis, 5; Galveston St. Paul's German, 7; Lampasas, 4;  
Laria Station, 5; Menardville, 5 00; New Orleans Im-  
manuel, 20; Paint Rock, 4 40; Taylor, 25; Rev. W. B.  
Hoya, 10. **North Texas**—Adora, 4 50; Denison, 21 00;  
Jainesville, 15; Henrietta, 12; Jacksboro, 10; Seymour,  
25. **Trinity**—Baird, 11; Dallas 2d (sub-ech, 5 25), 27 10;  
— Exposition Park, 5; Pecos, 1; — Valley, 2; Sipe Springs,  
; Stephenville, 5; Windham, 5. 205 50

**UTAH.**—Boise—Boise City, 25. **Kendall**—Franklin, 15;  
fald, 10. **Utah**—American Fork, 75 cts.; Ephraim, 7;  
Lyrum Emmanuel sub-ech, 5; Kayville Balm, 12, Lo-  
mas, 5 70; Mantl, 15; Mendon, 10; Mount Pleasant, 5 00;  
Jephi Huntington, 5; Ogden 1st, 21; Payson Y. P. S. C.  
E., 5; Pleasant Grove (sub-ech, 1), 11; Richfield, 12 25;  
Salt Lake City 1st, 25; — 2d (Y. P. S. C. E., 1 12), 5 12; —  
Westminster, 5 50; Smithfield Central, 5; St. George, 10;  
Springville Y. P. S. C. E., 5; Wellsville, 4. 200 50

**WASHINGTON.**—Olympic—Buckley, 1; Centralia, 25 55;  
Iwaco, 5; La Cunas St. John's Y. P. S. C. E., 5 54; Puy-  
Jiup, 5; Ridgefield, 14; South Bend, 5 50; Stella, 15; Van-  
ouver, 5; Wilkeson, 5. **Puget Sound**—Anacortes West-  
minster, 5; Kent (Y. P. S. C. E., 5 10), 11 10; Lopez Cal-  
vary, 5 50; San Juan, 5 50; Seattle Calvary, 5 50; —  
Nash, 2; Wenatchee, 7. **Spokane**—Coeur d'Alene, 5;  
Jorland, 2; Fairfield, 5; Grand Coulee, 5; Spokane 1st,  
50; — Outenary, 5. **Walla Walla**—Lapwai, 5; Lawis-  
on, 10 00; Moscow Y. P. S. C. E., 5. 172 74

**WISCONSIN.**—Chippewa—Ashland Bethel (sub-ech, 5),  
5; Baldwin, 5 55; Bommer, 5; Chetek, 5; Eau Claire 1st  
sub-ech, 4), 51; — 2d, 50; Malden Rock, 10 50; Phillips  
Rev. B. R. Murphy, 5), 25; Rice Lake, 5; South Superior,  
5. **La Crosse**—Bangor, 5; Mauston German, 10 cts.;  
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PUBLISHED MONTHLY

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IN THE UNITED STATES OF AMERICA.

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PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK,  
No. 1334 CHESTNUT STREET,  
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1894.





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# THE CHURCH AT HOME AND ABROAD.

JULY, 1894.

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# THE CHURCH AT HOME AND ABROAD.

JULY, 1894.

## REPORT OF THE CHURCH AT HOME AND ABROAD.

AS UNANIMOUSLY ADOPTED BY THE GENERAL ASSEMBLY.

The Special Committee appointed to take charge of THE CHURCH AT HOME AND ABROAD would very respectfully submit their report for the year. We bespeak most earnestly generous consideration, but thorough examination of our work. We realize that in the conduct of the magazine and the prosecution of its interests, we have been honored by having committed to us a most important trust. It has been our dutiful and steadfast aim to acquit ourselves so that we may deserve the approval and the confidence of the Church, and to win these we have given without reserve our time and our best thought. The task allotted to us has proved somewhat harder and more perplexing than at first we had supposed; but our experience during these past years has made us familiar with the difficulties to be met, and we believe and rejoice to state that in not a few particulars we have learned to meet and overcome them.

During the past year we have been pleased and encouraged to discover from frequent and emphatic testimony that the magazine of our Church has been commending itself very decidedly to an enlarging band of appreciative readers. Suggestions and judicious criticisms were freely made and have been always welcomed, and they have greatly helped your Committee in our efforts to improve our pages. Never have these grateful and encouraging testimonials been so numerous and emphatic, and from so widely separated quarters. This fact shows beyond question that within the circle of our constituency,

the magazine has taken stronger hold than ever of our more careful and critical readers. While we are perfectly willing to have every fault pointed out and would be most frank to acknowledge them, we hold ourselves bound to affirm to the General Assembly, and in the strongest terms, that marked advances during the past year have been made in the attractive features of the magazine. No part of the periodical has won wider, more generous and deserved praise than the pages entitled "Gleanings at Home and Abroad." These really golden nuggets are regularly and eagerly quoted by contemporary journals and even by daily newspapers. The special articles that have been furnished by special contributors have been of exceptional interest and many of permanent value, and never have our editorial correspondents given us more timely and often inspiring articles than those that have appeared within the past six months. To the Chairman of your Committee have come voluntary and emphatic testimonies, borne by leading members of other churches, regarding the high degree of excellence attained by us. Manifestly the arrangements by which the Boards of our Church have become closely linked with the editorial work of the magazine are approving themselves by their results as both wise and fruitful.

### OUR CIRCULATION.

The average monthly circulation of the magazine is 18,542 copies. The excellence of our monthly and its acknowledged im-

provement justified us in anticipating a greatly increased subscription list, and we believe that we should have reported such had not the unparalleled financial depression of the past twelve months prevented this advance. Every one knows how church treasuries have suffered and contributions to Boards and Charities have been diminished; yet we have lost but a small proportion, and our balance sheet for the year stands as follows:

AN ABSTRACT OF "THE CHURCH AT HOME AND ABROAD" ACCOUNT, SHOWING DEFICIENCY.

Balance against the CHURCH, December 1, 1892, . . . . .	\$ 1,266 44
Expenses for the year, . . . . .	20,064 26
Amount due subscribers, . . . . .	1,112 64

Receipts, . . . . .	\$18,705 29	22,443 34
Assets, . . . . .	3,316 44	
		22,021 73

421 61

Average monthly circulation, 18,542 copies.

The deficiency, which amounts to only \$421.61, would not only have disappeared entirely had it not been for the financial strain, but it would actually have been replaced by a surplus. We have \$362 of unpaid advertisements for 1893, and there are many overdue subscriptions. These debts are good, but the hard times make it difficult to collect them. These payments would have wiped out all deficiency and have shown a balance to our credit. We congratulate ourselves and the Assembly on such a showing in such a year. The Business Superintendent informs the Chairman of your Committee that the assets shown in our balance sheet have been rated at an unusually low figure because of the depression of the times, and that a larger proportion of these assets have been realized, since the above business statement was prepared, than he had estimated.

ADVERTISING PAGES.

Mr. Richard S. Dey, our advertising manager, sends this abstract of report: The year 1893 was not a good advertising year. THE CHURCH AT HOME AND ABROAD, along with other periodicals and other lines of business, felt the general depression. One of the first effects of depression in business is a curtailment of the amount of money usually expended in advertising. Nevertheless, the magazine did not publish less advertising

than in former years, but more. If business had been ordinarily good, the effort put forth and the growing favor of the magazine among advertisers must have resulted in a greater gain than eleven per cent., which is the rate of increase in 1893, over any former year. We expect to report an increase for this current year. The collections toward the close of 1893 were very slow, and some \$362 still remain due.

BUSINESS MANAGER.

To enlarge the circulation and promote the general interests of the magazine, we resolved a few months ago to seek for an active and enterprising man who would devote his whole time to this enterprise. We have made a temporary arrangement with a gentleman who has had considerable experience and shows certain aptitudes in this line. After the trial of a few months now running we shall better be able to judge of his fitness for this task. Meantime he gives good promise of usefulness, both in the Editorial and the Business departments.

PLANS AND METHODS DISCUSSED.

In no former year have we given more time and serious thought to the whole large question of the magazine: The aim and purpose of the Assembly in consolidation; the pressing wants and desires of the several Boards represented; the possibilities of such a periodical in our Church; the wants and demands of the various sections of our Church; and the many and often conflicting suggestions how to meet these desires in the best ways and in accordance with the commands and powers given to us: all these subjects have been carefully studied.

The question of a newspaper edition has been at three successive meetings thoroughly discussed. Conferences were held by your Committee with representatives from the Synod of New York in regard to this matter, and more particularly with Rev. W. H. Hubbard and Rufus Green, D. D. The whole subject of a cheap edition and a different form of presenting the missionary intelligence to the members of the Church was patiently and exhaustively studied. This plain, stern fact confronted us all the while; that we had no

authority from the Assembly to undertake work of that kind, even had we been convinced that it was the wisest thing to attempt such an experiment; and hence we felt that it was our duty to continue in the path approved by successive Assemblies, and carry on our work as we had been instructed. During this discussion, it became very clear to us that many in our Church preferred the magazine to the newspaper form of presenting information regarding our missions and the other activities of our Church. At the same time we learned, and upon good testimony, that there was a demand for a cheaper way of conveying missionary intelligence. As this subject is coming before this Assembly upon overtures from several Presbyteries, it is not necessary to discuss it further in this report. There may, perhaps, be room for both the magazine and the newspaper.

The feasibility and desirability of having a semi-monthly of some fifty pages has also been carefully considered by your Committee. Several advantages seemed to attach themselves to such a scheme:—The possibility of giving special prominence to a special board in a distinct issue; the more frequent communication of missionary intelligence; the closer touch with the Church at large; the opportunity of making our magazine the official bulletin of the Church for all notices of an official kind—and various other apparent advantages. But after long and mature deliberation, we do not hesitate to say that it is our strong and unanimous conviction that the present form is the most desirable, and will, we believe, most fully satisfy the demands, and most worthily maintain the dignity of our great Church and her noble missions.

In laying our report before the Assembly this year, we think it wise and right to report very fully and frankly these various ideas and plans which we have had under discussion. It will at least appear that we have not been lacking in attention to the desires of our Church and the wisdom of changes in our magazine. In addition to this we desire to know the mind of the Assembly; and we seek instructions.

But with equal frankness we would state some of our own convictions:—That the magazine should be continued as a united presentation of the whole and varied work of our Church; that the magazine form is generally preferred to any other; that whatever the Assembly may approve and order, even should a newspaper edition ever be approved, our magazine should certainly be continued; that our magazine has this year taken firmer hold than ever of the confidence and appreciation of our most thoughtful and critical readers; that with returning material prosperity our subscription list will be certainly enlarged; that with generous consideration and sympathetic support our columns will continue to maintain our present high standard, and to improve more and more; and that the magazine may be easily made to serve not only as the missionary intelligencer, but also the official bulletin for the whole Church.

#### OUR RECOMMENDATIONS.

1. That the Committee be reappointed and be directed to report to the next Assembly.

2. That the same powers be continued to the Committee.

3. That the same instructions be issued as in previous years.

All which is respectfully submitted on behalf of the Committee.

JOHN S. MACINTOSH, *Chairman.*

WITH entire unanimity the General Assembly adopted the Committee's recommendations, and emphasized its approval by striking out the words "such other instructions as the Assembly may approve," which the Committee had added to their third recommendation.

In accordance with the Committee's suggestion in their report: "There may, perhaps, be room for both the magazine and the newspaper, the Assembly directed that the experiment be tried.

THE ASSEMBLY HERALD is the name given by the General Assembly to the paper which it directs to be published under the editorial and business management of Rev. W. H. Hubbard and Rev. Rufus S. Green, D.D.

It is to be published monthly through the year with the exception of two summer months. Its purpose is to supplement and aid the CHURCH AT HOME AND ABROAD in the effort to reach all the families of our Church with information concerning all the work of the Church and to increase their intelligent interest in that work.

The aim and hope of the two gentlemen to whom the management of the *Assembly Herald* is thus committed is to cooperate cor-

dially with us in efforts to increase the number of subscribers to our magazine, and at the same time to furnish similar information to a larger number whom it is believed that the cheaper paper can be made to reach.

It will be printed in the sixteen-page form, of the size of the *Sunday-school Times*. It will be supplied in clubs at ten cents per year, and if desired will be sent to separate addresses which compose the club. To single addresses for 25 cents per year.

### MISSIONS IN DARKEST MOROCCO.

REV. JAMES JOHNSTON.

It is universally admitted by travelers and missionaries that the Empire of the Moors which is as fascinating in physical beauty as it is deplorable in the scale of humanity, cannot rise from its decrepitude by any internal impulse. Recalling the height of temporal glory which it attained as a state in the eleventh and twelfth centuries one is tempted now to remark, "dark, blind Morocco!"

Mohammedanism neither offers a rational civilization, nor, less, the blessings of Christianity. Granting its proscription of infanticide, the treatment of slaves with consideration, the prohibition of intoxicating drinks, and a spirit of fraternal relationship within its own circle, it is, nevertheless, chargeable with opposition to freedom of thought and toleration of wickedness, to which must be added the guilt of polygamy, divorce and slavery, parents of bitter social fruits. Sir William Muir's terrible indictment remains: "The sword of Mahomet, and the Koran, are the most stubborn enemies of Civilization, Liberty and Truth, which the world has ever known." Facts of this character make Morocco an urgent field for evangelization. The Moors proper have no affinity with the Arabs. They are the true representatives of the great Tuarick race—the Berbers, whose origin is as little understood as the Etruscans themselves. One thing is apparent, that these people, occupying the "China of the West," are exclusive in temper and opposed to foreigners. But it is evident that a land so rich in mineral wealth, enviable in climate and of fertile

soil, on the border of civilized nations, cannot be long isolated. By the energy of one or other European power its destiny was to be opened up and, in some way, colonized.

This laggard country lying in the north-west of Africa with the Mediterranean on the north, Algeria and the Sahara westward, the lofty snow-clad ranges of the Atlas Mountains southwards, and, on the west, the broad Atlantic, covers an area of 260,000 square miles, the population of which number from five to eight millions, comprising Jews, Moslems, Negroes and Europeans. The Sultan, Muley Hassan, is a limited despot, whose kingdom is practically ruled and farmed by Kaids—the governors of the three and thirty territories into which Morocco is divided. Oppression and pillage are the order of the day and, inevitably, on the one hand may be seen terror and depravity and on the other squalor and destitution. The hopelessness into which the followers of the false prophet have sunken is pathetic, a hopelessness which pervades every department of social, industrial, political and religious life. Happily there are visible many rays of the Sun of Righteousness gradually rising over this neglected clime.

It was in 1884 that the North Africa Mission—an independent evangelical organization—commenced operations there, and four years later, the South Morocco Mission, hailing from Scotland, initiated Gospel teaching in the southerly parts of Morocco. Few missions have been more severely tried than the



North Africa enterprise during its decade of existence. In some measure it has seemed that the words, "the Master knows what a capital ploughman you are, and He never means you to become a reaper, because you do the ploughing so well," were for a while, being fulfilled. With courageous devotion the Mission has been prosecuted, not only in the centres of Morocco and itinerancy in its scores of villages, but likewise in the North African countries of Algeria, Tunis, Tripoli, Egypt and Northern Arabia. The Morocco toilers numbering twenty-one lady missionaries and seven ordinary missionaries are stationed at Tangier, Casablanca, Tetuan and Fez, though occasionally other towns have been temporarily the objects of salvation.

On the north coast lies the city of Tangier, the seaport where the missionaries land, and in which a large proportion are located. For nearly ten years Miss Jay has devotedly sown here the good seed. Tangier is widely known through its hospital erected to the memory of Miss Tulloch. This invaluable auxiliary has the gifted superintendence of Dr. Terry, a beloved physician, to whom thousands of all classes, from the homeless runaway slave to the Moorish grandees, are grateful for relief and healing. A special agency is directed to Spaniards in Tangier, the success of which might be greater were they more stationary and the Romish priesthood less hostile. North-eastward is Tetuan, the terminus of a network of roads and forming an entrance to the Riff country, the home of some 200,000 fierce Berbers who defy the Sultan's rule. In population Tetuan numbers about 30,000, composed of Moslems, Jews and descendants of old Moorish families. Its idyllic natural scenery is marred by the decay of its buildings and corrupt moral associations, requiring no ordinary faith in its people's spiritual possibilities. Looking towards the interior, the city of Fez is over 180 miles distant from Tangier, across a barren country strewed with villages, mostly of huts with bamboo or sun-dried brick walls, and thatch or native tent-cloth roofs. Amid these stands the forlorn city of El-Kasar. Once of importance, it has not at present more than fifteen thousand of a population.

Its refuse thrown up in banks in the middle of the winding streets is a nauseating spectacle which has caused a traveller to observe that of all the towns he has visited between Tangier and Damascus the town of El-Kasar would take the palm for filthiness. For its regeneration earnest, if brief efforts, have been made by the mission pioneers.

In the heart of Morocco lies Fez with upwards of 180,000 souls. Behind it, southward, rise the mountains of the Atlas range, occupied by the Berbers. Its houses are large, of exquisite Moorish architecture, intermingled with imposing buildings and striking gates. Fez is certainly the most important city in that part of Africa and offers a grand site for the propagation of the gospel. Seven missionaries labor here, among whom may be named that heroine of missions, Miss Herdman, and Dr. Churcher, the genial and indefatigable physician. Here, as in the several mission centres, the ministry to children is a noble part of the programme. To the west Mequinez is noticed, more palatial than Fez and of older date, to judge by the massive columns and half-imbedded ruins, witness of a Roman occupation. Its population of 50,000 presents a strong inducement for a missionary encampment, alas! not alone, among the white fields ready unto the harvest. The South Morocco Mission has stations at Rabat, Mazagan, Mogador and Morocco City. Its score of missionary sowers are engaged in visiting the poor, instructing the young, healing the sick, and unfolding the truth in Jesus to the sons and daughters of darkness. Possessing one of nature's richest portions South Morocco is in a stagnant condition, lacking agricultural skill, means of communication and transit, sanitation and government, a victim of Mohammedan stupor.

The spiritual misery of Morocco is appalling. Observance of prayer and the reading of the Koran in the bigger towns is no index of the "faith" in small towns or thousands of villages. There, not five per cent. offer prayers or really acknowledge Mahomet. Utterly absorbed in material needs and gains it has been said of them that they have not the enterprise of the heathen so effectually has Mohammedanism paralyzed them in soul

and mind. And, as bearing on enlightened civilization, a writer says that the Moorish Government "would rather that its subjects should wade the wide rivers, toil through the muddy plains and climb the steep hillsides than have a good road and more of the much dreaded European influence." Morocco, however, is not impregnable. Changes are observable. The country is increasingly accessible and foreigners more civilly treated, and any threat of their banishment, as appeared likely two years since, has vanished.

Patiently and heroically the Lord's wit-

nesses are opening the furrows of unevangelized soil. In spite of scanty harvests faith hangs on the promise:

"Strive: and hold fast this truth of heaven—  
To him that hath shall more be given."

The lonely workers at the outpost stations have joy, knowing "that there is no service like his that serves because he loves," and, in hope of the good time coming when throughout thirsty Morocco the Lord "will open rivers in high places and fountains in the midst of the valleys."

### THE SAILOR.

REV. W. C. STITT, SECRETARY OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

Clark Russell affirms that in all his observation of seamen he has never seen the typical sailor portrayed by Smollett, who, he says, "thickened his pigments" in painting his picture. Unfortunately, his successors in fiction copied and even exaggerated his portraiture until Richard Dana in his "Two Years Before the Mast" photographed "Jack" from real life, whose essential traits Clark Russell reproduces in these words: "A thinly-clad fellow, ill used for the most part, smothering curses in his gizzard, but rarely whipping out with them aboveboard, leading the life of a dog, fed on rascally rations, working hard day and night for the wages that a crossing sweeper would disdain, yet with a strange, dim light of romance suffusing his nature too; a dim illumination—call it *poetic*, if you will—whose radiance you will seek in vain in Smollett's men and their descendants."

Since Dana's day the grade of seamen has changed for the worse, and the romance of the seafaring life has been dulled by smoke stacks, steam and the noise of machinery on shipboard; but there they are, three million men, sailing over every sea and tarrying awhile in every port, a semi-detached fragment of the human race, abiding as little in the homes, society and churches as in the thought and memory of mankind. Shakespeare makes Coriolanus say "Begone, ye fragments," to the masses of his day who, not being patricians, were nobodies. "Come unto Me" was the word of One who would

draw the very circumference of social and moral life to the center of the Hearts where alone is hope for the despairing and rest for the weary; where alone there is a promise for the life that now is as well as for the life that is to come.

What seamen have done for the world is a topic for volumes. Read Lindsay and others on the history of merchant shipping. In naval shipping read Capt. Mahan's book on the Influence of Sea-Power on History, or his book on the Influence of Sea-Power on the French Revolution or Empire; or take a slight illustration of a vast subject: Venice opens commerce on the Mediterranean; Naples and Amalfi sail to the East; Pisa and Genoa traffic with Egypt, Syria, Constantinople. Seaboard commerce at once begets interior trade; the great transalpine roads must be built to meet its necessities, and the famous cities of Germany follow as a matter of course. Later, but logically, came from the same cause the credit and banking systems, protection to the person by consuls and ambassadors, religious toleration, international law, a larger social and civic life, and a deeper sense of the brotherhood of man. But this is a small segment of a large circle. What the sailor has done for the landsman in supplying the necessities and luxuries of modern life, and in naval defence of national gains made in civilization would require many historians to write in detail and a lifetime to read the engaging story.

As the sailor does so much for nations, what does the State do for the sailor? It makes fairly good laws with inadequate sanctions for the protection of his person and wages.

What does society do for the sailor? In the main it forgets him and ignores its debt to him.

What does the Church do for the sailor? Organized denominations in sea-board Christian cities do something; independent societies do something; both mainly in the effort to give them reading rooms and gospel meetings. In Norway, Great Britain and the United States and elsewhere are Seamen's Friend Societies, organized to help the men of the sea in various ways. I shall describe the one with which I am connected. From one learn all.

The AMERICAN SEAMEN'S FRIEND SOCIETY was founded in 1828 and incorporated in 1838. Twenty-four trustees, chosen from several denominations of Christians for undenominational work, conduct its business. In sixty-six years of service the Society has gained wisdom, and ripened in experience. What it undertakes to do is this:

I. It tries to found and to foster Port Societies, instructing them how to develop local religious and philanthropic interest in seamen, and it aids in the support of the chaplain appointed by the local society.

II. It encourages these local societies to build sailors' homes, where seamen can be comparatively protected from the fierce temptations that beset them in every port of the world. In these homes are provided a small chapel for religious worship and temperance work, and a reading room well stocked with illustrated magazines and newspapers. It is also advised that in these homes weekly entertainments take place of a pure, bright and taking character, for which amateur elocutionists and musicians generally stand ready to give their services.

III. It supports in whole or in part (in 1894) chaplains in Norway, Denmark, Sweden, France, Germany, Belgium, Italy, Madeira, India, Japan, South America, Brazil, Uruguay, Argentine Republic, Barbadoes, New York, Virginia, North Carolina, South Caro-

lina, Georgia, Alabama, Louisiana, Florida, Oregon and Washington. These chaplains are chosen both from the ministry and laity, mainly for their adaptation to a work which requires both grace and grit. They easily draw warm-hearted men and women to their assistance.

IV. It puts on American vessels leaving the port of New York loan libraries costing twenty dollars each to the donor, each containing forty-three well chosen books. Not counting reshipments (which are made from three to six times and even oftener) more than ten thousand libraries have been sent to sea within thirty-five years, or two for every working day between 1858 and 1893. Thousands of letters from ships' officers testify that these libraries relieve the tedium of sea life, improve the ship's discipline, promote the observance of the Sabbath, foster a taste for good reading, build up the moral life and advance the cause of temperance. The religious books quicken the spiritual life of Christian seamen, and are made the means of conversion in all parts of the world, followed, as they often are, by the earnest prayers of the donors. More than a thousand of these libraries have been put on United States naval vessels and in naval hospitals, and one-hundred and fifty are in as many life saving stations.

V. Shipwrecked and destitute seamen often arrive in the port of New York with few garments and without a penny. Do they wish to go home? This Society pays their way. Do they wish to reship? They tarry awhile as the Society's guests in its own Sailors' Home until they can ship, when they are supplied with a free outfit of sea clothing. Are they sick? They are sent to a hospital. Do they wish to enter the Sailors' Snug Harbor? As that rich institution cannot spend a penny on them until they are accepted inmates of it, our Society cares for them while they seek the evidence needed to entitle them to its sheltering arms.

VI. Out of an endowment fund entrusted to it, the Society makes an annual presentation of Bibles and other books to the graduating class of the Naval Academy at Annapolis. On that occasion some eminent preacher

aids the Secretary in making the presentation ceremony impressive and memorable.

VII. It acts as the agent of the American Bible Society and the American Tract Society in distributing Bibles and tracts among seamen.

VIII. It reaches the general public through the *Sailors' Magazine*, now sixty-six years old, which gives a monthly summary of the work done, not only by its own missionaries, but by other agents, in all parts of the world, in addition to interesting matter pertaining to the sea, ships and sailors. It reaches Sunday-schools through a monthly publication called the *Life Boat*, or Children's Work for Seamen, in which they are specially enlisted in the loan library work. It reaches sailors through the *Seamen's Friend*; four numbers a year, containing plain, practical evangelical matter are sent broadcast over the world.

Cut loose from the ties of home, society and the church, improvidence, drunkenness and licentiousness are the besetting sins of seamen, yet there are many thrifty, sober and pure men in their ranks. The Christians among them, an increasing class, are apt to be sound, strong and aggressive. Their faith is jewelled with tears of repentance, and their spoken "testimony" is often the utterance of the broken heart that breaks the heart of those who hear it.

Sailors are "wandering birds cast out of the nest," and as such find it almost impossible to organize themselves for self-improvement or the betterment of their industrial and social conditions. Attempts of this kind have been made and failed—sometimes through the rascality of the men in the lead. The laws of many lands treat them substantially as wards or infants, placing legal advantages on their side. But we have all

heard of the man who favored a certain law but was against its enforcement. There is a crying need, a sobbing and crying need of the enforcement of laws now on the statute books, especially those that are designed to save him from "runners," pimps and robbers ashore. As it is the fashion, born out of necessity, to organize societies to watch the officers of the law and to force them to execute it, in connection with our own society should be a commission of lawyers watching for chances to amend the laws that exist, to prosecute those who violate them and especially to punish officials who connive at their violation. "Crooks" are, I believe, liable to arrest on sight if found in Wall street or Maiden Lane, and the law that in some respects cares for sailors as if they were children ought to make it possible to arrest the gang that boards incoming vessels and dogs the footsteps of seamen ashore, without waiting for overt acts. There can hardly be blacker demons in perdition than are many of these venomous spiders that catch "Poor Jack" in their webs and suck out his very life and soul.

There must be hardship and danger in a sailor's lot; a short life and not a merry one must be the life he leads; but marine law and the officers and owners of vessels, the sentiment of a sympathetic public, and the efforts of the wise and good should combine to improve this condition, to make his life longer, to give him a safe home ashore, to feed his mind, to correct his habits, to save his soul; in short, not to suffer all the links to be broken which connect him with the home, society and the church and the blessings belonging to them; to do something to enrich the manhood of the men who are enriching the nations they serve.

## GOD'S WORK IN UTAH.

S. E. WISHARD, D. D.

The year has closed, and all reports to Presbytery are in. The financial pinch has been seriously felt, but our Utah missionaries are willing to bear their portion in the present stringency. While the silver mines have closed, and the toilers are asking for bread,

the golden cords let down from the throne, God's promises, hang still within touch of the hand of faith. These promises have been pleaded with renewed earnestness and expectation. Nor has the expectation of believers been disappointed. A most unusual

spirit of inquiry has been abroad in our mission fields. The gospel of God's salvation has met these inquiries, and many precious ingatherings have taken place. About one hundred souls have been added to the number of converts since January. Our work has been greatly strengthened whenever these blessings have touched us. As one result we organized May 20 a church of nineteen members at Benjamin, in a rural district in a Mormon settlement. The people have pledged over five hundred dollars for the enlargement of our mission chapel at that place; and our work there, under the pastoral care of Rev. A. C. Todd, and the co-operation of our efficient mission teachers, Misses Peck and Rowley, has taken on new and enlarged proportions.

#### THE PASTOR SUPPORTING THE PEOPLE.

Our Eastern friends can scarcely realize the difficulties in holding our fields in these times of trial. In one of our towns in Idaho, that had a population of 1,500 in the more prosperous times, we have been brought into great straits. A silver mine from which \$6,000,000 had been taken, was closed down three years ago. Another mine that had produced \$2,000,000 was abandoned at the same time. These mines were almost the entire support of the people. Five or six hundred people have been obliged to leave

the town, and those who remain are in great distress, yet hoping that days of prosperity will return. Our missionary, Rev. E. N. Murphy, has staid with the people, held the fort, gathered souls and increased his congregation. He has done a most valuable work, and has divided his bread with some of his hungry people. One gentleman who had subscribed twenty-five dollars to his minister's support, has not been able to pay anything. But the pastor found it necessary to loan him the money to pay the taxes on his home, and save it to the family.

A gentleman who had been in affluence quietly informed his minister that he was not able to provide food for his family. Again the pastor made a division of his own income. An elder in another church, though an excellent workman, has been without employment so long that his family were reduced to bread and water for two months. He has recently had two or three weeks of employment. There has been an awakening of the noble sentiment among Christians, that so long as there is want and suffering, we are not to call the things which we possess our own. We are looking for the day when business prosperity shall return to our country, and we can prosecute the work of possessing destitute fields, and giving the gospel to the settlements yet waiting for it.

#### ADDRESS OF REV. GEORGE A. FORD OF SYRIA.

MADE AT THE POPULAR MEETING DURING THE SESSIONS OF THE GENERAL ASSEMBLY OF 1894.

[Reported by Rev. S. S. Gilson for THE CHURCH AT HOME AND ABROAD.]

A brother missionary is authority for the following bit of missionary history. A missionary was landed somewhat unceremoniously upon one of the Cannibal Islands, and here is the story as he told it afterwards to the ship captain who landed him and found him afterwards still living:

"When I landed upon the Island there was no mistaking the kind of preparation made by those cannibals and the significance of their very looks. I said to the chief, 'Do you wish to eat me?' and he nodded assent. The same question was asked of the man

next him, and there was the same response. One by one they indicated that they perfectly understood what the program was. I rolled up the leg of my trousers and from the calf of my leg I cut a strip and handed it to the chief who put it in his mouth, made a face, and spat it out, and offered it to the next man who found it equally distasteful, and they concluded I had better live than die. I have been preaching the Gospel ever since, for *I had a cork leg*."—[Laughter.]

In the few minutes allotted to me I must of necessity give a hasty pen picture. I

would like to speak concerning the salient points of the field I represent, as to the people, as to the country, as to its geographical position and expanse. It is situated at the juncture of the three great continents, on the roadway of the nations. It is made accessible by the opening of the Suez Canal and of railroads to the interior. The country is in a geographical position to give desirable and convenient access to China, to India and to other lands. For reasons not temporal in the record of Revelation Syria was made to stand as the land of God's choice. It is a prominent land all through the sacred scriptures. In respect to its government and politics Turkey has gained distinction by its unfriendly position towards Christian missions. I would not speak against the Turkish government, but of the kindness we receive, of the visits exchanged with high officials, of the letters of kindness and extreme cordiality, and I would like to raise my voice in recognition of the treatment we have received.

I wish to speak of certain points in regard to the field. What are the salient characteristics and points of this Syrian people? They are high in the scale of unevangelized people. The civilization and elevation of any people is a greater argument for missions than their degradation. I see much meaning in the phrase "beginning at Jerusalem." They were the people to whom Christ first came and to whom he sent his apostles. So to-day we follow the divine plan when we go to this people who have the most light. We are not snatching firebrands simply, although firebrands are very useful, but we reach for suns most valuable to illumine the darkness of earth. We are laboring not among the degraded, but among an elevated and intelligent people. Another characteristic of this people is their tendency to emigration. They go in large numbers to Australia and the United States for the purpose of trade. This gives us an opportunity through this emigration which scatters them over the world. With their gift of language, their tact, their skill in overcoming difficulties, they are suited to be a great missionary agency to evangelize the nations.

The Arabic language is spoken by vast multitudes and through it can be reached 180 millions of people scattered throughout the world.

Much of Africa and China may be reached through the Arabic language. I have a letter from a Prince of the desert, ruling over thousands of this nomadic people, thanking me for the gift of a Bible, calling it "the Exalted book." Through this Arabic language we are going to be able to reach ten times the population of the land in which we labor, whom we could reach in no other way. Egypt is still dependent upon Syria for its literature and helpers. The religion of the Syrians has elements which appeal strongly to the Christian, because they are so near to our own. I like to look at the points of contact. I believe there is enough virtue in that land to be a basis for work. They stop at the doctrines of the divinity of Jesus Christ and the Trinity of the Godhead. But I believe the Christian religion [in its completeness] will prevail in the near future. Nearly one-third of the population is already *called* Christian, and the work of evangelizing the whole land can be worked along this line. We must evangelize the 700,000 so-called Christians of Syria before we can storm the citadel of this land. On the 14th of September is commemorated the discovery of the true cross of Christ. The Empress Helena came to Jerusalem and employed the monks to dig for the true cross. She sent the message to her son upon the throne that the cross was found. They celebrate the event by bonfires on every hill and in every valley, lighting up the whole land. This is our work. Having found the true cross, we will light up the world with a knowledge of the son of God. We are thousands of little lights, and we come back to this land with our lamps in our hands, asking you to aid us in this work which we can never do alone. It is not the number of missionaries you give us but the kind of missionaries. If you will all remember us in believing and prevailing prayer that we may have a Pentecostal blessing, we will soon excuse you from further gifts, for then all needed men and gifts will come.

## FOREIGN MISSIONS.

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The financial status of the Board at the close of the last fiscal year, April 30, revealed a debt of \$102,597, which of course must be assumed over and above the obligations of the current year. It will be noted with regret that over half of this deficit must be charged to the churches, whose contributions fell short of what they gave in the previous year, to the extent of over \$53,000. The Christian Endeavor Societies were \$1,844 in advance of their gifts for the previous year, and \$8,755 ahead of their contributions in 1891-92. Let us become Christian Endeavorers all of us in the financial support of our grand foreign mission work for the coming year.

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It seems now almost certain that the missionary schooner, "Robert W. Logan," of the American Board Mission in the Micronesian Islands, has been lost at sea. The "Morning Star," however, and the "Hiram Bingham" are still afloat and doing good service. The time will come perhaps when the American Board, like the London Missionary Society, will equip its vessels with steam, as after all the most economical arrangement. The "John Williams," the new steamer of the London Missionary Society, will perhaps be the pioneer of a Gospel fleet that will speed from island to island overcoming all contrary winds that may oppose their progress.

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The present Armenian agitation in Turkey is largely inspired by Armenian societies outside of Turkey. Evangelical missions in the Turkish Empire have neither inspired nor encouraged these revolutionary schemes. Our missionaries are not parties to the movement, nor do they sympathize with it or its methods. While no doubt the Armenians have grievances, yet it is pure folly for them to institute any revolutionary agitation when they are utterly at the mercy of the Turkish

authorities. The most hot-headed agitators are those who are safely away out of Turkey, and the unfortunate Armenians who reside in the Empire have to bear the suffering which must result from the repressive measures of the Turkish Government. It is the part of wisdom and prudence for the Armenians to live in quietness and peace with the Turkish authorities, and await the providential plans of God with reference to their future.

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Mrs. Isabella Bird Bishop has become an enthusiastic supporter of foreign missions as the result of what she has seen in the foreign fields. She gives abundant evidence of the sincerity of her convictions by her earnest and abounding services for the cause of missions. She is at present travelling in foreign lands, and will no doubt contribute further testimony as the result of her observations. She says with reference to her change of views on the subject:

"I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries by their lives and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions that I cannot go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was before I went among heathen countries."

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We desire to call the special attention of all our readers to the letter from Korea, published in another column, from Mr. James S. Gale, giving an account of the final incidents in the remarkable religious experience of



"Old Kim," the first native convert of Northern Korea. Does not this touching story reveal the world-wide power of Gospel grace? It is the same Gospel of regeneration to the Korean heart that it has been in every clime and among every people. "Old Kim" has given us another reason for not being ashamed of the Gospel. Could there be a brighter and happier and more convincing evidence of the power of God unto salvation than has been given us by the Christian testimony which Mr. Gale has recorded? "Old Kim" was plucked as a brand from the burning, though he was not himself a brand, but flamed out as a burning and shining light which will continue to glow amidst the darkness in Northern Korea.

Among the recommendations of the Foreign Mission Committee at the last General Assembly was the following:

"That the Church shall aim this year to so increase her contributions as not only to meet the requirements of the work which must be done, but also to wipe out the debt under which the Board now rests. To do this an advance of 25 per cent. on the gifts of last year will be necessary. This must be the measure of effort in the year to come. We may hope that the period of financial stringency will not continue, and that the resources of the Board will naturally increase. But even if this should not be the case, the Assembly urges upon churches, women's societies, Sabbath-schools, and individuals to realize the pressing need of greater sacrifices in order that our missions may not suffer. To this end pastors are especially requested to use every means in their power to bring their churches forward in accordance with the above ratio.

That the Board be directed not to retrench its work because of the existing debt, but to make its estimates for the ensuing years in the confidence that the Church will both obliterate the debt and maintain her mission work on the same scale on which it has been carried on during the year just past."

Another important recommendation, and one which calls for the careful attention of all

interested in our missionary work is the following:

"That the members of our churches be advised to send their gifts for missions through the Board rather than through independent channels. Especially at the present crisis does the Board claim the loyal support of all Presbyterians who would contribute to the world's evangelization."

The significance of this advice is becoming more and more manifest as the number of applications by wandering Orientals increases throughout the land. Nothing is more attractive to these visitors from foreign lands than to raise money under the plea of independent native missionary work among their own countrymen. It is a grave question whether it is wise or safe to place funds in irresponsible native hands for missionary purposes. The temptation to misappropriation of such funds is almost irresistible, and experience testifies that there is an elasticity of conscience about these matters which should lead all who truly desire a sound and sober use of mission funds to be very cautious how they encourage individual applications on the part of Orientals, no matter how plausible the application may appear. Even if the applicant is perfectly sincere in purpose, the difficulties in carrying into effective operation irresponsible native missionary operations are almost prohibitory, and money which is given with the best of motives, and perhaps received with the purpose of devoting it to mission work, will be very likely to be wasted through the irresistible force of untoward circumstances. All level-headed givers to mission work should give through the regular authorized and responsible channels. One of the great complaints which are made by natives in their own countries against missionaries is that they hold the purse-strings too tightly, which simply means that they are honest and rigidly conscientious in the discharge of their financial trusts.

Sir Charles Elliott, the present Lieutenant-Governor of Bengal, has recently made an address at the Annual Meeting of the Church Missionary Society in Calcutta. Sir Charles is a Christian Englishman in high position in

India, and knows that country thoroughly. His testimony is therefore worthy of all confidence, and may be considered as authoritative by virtue of his position and opportunities for observation. After referring to the restraints of his official position as related to the work of proselytism, he expressed in hearty terms his entire sympathy with the uplifting moral influences of missions and the progress of education in India. The speaker did not intend to intimate that he was not in sympathy with the main purpose of missions, which is the conversion of the soul, but simply that he felt more free in his official capacity to speak of the beneficent social, moral, and intellectual influences of missions in lifting the people to a higher plane of living. He said in this connection:

"These are the very objects which Government proposes to itself: its devotion to these objects is among the main reasons which justify our presence in this country; and I think there are many of us who would even say that they would not consent to serve Government at all if they did not believe that its aims and efforts tended in this direction. From this point of view no officer of Government can fail to recognize in the noble body of missionaries an auxiliary force of the greatest value, fighting in the most effectual manner on our side, using weapons of precision and weight, and taking a most important part in the campaign, because they occupy a portion of the field which it is vital to success to hold, but which we from our very limitations are unable to occupy. And I for one should feel it a never-ceasing source of regret if I lost any opportunity of expressing the admiration which I feel for the self-sacrificing and devoted lives of missionaries, spent in this country under circumstances of much trial and physical suffering, actuated by no hope of gain, and stimulated by no reward from men, such lives as serve as a standard and example which all of us would wish to follow."

In a previous address, delivered in 1891, when Sir Charles was a member of the Viceroy's Council, he uttered the following noble estimate and defense of missions:

"The point that I would insist on to-day

is this, that whether successful or not, the work of offering Christianity to the people is one that ought to be persevered in, since without that we should fail to utilize one large section of the influence which the European ought to have on the Asiatic mind. I hold that it is the part of missions to carry on and complete the work which England is placed here by Providence to effect, and which would be imperfect without them. The Government of India can do much; if it could not, we who are its servants could not feel the pride and enthusiasm with which we serve it. . . . It can bestow education on the masses, and can even offer, with a doubtful and hesitating hand, a maimed and cold code of morals. But it can go no further, and there its influence stops. Consider what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its color, and to love of duty its noblest incentive; it cannot offer the highest morality, fortified by the example of the Divinely Perfect Life. It is here that the missionary steps in to supplement the work of the official. . . . I make bold to say that if missions did not exist, it would be our duty to invent them."

In his recent address at the Annual Meeting of the Church Missionary Society, January 12, 1894, Sir Charles Elliott drew a most interesting and instructive parallel between the present state of missionary work in India and the history of the conversion of the Roman Empire in the second and third centuries of the Christian era. The points which he made were certainly most striking and suggestive. Referring to the main features which attended the progress and acceptance of Christianity in the Roman Empire, he designated them as follows:

1. The Pax Romana—the establishment of universal peace throughout the Roman Empire.

2. National unity—the fusing of various races under one national control.

3. The Roman Code of Law, securing good government and the rights of citizenship.

4. The failure of ancient philosophies.

5. A general sense of unrest and discontent and yearning for something better.

The parallel with the present state of India seems almost complete. In place of the Pax Romana is the Pax Britannica, securing peace and order and facilities of intercommunication. There is also a fusing of nationalities under one strong central government, and the increasing official supremacy of the English language. There is English law supreme throughout the Empire. There is a recognized failure in ancient philosophies, and there has come about through missionary labors a state of spiritual and intellectual unrest and a discontent with all that ancient religions can offer, and a yearning for something better. India is being prepared for Gospel triumphs. We shall see a Christian India as the result of missionary efforts.

He concludes his survey with the following wise and statesmanlike survey of the situation:

"Already we see the same reaction which was observed in the early centuries, the same revival of old religions, the same alarm of the orthodox at the falling away of the young. The spread of education is every day driving the new ideas and new knowledge further afield. In this way, I venture to believe, under the guiding hand of Providence, the seed-bed is being prepared in which the seed will spring up and flourish. For the present, we may disregard the taunts of those who urge that so much money is collected, so many valuable lives expended, and so few converts made. We may be content to think that we stand only in the preparatory stages and are working at the evolution of history and the training of human intellect, confident that God is disposing all things to work together for the final triumph of the truth."

The Central China Mission of our Board is located in the provinces of Kiangsu and Chehkiang. The area of these two provinces is 88,650 square miles, which is equal to all of New England with half of New York State added. The population is over 64,000,000, which is more than that of the whole United States. There are five principal stations: Ningpo, Shanghai, Hangchow, Soochow, and

Nanking, and thirty-one outstations. We have in this immense field fourteen ordained missionaries, and, including ladies, a total of thirty-four foreign workers. We need twenty additional missionaries at once to properly conduct our work. We have 127 native assistants of all grades. The communicants number 1201, of whom 108 were received in 1898. There are nine candidates for the ministry in preparation, and thirty-four women in training classes. The total of pupils under education in all schools is 1,114. The Gospel has been regularly preached during the past year in forty-five localities. If we transfer now these statistics to the United States as a whole, we will have some conception of what our Presbyterian Church is doing for two provinces in Central China. Do we wonder that Dr. Mitchell's heart burned within him when he visited this mission and wrote so graphically of his impressions and of the inadequacy of our efforts for China?

## MISSIONARY CALENDAR.

### ARRIVALS.

May 1—From Chefoo, China, Rev. Frederick W. Jackson, Jr.

May 6—From Batanga, Africa, Mrs. A. C. Good and son.

May 21—From Kanazawa, Japan, Miss Mary K. Hesser.

May 26—From Tabriz, Persia, Rev. S. G. Wilson, Mrs. Wilson and one child.

May 26—From Oroomiah, Persia, Rev. William A. Shedd.

May 28—From Beirut, Syria, Rev. Henry H. Jessup, D.D., Mrs. Jessup and two daughters.

May —From Seoul, Korea, Rev. Hugh M. Brown, M.D.

### DEPARTURES.

May 8—From San Francisco, returning to the West Japan Mission, Osaka, Miss A. E. Garvin and Mrs. L. M. Naylor.

May 14—From Vancouver, returning to the Shantung Mission, Tungchow, China, Rev. C. R. Mills, D.D., and family.

May 15—From New York, Miss Sarah J. Munson, for San Paulo, Brazil.

## A TRIBUTE FROM SYRIA.

REV. DR. C. V. A. VAN DYCK.

The following memorial notice of Rev. Wm. M. Thomson, D. D., was written by Dr. Van Dyck on behalf of the Syria Mission.

Died in Denver, Colorado, April 8th, 1894, the Rev. Wm. M. Thomson, D. D., for 43 years a missionary of the A. B. C. F. M., and of the Presbyterian Board of Foreign Missions in Syria and Palestine.

On the morning of April 11th, one of those missives which the electric telegraph has made so familiar, announced the departure of the oldest and most patriarchal member of the Syria Mission, and although the announcement was not wholly unexpected, yet the thought that we shall no more meet on earth that honored and beloved one, sends a pang, felt deepest by those who know him best.

Dr. Thomson was born in Springdale, Ohio, December 31, 1806, pursued his theological studies at Princeton, N. J., under Dr. A. Alexander, and joined the Mission to Syria and Palestine, then under the direction of the A. B. C. F. M., February 24th, 1838. He was at first stationed at Jerusalem and passed through the horrors and sufferings of the war which the next year raged between the people of Palestine and the troops of Mohammed Ali Pasha, under his son, the famous Ibrahim Pasha.

In 1838, in connection with the Rev. Story Hebard, he organized the first boys' boarding school of the Mission at Beirut and commenced the first regular preaching service in Arabic.

In 1843 he was designated in connection with an associate (Dr. Van Dyck) to establish the first mission station located in Mt. Lebanon, and after much care and consultation, selected the village of Abeih as the location of the prospective station. During his residence there, he passed through the dangers and trials of the Second War between the Maronites and Druzes of Lebanon, and it was by his influence with the Druze sheikhs and his prompt action in securing the interference of the British Consul General in Beirut in time, that a general massacre of the unfortunate Maronites was prevented.

In 1851 he took charge of the "Sidon and

Hasbeiya" Station and removed to Sidon. His labors in visiting the outstations, and preaching, and sustaining the small evangelical communities through the heat of persecution by the wisdom of his advice, are well remembered and often mentioned by men in that part of the field, who were then young, but are now old and ready to pass away.

In 1859 Dr. Thomson was again stationed at Beirut, in connection with which station he continued until his withdrawal from direct mission work in 1876.

From the first of his residence in Syria and Palestine, Dr. Thomson was impressed by the illustrations of the Bible abounding in the localities, language, manners and customs of the East, and from that time he began to collect materials, archæological, geographical, philological, geological, historical and traditional, which culminated in his charming work "The Land and The Book," a work too widely known and too highly prized to require any notice here.

Dr. Thomson was a man of large mind and broad views of truth and policy, acutely logical, but at the same time full of life and poetry. On a journey to Aleppo, he one morning made an entry in his journal, describing morning and sunrise over the mountains, which was printed in the "Missionary Herald" and reached the Sandwich Islands, where one of the missionaries cut up the whole passage into elegant Miltonian blank verse without altering a word.

In times of mission perplexity and embarrassment his was the fertile mind which saw and devised the way of escape out of the trouble and darkness. In all emergencies he was ready with plans for action, or helps to patient endurance and waiting, as seemed best. His written sermons were models of style and logic. In his extemporaneous discourses in Arabic he was in the habit of holding up one great thought all through, but turning it and presenting it so as to be seen from every side, and in every possible light, so that the strongest mind present found in the subject matter for thought, and the weakest took away some spiritual food. In his intercourse with all, his was that large

"charity which is the bond of perfectness," and to those with whom he was intimate, his was the loving heart, which loved and wanted to be loved. Dr. Thomson was one of a band of great and earnest men who fought bravely and long for the truth in the early history of this Mission, and the Mission would record their high appreciation of his labors and their love for his person, their sympathy with his children in their sorrow, and their joyful hope of a blessed reunion in heaven.

#### A JUBILEE MESSAGE FROM CENTRAL CHINA, 1844-1894.

REV. J. C. GARRITT, NINGPO.

In the early morning of Friday, June 12, 1844, Dr. D. B. McCartee, the first missionary of our Church to settle in Central China, gained his first sight of the city of Ningpo. With great difficulty, he finally succeeded in renting a house on the north bank of the river, not far from the present premises of the mission. On the opposite bank lay in their gloomy, cold exclusiveness, the bleak walls of the great city.

Those were days of slow travel and meagre information; and it may well be asked how our Board of Foreign Missions could meet so quickly the opportunity afforded by the close of the war between China and England. The Nanking treaty, signed in August, 1842, opened Ningpo, Shanghai and other ports to the residence of foreigners. In May, 1843, the Board had procured four men, three ministers and one physician, for the opening of what were then called the Northern Provinces. The secret of this was that the Board of Foreign Missions had, with prayerful faith, been expecting and preparing for the time when they could enter China with the Gospel.

#### THE PLANS OF A SEER.

A few missionaries had been at Singapore, since 1838, working especially among the Chinese. They too looked forward to the opening of China. But it would appear from letters and records of those years, that the faith and foresight of the Board's Secretary, Hon. Walter Lowrie, was even in advance of that of the missionaries. He had long fore-

seen the need of the printed Bible for China, to go with and before the missionary, had learned the written language of China, and had matured plans for a font of Chinese type, — a most important achievement. This he had done when it was absolutely impossible to get a lodgment on the coast of China. In a letter written by him to the "China Mission" at Singapore, June 6, 1842, (and received Jan. 1, 1843), he explains his plans in detail.

By his foresight the Church was prepared. Missionaries at Macao, Hongkong and Ningpo were gaining a foothold by the middle of 1844. Meanwhile the press had begun operations at Macao under the business superintendence of Mr. Cole and the literary direction of Rev. Walter M. Lowrie. Later in the year the press was removed to Ningpo, and in more recent years it was again removed to Shanghai, where it stands to-day a living power in the evangelization of China, a monument to the wise planning and vigorous faith of Walter Lowrie.

#### THE FOUNDATIONS LAID.

In a letter to the mission, 14th June, 1843, the Secretary wrote:

The Committee brought before the Board an enlarged system of measures for China, which was approved by the Board and the General Assembly. It was to occupy, as soon as may be, Hongkong with two ministers and one printer, and Amoy, Ningpo or Chusan, and Shanghai, with two ministers and one physician at each.

After a tour of inspection it was decided to pass by Amoy and locate at Ningpo, if possible. It is now fifty years since this entrance was effected. The station was well manned, and with the four departments of preaching, preparation and distribution of books, medical work and teaching, the foundations of a far-reaching mission enterprise were laid. The work progressed slowly, but with a sure and steady growth. In 1850 Shanghai was opened and well manned. In 1859 Dr. Nevius attempted to open Hangchow, but the Tai-ping Rebellion prevented continued occupation. After the evacuation, however, the city was permanently occupied. Sochow was opened in 1871 and Nanking in 1875.

In earlier years Shanghai and Ningpo were separate stations, each directly connected with the Board, but about 1869 the three stations were united in one Mission.

#### AN ERA OF EXPANSION.

The first conversion at Ningpo was that of a servant in Mr. Way's household, in 1845. In 1864 Ningpo and its outstations reported 210 communicants, and all the missions there had a total of 482. Our own mission force that year was five, and the total of missionaries of all societies was twenty-one. The statistics for Shanghai the same year show for our mission 19 communicants, and for all societies over 200 communicants. We had seven missionaries at Shanghai, and all missions had twenty-one. The Board's Report for 1893 shows a total of communicants in the bounds of the Mission to be 1,148. The Mission is divided into the two presbyteries of Ningpo and Shanghai, coterminous with the two provinces of Chehkiang and Kiangsu. In the Ningpo Presbytery there are 12 churches, with 12 native ordained ministers, 858 communicants, a net gain over the last year of 36, and with at present (1894) 8 ordained missionaries, their wives and 2 single ladies. In the Shanghai Presbytery there are 5 churches, 4 native ordained ministers, 285 communicants, a net gain for the year of 29. There are at present 11 ordained missionaries, 1 layman, 10 missionaries' wives, and 3 single ladies.

From these facts it is evident that the Central China Mission has been blessed by the Master in its work. 121 names were added to the church-rolls throughout the mission during the year.

#### THE ROLL CALL OF THE STATIONS.

But we would voice a strong call for reinforcements needed to carry on the work. The special needs of our mission are briefly noted. Most of the needs of any one station are common to all.

NINGPO, the first and most successful of our stations, is at present, though not for long, we trust, without an ordained missionary. The mission has made a temporary provision for the station by borrowing from Hangchow, which place, however, can

ill spare a worker. But the oversight of ten churches, with numbers of outstations, preachers and teachers, furnishes occupation for two or three men, not to speak of opening out work in new directions. A physician is needed, not only to gain an entrance for the Gospel by healing disease, but for training native medical helpers. Even the Christian women are looking forward to the time when their daughters may obtain medical training. While in the early days of the mission attention was given to medical work, of late years we have not had a physician at any of our stations, with which fact compare our four physicians in the Pekin Mission, six in Shantung, and eight in Canton.

We need ordained and lay workers for the oversight of native helpers, the training of candidates for the ministry (of whom there are 9), the education and instruction of Christians, the great majority of whom are able to read very little, for the instruction of the children of Christians in boarding schools, and for aggressive evangelistic work in untouched regions. The churches are much scattered, two of them being 150 miles from Ningpo,—five or six days' journey. Two or three men cannot suffice for the work here, where in the beginning the Church placed five, six, or more men!

SHANGHAI presents a difficult but most important field. While many missions are represented at this point, the fact that our press is here, and also an old established work, bids us not surrender our position. The peculiar difficulty of the work lies in the fact that the Chinese come into contact with an unchristian civilization, the most harmful and unlovely side of Western influence. Special opportunities are here presented for combined medical and evangelistic work, as also for school work, which other missions are not slow to perceive.

HANGCHOW and its outlying region forms a most important field. One-half of this immense city is practically untouched by any mission but ours, and at present untouched by us! To the southwest, the west, and the east of the city, the door is open for us, but we cannot enter because we have not workers. Openings to the north, which we might and

should have entered, have already been taken by other societies, which are on the alert. But there are groups or isolated families of Christians in the other directions named, where instruction and evangelizing is needed and eagerly looked for. We welcome the aid of other societies, but shall we leave our duty for others to do?

SOOCHOW, the center of a great plain teeming with cities and villages, and opening away on the west to Mandarin-speaking millions, calls for more helpers. Here it is still the time of sowing the seed. The statistics do not yet show great results. But the opportunity for a grand foundation-work is here; and this great plain *must* be won for Christ.

NANKING, our youngest station, is at a strategic point. It forms a link between the coast, with its dialects, and the great interior, with its Mandarin-speaking millions. The work shows marked advance; and the increasing number of converts, with the opening doors for carrying the truth to all the surrounding region, should arouse the interest and call forth the prayers of the Church. A vigorous work has begun here; it should be prosecuted with all diligence.

#### TO THE REGIONS BEYOND.

It has long been our desire to open a work in Sz-chuan or Kiangsi, where so little is yet doing. Other societies are year by year going before us into that field. Even the Chinese Church bids fair to take precedence of us. The Synod of China at its meeting last May took steps for the formation of a Native Missionary Society, and already subscriptions are sufficient to insure the prediction that within a year the society will have representatives in some one of the western provinces.

The attention of the Church should be drawn to the fact that other churches and societies are seeing the importance of the field in which we labor, and sending workers in far greater numbers than in the past. This is a fact which causes great joy, even though our little force is far outnumbered. It means that a concerted effort is being made in our generation to meet the needs of this region. But the fact that our own Church

entered this field with such great purpose just fifty years ago, avowing her intention of leading in the effort to evangelize these provinces, awakens the inquiry whether she has held her place in the front rank of the workers here. Only one society was before us in Ningpo, but now the field is considered much more important by some other churches than by our own. I do not forget that our own Church has opened work in Pekin and Shantung, in expansion of the original plan. But let not the needs of these Central Provinces be forgotten or left to other societies to provide for. We stand pledged by all the efforts and results of fifty years, to do all we can in Christ's name for *the whole of China*.

Chehkiang province is said, at a too conservative estimate, to have a population of 12 millions, and Kiangsu 20 millions. Nearer the fact, doubtless, is 20 and 26 millions, respectively.

#### ARE WE DOING OUR FULL DUTY?

Let us compare now the additions to our own force and to the Central China forces of four of these other societies between 1888-'93.

					NAME
Church Mission, added for Central China, 1888-'93,					29
M. E. Ch., North,	"	"	"	"	16
M. E. Ch., South,	"	"	"	"	16
Fresh. Ch., South,	"	"	"	"	14
Fresh. Ch., North,	"	"	"	"	14

It is interesting to note in this connection that our sister Church in the South has been devoting especial attention to the work in Central China. All her stations are along the line of the Grand Canal; two being opened in 1892, making her total of stations seven. In the fall of 1893 a large company of new missionaries arrived in China for their various stations.

From the table given above, it is evident that other missions are pressing ahead of us in manning this field and in aggressive and widened missionary effort. But we believe that it is only necessary to draw the attention of the Church, and of those who are preparing to enter the foreign field, to the needs of these perishing millions. If the mission has itself failed to keep the Church informed of its needs it will not so fail again.

Those who have from year to year studied the returns from the various missions, may



perhaps have felt that the results here are meagre as compared with other parts of the field. Our field is doubtless more difficult than some others. But there is a steady and healthful growth; and the foundations laid by the earlier missionaries are strong and firm. These foundations we should not leave unbuilt upon.

#### MILLIONS STILL UNREACHED.

This is not an unpromising field. It promises to every earnest servant of Christ all the work he can possibly do, and work which the Master is blessing and will bless. And while other societies have taken some of the opportunities that lay before us, opening stations or placing native helpers in centers where our lack of workers alone hindered us, we must remember that there are yet a dozen walled cities in these two provinces where there is not a missionary. There are millions of people who have not yet heard the Gospel message. Beyond us, in its darkness and death, lies the great West, with here and there a few isolated missionaries among its hundreds of millions; the weight of the lost souls of an empire, the greatest in the world, lies on our hearts! O, that this weight may lie upon the heart of the Christian world, till Christ be born anew in us, and we rise as one man to disciple this nation!

#### AN ATTRACTIVE FIELD.

One other matter calls for attention. Many suppose that the climate of Central China is especially inimical to foreigners. Some have declined to be sent to the central or southern provinces, who were willing to go to the north. Now, while there is, of course, the difficulty of becoming acclimatized, which we meet with in every part of the East, the climate in Central China is, in general, just what it is in similar latitudes at home. For one who, with a good constitution and common sense, will conscientiously take plenty of exercise, sleep and food, the climate will not be found unhealthful. The summer heat is to be guarded against; and the utter lack of sanitation in Chinese cities is to be borne in mind. Tendencies to malaria also exist. But we know of as dangerous climates at home as in China.

While we are to hope for long life and health with which to serve the Master, we are on the other hand not to shun dangers fancied or real, in our work of bringing the world to Christ. Bishop Moule of the C. M. S., now of Hangchow, who came to Ningpo in 1858, and working as few work, is still hale and hearty, and likes to tell that when he came out, the physicians gave him three years in which to die. Of seven ordained missionaries in Ningpo as I write, one has been out 27 years, one 26, and one 18, all three being well and strong. Mr. Goddard, now on furlough, came 27 years ago, and a physician of the same denomination (Baptist) came 29 years ago. Mr. Muirhead, of the L. M. S., Shanghai, now the senior missionary in China, is strong and well preserved in spite of 47 years' work. Others in Shanghai have been out 35, 34, and 33 years respectively. Mr. Stuart, pioneer of the Southern Presbyterian Mission, looks back on 26 years of service; and others at Hanchow have been out 24, 21 and 20 years. The members of our own mission of longest service, are Dr. Farnham, 34 years, Messrs. Fitch and Lyon, 24 years, Mrs. Abbey, 21 years, and Mr. Leaman, 20 years.

This list shows that to come to China does not mean to throw away one's life. But if it were truly dangerous, if the risks were a hundred-fold greater, we should not stand back. As we see the great number of American and English merchants, adventurers, and others, who encounter the same perils we undergo, and take all risks of climate, for the sake of amassing an uncertain fortune, we wonder that there are in the Church so few that will not gladly undergo the same things for the "hundred fold" of the promise. Again we call, not in the interest of a section or a province, but for the world lying in darkness. "Come over and help us!"

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Rev. I. M. Condit, referring to the death of a converted Chinaman in California, writes: "I never witnessed a more calm and triumphant passing away. Suffering much pain he laid his hand on his heart, saying: 'No pain here; full of Jesus.'"

## Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

### MISSION TO THE CHINESE AND JAPANESE IN THE UNITED STATES.

**SAN FRANCISCO:** mission begun 1852; missionary laborers—Rev. I. M. Condit and Mrs. Condit; Miss Margaret Culbertson and Miss J. E. Wisner; three teachers in English; one ordained native; three native teachers and helpers.

*Among the Japanese:* E. A. Sturge, M.D., and Mrs. Sturge; one native superintendent; one native teacher and one helper.

**OAKLAND:** mission begun 1877; two teachers.

**PORTLAND, Oregon:** Rev. W. S. Holt and Mrs. Holt; Mrs. J. P. Martin; one native helper.

**NEW YORK:** *Mr. Huie Kin*, native superintendent.

The statistics of our Mission to the Chinese in California for 1893 are as follows: ordained missionary, 1; lady missionaries, 2; ordained native preacher, 1; other native helpers, 3; organized churches, 3; preaching stations, 11; total of communicants, 226; added during the year, 20; Chinese Home for Women, 1; inmates of the Home, 45; women rescued in 1893, 41; children, 6; converts, 10; rescued since commencement of work in 1873, 432; day-school, 1; pupils in the same, 65; evening schools, 12; pupils in the same, 785; number of Christians among them, 85; number of Sabbath-schools, 11; pupils in the same, 521; total of native contributions, \$2,823.

The statistics of our Mission to the Japanese in California for 1893 are as follows: medical missionary, 1; lady missionary, 1; native helpers, 3; church, 1; total of communicants, 90; added during the year, 14; students for the ministry in San Francisco Theological Seminary, 2; pupils in school, 37; pupils uniting with the Church last year, 11; Sabbath-school, 1; pupils, 23; total of native contributions, \$500.

The statistics of our Mission to the Chinese in Portland, Oregon, for 1893 are as follows: ordained missionary, 1; lady missionaries, 2; native helper, 1; church, 1; total of communicants, 30; added during the year, 3; Chinese Home for Women, 1; number

of inmates, 5; rescued during the year, 6; day-school for boys, 1; pupils in same, 67; pupils in Sabbath-schools, 98; total of native contributions, \$218.75.

The statistics of our Mission to the Chinese in New York for 1893 are as follows: native missionary, 1; church service, 1; average attendance, 30; average attendance upon Sabbath-school, 40; attendance upon Bible-class, 20; attendance upon day-school for boys, 20; added to the Church during the year, 1; total of native contributions, \$885.29.

The total statistics of the work of our Foreign Board among the Chinese and Japanese in America yield the following results: ordained missionaries, 3; lady missionaries, 6; native agents, 9; organized churches, 4; total of communicants, 347; added on confession during the year, 38; total of pupils, 954; total of native contributions, \$4,426.

The statistics given above reveal a flourishing church work, organized, varied, aggressive, growing, and liberal. We find the Gospel presented by attractive methods, and the interest of young and old secured in the advancement of the Church. There are regular church services, missionary societies, Christian Endeavor Societies, Young Men's Christian Associations, a Circle of the King's Daughters, Sabbath-schools and Bible classes, rescue work, and a remarkable interest in foreign missionary work in China.

The contributions to religious, benevolent and missionary causes are worthy of note, and especially the financial support given by Chinese in this country to missions of their own in their native province in China. Missionary societies have been formed in some of the churches with this special object in view, and they are supporting a missionary of their own in China, and have contributed to this cause during the past year nearly \$2,000.

The cordial relations existing between the Chinese Legation in San Francisco and our mission work is another feature which deserves special mention. The members of the Legation have shown their interest and attachment to our Chinese Rescue Work by attending several of our special mission services during the year, and by furnishing in most elegant Oriental style a library and museum in the new Presbyterian Mission House erected for our Chinese Home. The Legation attended in a body the Christmas festivities in the church, and by many kind and cordial tokens of good-will during the year have given to our work a support and prestige among the Chinese such as it has never had before. High officials of the Chinese Government in this country and in China are discerning intelligently between the animus of government legislation and the Christian spirit of the American churches.

The year has been signalized in San Francisco by the completion, free of debt, of the new Chinese Home, situated at 920 Sacramento Street, San Francisco. The building is also called the Presbyterian Mission House, and serves a variety of useful purposes in connection with our missionary work. It was erected by the Occidental Women's Board of Foreign Missions for the purposes of rescue work in connection with the Chinese Women's Home. It affords spacious accommodations for the Women's Home and the Occidental School, which has been moved to the new building. Miss Margaret Culbertson, the Superintendent, has given us an interesting account of her work in an article published in our present number.

The work among the Japanese in San Francisco, under charge of Dr. Sturge, has had a prosperous year. An illustration of the Japanese Home and Church, the headquarters of this work, was published in *THE CHURCH AT HOME AND ABROAD* for July, 1893, page 80. Fourteen have been added to the church during the year. Rev. I. M. Condit, of the Chinese Mission, has kindly officiated at the communion services. Since the organization of the church seven years ago, 145 adults have been received into its membership. Many of these have returned to Japan, and have carried with them a Christian influence to their native country. The church has paid the regular assessments to the Synod and General Assembly during the past year, and has supported in part an evangelist, and assisted in charitable work both in this country and in Japan. The contributions of the church and Y. M. C. A. have amounted to \$500. The Y. M. C. A. is a vigorous organization. Mr. Ishikawa, the efficient Secretary, has been indefatigable in his labors. A printing office has been opened in the basement of the Mission Building, where religious literature has been printed during the year. It is the publication house of *The Monthly Bulletin*, a religious magazine of twenty pages, the organ of the Y. M. C. A. of the Mission. One thousand volumes have been added to the library. The building has proved a great success, and serves many useful purposes. The young men subscribe regularly \$35 per month in return for the privileges of the building. The Y. M. C. A. has opened during the past year a Mission for Japanese in another part of the town. It has now become self-supporting. The expenses of establishing it, amounting to \$100, were contributed by the young men of our Association. Thirty-seven pupils have been in attendance upon the school during the year. Eleven of them have united with the Church.

The work at Portland, Oregon, under the charge of Rev. W. S. Holt, has been conducted with energy during the year, although special difficulties had to be met in connection with the hard times. A more detailed account of our Portland Mission will be found in another column.

The work among the Chinese in New York City is under the charge of Mr. Hule Kin, a native Christian who is well adapted for such service. The Gospel is preached every Sabbath, with an average attendance of thirty. There is also a Sabbath-school, a Bible-class, and an evening school. Two young men are preparing for the ministry. One man connected with the mission has united with the University Place Presbyterian Church (Dr. George Alexander, pastor) during the year, and there are eleven more who are looking forward to the same profession in the near future. Five Christians have returned to China, one of whom is giving his services freely in the supervision of a day-school in his native village, the Chinese Missionary Society of New York assuming the entire support of the school. There has been personal missionary work and special ministry to the sick on the part of the missionary. The native contributions during the year have amounted to \$885., which is double the amount raised during the previous year. Of this amount \$130. were contributed to the general fund of our Board.

Mission work among the Chinese is conducted in several localities in California besides San Francisco, where there are resident Chinese communities varying in size from 100 to 3,000. The largest of these communities are at Los Angeles and Sacramento. Schools are conducted, with an attendance ranging from 10 to 66. A striking feature of this work is the liberal contributions by these different communities to the support of religious work. At Los Angeles, for example, there is an evening school with 50 pupils, 40 of whom are adults, and also a Sabbath-school of 40. The native contributions have been \$460, the Morrison Band supporting a native helper in China. At Santa Barbara \$223 were contributed; at San Rafael, \$200; at Stockton, \$147; and at San Diego, \$135. At several of these schools there have been hopeful conversions, and some of the pupils are planning to return to China to engage in religious work in their native land.

## SIGNS OF PROMISE.

REV. IRA M. CONDIT, SAN FRANCISCO.

Work among the Chinese in California has in it some interesting and encouraging features. It is true that under the restriction law they are slowly decreasing in number. It is also true that they are shamefully treated and abused in many ways by so-called Christian people. Still the results of our work among them show many hopeful signs.

## THE CHINESE AS MISSIONARIES.

As the Chinese are being driven back to their own country, the hearts of those who are Christians are turning more and more toward

reproducing in China the fruits of what has been done for them here. The only self-supporting work in South China is largely from what our California Chinese Christians have done. Several years ago they gave most of the money for the purchase of a building in Canton for church and association purposes. Since then they have given \$3,500 more as an investment fund to carry on work. With Canton as a center, they are working out through the country, and have already sent out, and are supporting three preachers.

Recently our Chinese Christians here have raised several thousand dollars, and bought a lot in San Ning where many of them have their home, and are now erecting a building for Church and school purposes, which will be the finest in Canton Province. We have now at our different stations in California a San Ning Missionary Society for supporting a pastor and teachers in this new church. We have also another Chinese Missionary Society with its different branches, which has for several years been supporting a colporteur in China.

Eighteen years ago there was not a Christian chapel or school in all that region of Canton Province from which the Chinese in the United States have come. Now the Presbyterians alone, in those districts have seven chapels, each one of which was obtained by the help of Chinese Christians in California. Seven preachers who were converted in this country are laboring there. Formerly those who professed Christ here and returned to their home there, did not dare to confess his name. Now so many Chinese have gone back from this country, that, though many of them are not actual Christians, yet by what they have learned here, they have lost so much faith in their idols, that, in some places, it is hard to raise money for idolatrous purposes. One Chinese elder from San Francisco, built a new home, and in the place where the heathen usually have a shrine, he put up the Creed, Ten Commandments and Lord's Prayer. In this way we see that our work here is telling mightily on China.

#### CHINESE ENDEAVOR SOCIETIES.

Five of these societies have been established

at different points among the twelve stations of our work in the state. The Chinese take to Endeavor work very kindly. They are so used to guilds and societies of various kinds among themselves that this form of Christian work is wonderfully well adapted to them. This Endeavor movement is developing our professing Christian men very much. Its methods are training young men for efficient work as lay helpers, and may aid in solving the question of native helpers for our work, as it is so difficult to get them from China. We are getting into these societies a goodly number of associate members, from whom we hope many Christians will yet come. The societies give occasional socials, which have a good effect in drawing to us new young men.

A circle of King's Daughters has been formed, and is teaching our Chinese Christian women to work for others. At the last meeting there were some twenty heathen women and thirty children present. It was an interesting sight to see the King's Daughters entertaining, and seeking to interest these heathen mothers and children. The Chinese taking so readily to these modern methods of church work, show that they will in time assimilate with other nations. If they do so along church lines in all the "modern improvements" of the churches, why not in social lines?

#### SCHOOL WORK.

Our evening schools have not been so large for years as they are now. God is using these hard times for the good of his cause. Many Chinese from want of work have gathered into the city and larger towns. Not a few of these attend our night school, and by this means hear the Gospel. Numbers of these come to our Sabbath-school and regular church services, and so hear the good news in their own tongue. In San Francisco our two Sunday-schools—one after the morning service, and one before the evening service—have had in all as high as one hundred scholars. The infant school has numbered during the year ninety different scholars. They come from our mission schools, from the public school for Chinese, and from families where they are yet too wee to go to any school.

Miss Wisner's Day School, called now the "Loomis Memorial School," is very large. She has nearly fifty on her monthly roll, and as many as forty at one time. It is a very interesting school for one visiting San Francisco to see. A Missionary Society has been formed among these little scholars. What a unique feature of this society to have its members made up of those who themselves belong in heathen homes! They really take great interest in their society. Not long ago I received five dollars from them to be sent for the support of a school in Canton. At one of their meetings the teacher asked them each one to offer a sentence prayer. One boy about twelve years old prayed, "O God, please help me to do right." Another smaller boy prayed, "Please make me a Christian." One of the scholars recently was placed by his father in a store where they sold lottery tickets and smoked opium. He begged his father to take him away, and came back to the school looking as if he had been through a spell of sickness, having felt so badly at being in such a place. He is very anxious to do right.

#### SABBATH AUDIENCES.

Our audiences on the Sabbath present a very strange and mixed appearance. In them are represented a great many different classes. There are, first, our regular attendants, the Chinese Christians and the girls from the Home, numbering in all more than a hundred. But these are not half of our audience. We have many strange Chinese from Chinatown, including Highbinders of the worst kind, among whom (and even in Mrs. Condit's Bible class) has been the notorious Charley Him. Then there is the Chinese attaché of the French Bank (who by the way learned the Gospel forty years ago in Hong Kong and who now is always at church morning and night), also the son of the Vice-Consul, from the Chinese Legation, with his nurse, and besides the children from the Chinese public school and from our mission schools. Also there may be seen a row of Chinese mothers and their children, a man with both legs cut off, who was furnished with leather knee caps by our Chinese Christian men, some Chinese from the East, and from different

parts of the state, going home to China, or just returning from a visit there, policemen to keep any harm from coming to the rescued girls of the Home, and American visitors from abroad coming in to witness the strange service, the only one of its kind in the city. In this way we have a large and very varied audience. And in this manner the seeds of the Gospel are carried far and near—into many different hearts and homes.

#### MISSION WORK AMONG JAPANESE IN AMERICA—ITS INFLUENCE IN JAPAN.

E. A. STURGE, M.D., SAN FRANCISCO.

The Japanese work in America may be compared to a vine, which clambers over a garden wall and produces its finest clusters on the other side. Here the majority of the Japanese who come to our shores learn for the first time of Jesus and His love. Here many become engrafted in Him, who is the "true vine," and here they bring forth some of those precious fruits which we expect to proceed from such a union, but the best results are to be looked for on the other side of the Pacific.

On the 26th of last April two of our members, Messrs. Okuno and Inazawa, were graduated from the San Francisco Theological Seminary, after completing a three years' course. Five other Japanese have received full or partial instruction in that institution. Two of these are now preaching the Gospel in Japan. Another of these young men, although in the employ of the Japanese Government, preaches to his countrymen in the Sandwich Islands whenever opportunity offers. And still another is our chief assistant in the work here, and the seventh expects to graduate from the seminary next spring. Besides these, four of our former students are now practicing as Christian physicians in Japan, and a large number of others are exerting considerable influence as teachers, politicians and business men in their own country.

The Japanese in the United States are now said to number about five thousand, and about two thousand of these are at present in San Francisco. None of the Japanese who

come here do so with the intention of remaining many years, and this renders the work of building up a Japanese church in this city somewhat discouraging. It is like trying to fill a leaky vessel, the contents escape almost as fast as we can pour in a new supply. But notwithstanding the fact that so many of our members leave us each year, we are slowly gaining, and this year we report to the Presbytery a membership of eighty-five.

We should rejoice in the scattering of the seed. Not until the last great day will it be known how great the influence of the work here has been upon those beautiful islands across the seas. Most of the young men who come here are obliged to support themselves by working as servants in families, although a large portion of them belong to the student class and are well educated. Like Joseph in Potiphar's house, they now occupy menial positions, and like him they are young men of superior minds and bound to rise and occupy positions of influence by and by. The chief purpose of the Japanese in coming to America is to learn more of our Western civilization about which they have heard so much in their own land.

Their young inquiring minds, like the sensitive plates of the camera, are constantly receiving impressions of what is taking place around them. Unlike the Chinese they seem to receive these impressions very readily, and, good or bad, they become a part of themselves, and upon their return to their own land are communicated to their fellows. The Japanese who spend a few months or years with us, seem to have no prejudices to overcome. They throw aside everything Japanese and adopt everything American. They left their religion (the little they possessed) with their Japanese dress, upon their native shores. Our assistant, who has worked for years among his countrymen here, has heard of only one man who brought an ancestral tablet with him to this country, and doubtless even he soon ceased to make offerings before it. Old things are put away and they are ready for everything new.

Our food, dress, manners and customs are all adopted, and our religion is likewise

readily received by those who come under Christian influences. If we were, what we profess to be, truly a Christian people, we would doubtless send nearly all of these intelligent, young Asiatics back to their own land, to throw the whole weight of their influence upon the side of Christianity. But alas!—the majority of these young men get into homes where the influence is anything but good. Living in San Francisco, where wickedness is probably more openly practiced than in any other city in the United States, the amount of evil learned is enormous. Were it not for our Christian missions, which are doing all in their power to counteract the influence of the evil example seen on every side, most of those who come here would be utterly ruined. Imitating the Americans, the Japanese here have at least one saloon with billiard tables, and they also have their clubs where they drink and gamble. Unfortunately many evil customs, learned in America, have been introduced into Japan, to the great injury of mission work there.

All the Japanese who come here are either benefited or injured by their contact with us. Those who are brought into our missions are kept from many temptations, and are enabled through the religious instruction given them to grow in grace and in the knowledge of our Lord and Saviour, and in time they return to be a blessing to their own land, while the neglected ones and those who have only the example of the ungodly before them, are likely to return to be a curse. Few seem to realize the importance of the work here and its bearing upon the future of Japan.

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### RESCUE WORK AMONG CHINESE WOMEN.

MISS MARGARET CULBERTSON, SAN FRANCISCO.

We can know little of the sad condition of heathen women unless we have lived among them and worked for them. If the sixteen years of my rescue work could be written up, what a history of wrong, sin and sorrow it would record, a history that angels might weep over. But, sad as are many of our experiences, it is blessed work, and our reward is in seeing numbers of them, after

being instructed in righteousness, "sitting at the feet of Jesus, clothed and in their right minds." It reminds us of what King David says in the 40th psalm: "He brought me up out of a horrible pit, out of the miry clay, and set me on a rock, and established my goings, and hath put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in the Lord."

#### DOES IT PAY?

I am frequently asked, "Does this work pay?" I answer, any work done for God and the uplifting of humanity pays. Not all of those whom we rescue are bad from choice, they are the victims of circumstances over which they have no control. Then think of their environment, the ages of heathenism behind them, which dwarfs and crushes out the better instincts of nature, making it hard for them to rise, yet they do rise and become noble Christian wives and mothers. Again, I say it is blessed work to uplift the unfortunate. It is following in the footsteps of our divine Master, who "came to seek and to save the lost," and when a sinning woman was brought unto him, He bade those of her accusers who were without sin, to cast the first stone at her, and as the waves of the sea washed away the words He wrote upon the sand, so can his blood cleanse even these poor unfortunates.

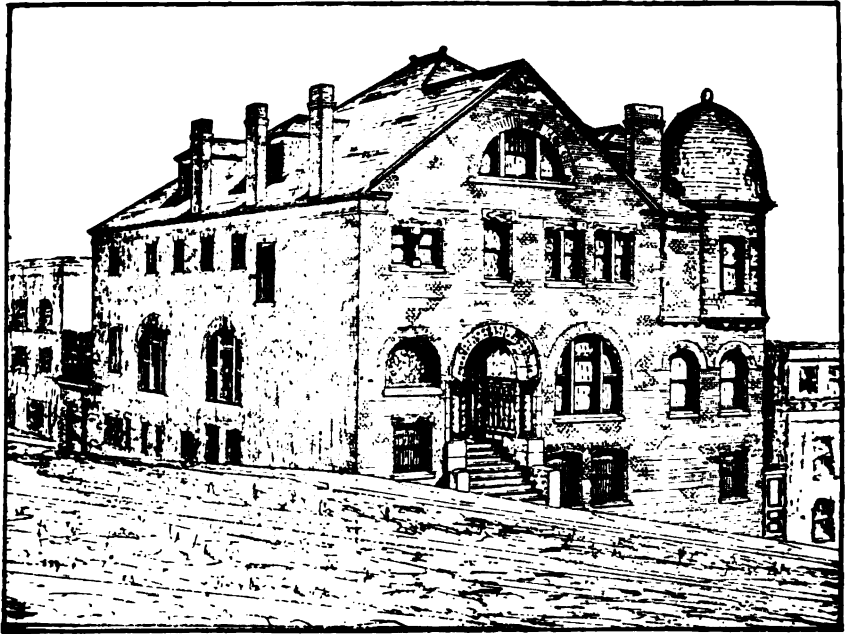
#### THE STORY OF A RESCUE.

In the month of March last I received a message that a young Chinese woman in Fresno, a city two hundred and fifty miles distant from San Francisco, wished to make her escape from a life of sin, and being unable to go for her in person, sent a substitute. The rescue was made ten minutes before the arrival of the train that would convey them to San Francisco, and the depot reached in safety, notwithstanding a number of Chinamen followed the girl and her rescuer, trying to induce her to go back again to the old life. Soon there was flashed over the wires, "train delayed four hours by a sand storm." Deeming it unsafe to remain at the depot, they took a carriage and drove to a town several miles distant to await the coming of the

"delayed train," but, sad to relate, with the train came an officer of the law, who placed the girl under arrest for grand larceny, and took her and her rescuer back to Fresno to the county jail. At midnight two Chinese men entered the jail and carried the girl off bodily, notwithstanding her shrieks and cries for help. Her rescuer appealed in vain to the heartless jailor for assistance, who doubtless was in collusion with the girl's captors. She was thrust into a hack in waiting, driven twelve miles to a vegetable ranch and secreted for three days (the police in the meantime searching for her), then driven to Lemoore, sixty-five miles distant, kept for a night, then taken to a sheep ranch seven miles farther away and kept four days without food or drink, in order to compel her to put on male attire, which she finally did, and was then taken to Paso Robles where her captors were to embark with her for San Francisco. The driver of the vehicle conveying them to Paso Robles became suspicious that everything was not right, and so reported to the city marshal, who had the trio arrested. When it was learned that one of the three was a woman, the sheriff of Fresno was telegraphed for, and came immediately, took the girl back to Fresno to answer the charge of larceny. After a hearing the case was dismissed, the girl given her liberty, and shortly after was brought to the Home by a Congregational clergyman who had taken a deep interest in her case and had rendered valuable assistance in the search instituted for her recovery. Not long after her arrival at the "Home" we placed her on board a steamer for China, and ere this she has doubtless reached her native village and the home of her parents. Thus it is seen the terrible gauntlet these poor slaves have to run to secure their freedom. They are pursued, blackmailed, intimidated with threats of awful punishment or death, recaptured if possible, and then consigned to a more cruel fate than that from which they attempted to escape.

Dear reader, listen to the cry of these helpless, down-trodden ones. It is like a great wail going up to the ear of the Creator for deliverance from bondage. Help them with your sympathy and your prayers.





PRESBYTERIAN MISSION HOUSE, SAN FRANCISCO, CALIFORNIA.

#### THE NEW "CHINESE HOME."

With our spacious new "Home," combining the useful and the beautiful, which we have occupied since November last, our facilities for work are much enlarged and improved, and our number of inmates has correspondingly increased. The interest of the churches in our work has very materially developed.

The Home contains thirty-five rooms. In the "In His Name" room, neatly and tastefully fitted up, our Occidental Board hold their business and social meetings. In "Calvary and Detroit," the spacious parlors adjoining, (so named because of their being furnished by these churches), the Ministers' Club meets every Monday morning for social and religious discussions. One of our Chinese girls plays the piano accompaniment for the hymns sung on those occasions.

Our Oriental room, to be used as a library and museum, was furnished by contributions from the Chinese Legation and merchants. The furniture was selected by Mrs. Vice Consul Owyang, and is of rich Chinese design in every particular. After the building was formally dedicated, religious services were

held in the Oriental room, at which the entire Legation were present.

Later, on a Sabbath afternoon, an attaché of the Legation at Washington, on his way to China to celebrate the Emperor's birthday, and take a present of a piano to the Empress Dowager, came with the entire Consulate to the Home, and after listening to the singing of Gospel hymns by our Chinese girls, spoke through his interpreter words of thanks to our Occidental Board for their kindness to his countrywomen.

Of the four hundred and fifty-seven persons who have come under the influence of the "Home," a large number have returned to China, and many others are settled in homes of their own on our Pacific Coast. Some of our Christian girls are engaged in Gospel teaching among their own race. They frequently meet with discouragements and opposition in their work, by having doors closed against them, and by being sharply and unkindly criticised by those they seek to benefit. But as "a prophet is not without honor, save in his own country," and a Chinese woman must be well advanced in years, even to gray hairs, before she can have much

ence as a teacher, it will not seem strange the "Gospel of good tidings" does not see more rapid inroads on heathen strongholds.

## PROGRESS IN THE NORTH-WEST.

REV. W. S. HOLT, PORTLAND, OREGON.

In the Pacific Northwest the past year has been a favorable one for mission work among the Chinese. We have never had such regular attendance on the part of scholars, nor, on the average, any better attendance at religious services than during the past winter. True, the times have been hard. There has been a lack of work. There has been little inquiry for Chinese labor. But two families have come to us looking for Chinese servants. There has been some suffering. But these things have conspired to help the mission. No work means time to go to school regularly. Lack of money makes it difficult to move to other places.

The Chinese population has not diminished appreciably in this region. There have been numerous departures for the home land, but many have come in their places. The character of the immigration is also changing. Not many laborers endeavor to invade the United States. But the merchant class is increasing, as appears from testimony adduced before the custom authorities and the courts. According to present indications we shall not have many laborers left in a few years, unless the law is changed. But merchants will be found engaged in all sorts of business.

The registration law has been submitted to the public generally. Not long since I was informed that more than 10,000 have registered in this district. There are possibly 12,000 or 14,000 Chinese residents. Some have failed to get word in time to meet the officers at various places. But probably most of those who care to register have done so.

### A UNIQUE PHOTOGRAPHIC GALLERY.

Uncle Sam now has a unique gallery. Those who have failed to have their photos taken have not done so out of wilfulness. On the other hand, many of them intend to take advantage of the law and endure its penalty of exportation. They are ready to go home.

As they are not merchants they cannot hope to return, so they will gladly allow the Government to pay the expense of their return. A man remarked to me only yesterday, "I like go back Chiny. I no like go penitentiary." The deportation clause will help him and others like him. Some are rejoicing in the new treaty which requires white laborers in China to register, as this seems to them but fair.

So far as I can judge, the law has had no unhappy effect upon missions here. It is freely talked about and criticized. Many believe it is not effective and know it will be evaded. The northern and southern frontiers are too great to be guarded. Then mistaken identity, double registration, which is an easy matter, a willingness to earn an honest dollar, all stand in the way of the law. But the Chinese know how to submit to the inevitable and do it with an external smile.

### PRESENT OPPORTUNITIES.

I do not see that there is much change in the prospects. We continue to have a large Chinese population. This population needs the Gospel. If we are to continue an increasingly restrictive policy toward the Chinese, that fact but increases the responsibility of the Church.

Many of those who return to China will never have a chance to hear the Gospel after they leave. They will return to 16,000,000 people in their own condition in their own province. The small number of missionaries in that province can not possibly reach the multitudes in this generation. If then those who are now here are to return to heathenism, we must push the present opportunity to help them.

We who are specially given to this work feel the need of the hour, and are doing all we can to place the Gospel within their reach. Five churches have missions here in Portland. Night schools, Sunday schools, preaching services, prayer meetings, young men's meetings, Y. P. S. C. E., tract and Bible distributions, house to house visitations, itineration, these are the regular methods long employed. But we aim at more. To-day I have been in consultation with Chinese gentlemen of other stations. We are trying to increase the

opportunities to hear the Gospel. We have arranged to send a force of men on to the streets each Sabbath afternoon to sing and preach and distribute Christian literature. They will meet at our mission for prayer, and then go out on their errand. The weather is mild, the people have nothing to do except stand about and enjoy the fresh air and the sunshine. Our earnest Christian men will do what they can to give the crowd something to think about. The great difficulty which confronts us is the absolute indifference which the Chinese show. They are bent on getting money. Godliness, although it "is great gain" and "has the promise of the life that now is," does not seem to promise much to their minds. To win men who have been dominated by superstition from a remote ancestry, and are at present absorbed in money getting, is the task set before us.

#### OPENING OF NEW WORK.

Our own mission has entered upon a new line of effort to reach the Chinese. I say new, yet it is only new here. No effort has been made, hitherto, to carry on medical work here. There has been help given in a few cases. A few men have been sent to the hospital, and others have been taken to see a surgeon. But the hospitals are far removed from the Chinese quarter. Moreover, they have many ailments which do not need the hospital. Then many of them are so poor as to be unable to pay any fee, and are not well informed as to the uniform readiness of American physicians to treat the poor gratuitously, neither can every sick man talk English.

To meet all these needs our mission has opened a free dispensary. The room is very conveniently located about 500 feet from the main Chinese street. It is open all day and every evening to the Chinese, but the day uses do not interfere with a dispensary. Through the courtesy of A. S. Nichols, M. D., a member of the First Presbyterian Church and one of the foremost Homeopathic physicians here, the County Association undertook to furnish the medical attendance free of expense. The mission provides the medicines. The dispensary is open twice each week for men and once for women,

Chinese circulars have been sent through Chinatown, notices have been given at all the missions, and a large placard hangs in the window. We are now in the second week and the results are gratifying. Already cases of incipient phthisis, eye trouble, rheumatism, chills and coughs have come to us and help has been given. The missionary is present. He calls the attention of the patients to the origin of the dispensary, and does the interpreting. Christian books are given to those who can read, and all are invited to attend the church services. We hope our patients will learn that Christianity means help for all who need it.

#### THE CHINESE WOMAN'S HOME.

It would not be right to close without reference to the Chinese Woman's Home. The purchase of Chinese women and girls, for immoral purposes, has no restraint except that exerted by the Home. Perjury enables men to import women and girls as wives and children. Once in the country, their ignorance of American language and law, and consequent helplessness, their training and the close custody maintained, tend to keep them in servitude. To such the Home offers a refuge. The owners of the women know that the door of the Home swings open at the slightest touch of the feeblest woman who may reach it, and then *swings fast shut*. No inmate has ever been taken from its shelter except by her own wish. This, too, in spite of the facts that legal process has been resorted to to show that they are kept in unwilling confinement, restrained of their liberty, an unknown word until they entered the Home.

Thirteen women and girls have been cared for the past year. Some have been helped back to China: some have been respectably married: one or two have chosen to return whence they came: five are still there. A history of each woman and child who has come under the protection here afforded would be most interesting reading. It may not be generally known that the woman who posed as a Chinese beauty at the World's Fair, and whose photograph appears among the World's Fair souvenirs, was rescued here, was an inmate of this Home, became a Chris-

tian woman here, married a Christian man, and is now in China.

The present matron, Mrs. Clarkson, who came from Detroit, has had large experience in rescue work in the East. She is kind, sympathetic and motherly, and has won the confidence and affection of her wards.

Mrs. O. F. Wisner, who was born in China, and is now in the United States on a vacation after several years of missionary service, has been a great help during her visit in Portland, by giving Bible instruction in the Home, and aiding the matron in rescue work. Rev. O. F. Wisner has also assisted our work by his earnest addresses to American residents and his sermons to the Chinese. We are grateful for such help.

### BEGGARS IN PEKING.

REV. A. M. CUNNINGHAM, PEKING.

In England, the United States, Germany, and other Christian lands, the subject of the poor is made a study, how to reduce their number to the minimum, how to employ them and restore them to self-support, and accordingly efforts are directed along these lines. But in China, while there is distribution of food by the government, by benevolent rich men, and by not a few devout worshipers on festival days, still all this is simply relief indiscriminately given, and very little effort is made to inquire into the individual cases of the poor with a plan to restore them to self-support. "The poor ye have always with you" in China is not only true, but is an appalling fact. Beggars are almost everywhere. They sleep among the ruins of old temples, in gateways, like hogs in corners or by some wall. At the city gates, thoroughfares, or bridges are squads of them. They follow, or rather run, alongside of your cart begging. Some "sit by the wayside begging," or "lie at the rich man's gate," and often the body is almost covered with sores. The clothing in some cases is fairly good. Often, however, only a piece of tattered cotton cloth thrown over the shoulders, extending little below the waist, and a pair of worn out slippers constitute the covering of one of these creatures in midwinter. I have met them running across the ice in this way beg-

ging for a cent. They contrive to get up a kind of hideous cry so as to arouse pity. Women and children will sob and wail, making a continuous cry for long periods at a time, but the ears become accustomed to such sounds and the heart seems to forget pity, for these same persons year by year keep up their begging, and on seeing them over and over again one comes to recognize them, know their worthless character, and to regard it doubtful charity to give them money. One benevolent soul gave one of these pitiable mortals \$8.00, hoping to get him up out of that state, but the very next day the same beggar came back again, with his money gone, perhaps lost in gambling—for they are fearful gamblers. They will even pawn the clothes off their backs in order to get money with which to gamble. A poor, wretched young man came to our front gate one cold night. His cries could be heard for a long distance, and a pair of cotton trousers constituted his clothing. When I saw him he was lying on the cold ground. A number of people gathered around him. "Poor fellow," "he'll soon freeze to death here," "we ought to get him away before he dies," were among the expressions of the bystanders, but the wretched creature continued to lie shivering with cold. It seemed our duty to help the poor man, so we did, and got him a cheap warm garment and food. Yet we had reason to believe that he had lost his clothing by gambling. Still his condition was so pitiable, we could not refuse to help him. As you may suppose, such persons suffer fearfully from cold, though it is said they rub some kind of oil on their bodies so as to deaden sensibility, and then too they are accustomed to it. Some of them carry about a pan of coals with which they warm their hands, and perhaps their rice, but having no shelter and insufficient clothing many of them freeze their hands or feet, or are even frozen to death. In our coldest season, within a few days, *seventeen hundred* of these poor wretched creatures were hauled out of *two* of the gates of this city. If one remembers that this was in a few days (the thermometer being about zero) he will get some idea of the number and suffering of these forlorn beggars,

## BEGGARS IN PEKING.

Among them are gray-haired men and women, middle aged women with a babe in the bosom and other children following at the heels, and young men and girls. Among them are the sick, lame, blind, and diseased; while the persons of almost all are unkept and filthy, in fact it seems that some of them think the blacker and filthier the better.

What I have said of these miserable people has been said of them as individuals, but they are a distinct class. Many of them have no cues (the distinctive mark of a Chinese citizen), and they are an organized body. Their leader or "head man, in order to collect the poll tax allowed by law, apportions certain of them in certain neighborhoods, with the advice of elders and constables. During the day they go from one door to another and receive the allotted stipend . . . They sit in the door and sing a ditty or beat their chop-dishes and sticks to attract attention, and if the shop keeper has no customers, he

lets them keep up their cries: for he knows the longer they are detained so much the more time will elapse before they can come again to the shop." But not only are these beggars in the city organized, they also form bands of desperadoes and robbers. They infest important highways so as to make travel and transportation difficult and unsafe. I have been told that if merchants at Tientsin, for example, desire to send a quantity of silver up to Peking (90 miles), there must first be a handsome stipend given to the leader of this gang, or else robbery will be very likely to take place on the road. So it is, these things go on and have gone on for centuries. There are certain causes, however, for these vagrants being as they are. Dense population, floods, famines, drunkenness, opium smoking, profligacy, gambling, etc., are among the causes. Perhaps the Emperor would do more for this class if he knew more about them, but his person is too sacred to be

seen by such, and his eye too good to look upon their misery, so that this awful wretchedness and beggary continue under the very shadow of the palace of the "Son of Heaven," and probably will continue, for in China, more than anywhere else, perhaps, one can confidently predict that "the things that shall be are the things that are and have been." The saddest part, however, about all this is that those poor creatures so wretched here look forward to no bright future, for they have never heard the good news of salvation through the merit of Jesus Christ our Saviour.

## Letters.

### KOREA.

#### "OLD KIM" WITH HIS SAVIOUR.

MR. JAMES S. GALE, *Gensan*.—Poor "Old Kim" has left us. After several months of suffering he has died and gone peacefully home to Heaven. His last days were specially marked by a conviction of his own worthlessness and a need of the great sacrifice to save him. He urged on his fellow villagers to believe and, to their consternation, would pray for them in the street at night. He made for himself warm friends and bitter enemies. One man entered his room and called down curses on his head for the heresy he was spreading. Kim told him to be careful how he spoke lest he should lift his hand against God. The man moved away to a village fifteen miles distant and settled in a house at the foot of the hills. In the rains that followed shortly, as is so common in Korea, there was a land-slide, and he and his house were buried alive. "It doesn't do," said Old Kim, "for a man to curse God."

The weakest days of his physical life were the days in which his soul lived the strongest. He had hearers from every quarter, and people who would shy clear of me as a "foreign dog" would listen to Old Kim.

He had the courage of his convictions with both friends and enemies. One of the last days I saw him, when we were sitting together on the mat, he put his hand on mine and said, "Brother, you have told me the Gospel, be careful lest translation work and the like should take you away from telling it to others also." How true and wise this was! There are so many

calls on a missionary's time that he often needs a voice to say, "Remember the Gospel."

Among the faithful watchers at his side was a crock maker called Song who, like Kim's brothers, was converted under his teaching. Song sat by him night and day through the last of his sickness.

Kim knew that his spirit would go home to be with Jesus at death, but like Paul he had his eyes fixed on the resurrection time. It was a great joy to him to think that his body would rise again. He dressed always in the poorest home-made cotton and paid but little attention to his appearance, but shortly before the end a strange idea seemed to take possession of him and he asked that he be dressed in silk when they buried him. He did not know how soon the resurrection might take place and he wanted to be fitted out decently to meet the Lord. Only a year out of heathenism, need we be surprised at such little eccentricities that remained notwithstanding all his soundness of faith.

The last time we met I read a few passages, and, while he could not answer audibly, he gave an emphatic nod to verse after verse. He whispered an inquiry for my wife and little girls and for tidings from Mr. Lee, whom he remembered very often. So passed away the first member of the Presbyterian Church in North-east Korea. Three days later we followed his coffin to a sunny hillside and before an onlooking multitude buried him with Christian honors—reading, prayer, and the singing of a native Christian hymn. On my way home instead of being downcast I felt like suiting the words of a song we know to this particular case and shouting "Glory, glory, hallelujah! as the truth goes marching on."

The face of our brother is no longer seen, but the fruits of his short labors fill our hearts with great joy. His younger brother, baptized at the same time as himself, is wonderfully in earnest.

He has taken the little mud hut located by old Kim and is having many hearers. The second brother, who was absent last year, has returned and is filled likewise with the "Jesus faith." The sacrificial ceremonies and the forms of devil worship which by the law of succession fall to his charge have been all discarded. People at home have no idea what it costs a Korean to forego these things. Death itself would be easier in many cases than dropping ancestral worship, but big honest Kim with his heart full of tenderness said he wanted to do just what would please the Lord. During this time of special trial he was tossed about by day and

even in his sleep he kept murmuring something about "believing in Jesus." I expect great things of the second Kim. The old mother, too, about eighty years of age, believes and listens eagerly. Kim's widow and other women of the household attend my wife's class and we count them all in our little church.

Outside of these comes Old Kim's special friend Song, the crock maker. He is a man of very humble exterior and, as he said, had no ambition but to make crocks till he found that the Bible opened up to him the privileges of a far better world than this. Song with a slight knowledge of Chinese has learned by heart passages from the Bible and has taught something of it to his wife and little boy. Sunday last he told me that his fellow crock maker, whom we have had in mind, believed too, and had announced to his friends and elders of the village that he would get a new hat and come regularly to service hereafter. Song's face was full of gladness. The day before he was on his way to market with a load of crocks on his back, crossing an icy knoll his foot slipped and away went his load smashed to atoms, but this loss had not robbed his heart of its joy, and he was ready to go forward with a second lot in the hope of eternal life and a glorious resurrection. Song is an honest, humble believer, and while he lacks the originality of character so marked in Old Kim, he seems specially chosen. Would those who read this and who have an interest in believers in this far off corner of the earth include the musical name of Song in their prayers for blessing?

Some weeks ago at Sunday morning service I noticed an attentive old man listening. When I had a chance to make his acquaintance I found he was a pen maker from a town thirty miles off. He had come in with his pack to attend the fair. Old Kim, he said, had told him many good things about this doctrine and had had him carry a few books with him where he sold his pens. He said the people had called him names and treated him roughly in some places, but then, he added, others are glad to read them. He has been to meeting since and has bought other books to take away, and I have reason to trust that the old man knows something in his heart of the meaning of it all.

Another person who came under the eye of "Old Kim" was my teacher Ee. He is a young man of twenty-five years of age who has shared all my ups and downs in Korea. He had some money and lived a dissolute life till nearly twenty years of age, when one afternoon during

the cholera plague of 1887 his father and mother both died. I met him in 1889 and finding him a good scholar asked if he would come with me. He did and has been a most faithful friend and companion, but the evil influences of his early days still tell and he has fallen at times. In translating Bunyan's Pilgrim together he more than once called my attention to "Pliable," saying with a look of regret, "I'm Pliable." Old Kim loved him very much, and used to urge upon him the need of prayer and back-bone if he would stand. Ee looked with wonder on Old Kim as if he had been Elijah the prophet. Ee believes, said Old Kim, but he's a bit weak and doesn't like to offend those who tempt him. When it came to the last Ee offered his tribute in a little song that he prepared to be sung at the funeral. I attempt a translation, but find that it loses its grace and sweetness in the effort.

It was a sign of wondrous grace,  
When Jesus shared the sinner's place.  
That He might purchase righteousness,  
For those in sin and dark distress.  
So we sing "Our elder brother,  
Lives with every conflict over,  
Has his tears all wiped away,  
Sharing peace and liberty."  
God has not, unkind in heart,  
Left us thus to meet and part.  
But our fathers' sins require  
That our bodies pay the hire.  
Then we'll meet again on high,  
Sons of immortality.

REV. H. G. UNDERWOOD, *Seoul*:—A new street chapel, the gift of Mr. John T. Underwood, has been recently opened inside the South Gate. It is hoped that the daily Gospel meetings already begun here will be continued without intermission. Public Gospel services will be conducted in this chapel on the Sabbath, at nine A. M. and four P. M., with a more quiet meeting in the evening for the benefit of inquirers and residents in that neighborhood. We desire also to have a book store open during the day at this locality with an earnest, fearless and zealous Christian in charge. We hope that the time will come when there will be established in this city several of these chapels where daily services will be held. Since my return the attendance on the regular church service in Seoul has been good. The attendance in the room has been as high as 69, while the crowd of sight-seers has often surrounded the doors and windows outside.



## HOME MISSIONS.

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The General Assembly of 1894 will be memorable for its missionary enthusiasm. It is the common testimony that Home Missions never had a greater day than that accorded it by this Assembly on Tuesday, May 22d. Many influences combined to produce this result. A prayer-meeting of wonderful power was held in the First Church on Sabbath afternoon preceding Home Mission day. It was led by the Rev. Chas. H. Miller, of Oklahoma. The large audience entered into the spirit so thoroughly that the meeting ran far beyond the hour allotted. It took the leader nearly another hour to bring the meeting to a close. Then the morning devotions of the Assembly on Tuesday was a Home Mission prayer-meeting, led by the Rev. Dr. Buchanan, of New York City. The Spirit of God was manifestly present. Then the Chairman of the Assembly's Committee on Home Missions, the Rev. Dr. Arthur J. Brown, of Portland, Oregon, a man full of zeal and the Holy Ghost, gathered about him all the Home Missionaries who were in the Assembly and drew from them testimony of the progress of the Gospel in their respective fields. In his report to the Assembly he centered the attention of all upon the mighty work of the Spirit throughout the Church during the year, and the unprecedented number of accessions upon confession. His speech which followed the report was fervent and thrilling. Secretary McMillan then delivered the annual address, reviewing the year's work and taking a glance at the outlook for the coming year. Then missionaries from various parts of the country spoke with a degree of fervor and eloquence which carried the whole Assembly with them. The wide sweep of these speeches seemed to leave nothing unsaid upon the subject. But when the evening meeting gathered the audience was carried to greater heights and given a view which convinced them that Home Missions was greater than our great country, for

it is linked with the spiritual destiny of all the nations of the earth. The Rev. Dr. Hall, of New York, President of the Board of Home Missions, presided, and with a speech of much power introduced the other speakers of the evening. He was followed by the Rev. Drs. Brown, of Oregon; Hillis, of Illinois; Little, of Texas; and Chapman, of California. Their addresses were as varied as the men who made them and the fields whence they came, but they all pivoted upon Christ as the hope of our country and the light and life of the world. May the spirit of these meetings pervade the whole Church and make the year upon which we have entered greater in influence and accomplishment than any that has preceded it.

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In the May number of the CHURCH AT HOME AND ABROAD attention is called to the advice given in our book to vacant congregations. Mention was also made of a book of services suitable for the use of such congregations. This called forth the following wise suggestion from a gentleman in Chicago:

"Now that a proper form of worship has been prepared for the vacant congregations of our communion, allow me to suggest that the able pastors of the Church form a union for the purpose of supplying these various vacant churches with a pure, and ably presented Gospel from Sabbath to Sabbath by having printed and circulated sermons on such subjects as are for the edification and spiritual upbuilding of these vacant churches to be read by an elder or deacon selected by the eldership. This would save many a church from decay, give it the advantage of the very best thought of the Church, and enable the whole Church to have advantage of the great brain and heart work of the ablest ministry in Christendom. I am sure that these vacant churches would contribute a fund sufficient to defray the expenses of such publications, and very little extra work would

be required of our ministers who would engage in the cause. Fifty-two of them furnishing one choice sermon a year would give all the material necessary for a constant supply for these churches, and the Kingdom of Christ and God's Word would be ably presented to men, and the helpless made helpful, and the spiritually naked would be clothed and fed, and much fruit would be born to the Church.

I hope you will carefully consider this phase of Home Missions and mature a plan whereby God's will, and Christ's atonement may be made apparent to needy souls."

Mr. Spurgeon once remarked that it was a sin for the excellent sermons preached in the strong pulpits to lie idle while congregations all over the country were starving for just such food. We would inform all those who are interested that valuable sermons are published weekly in the periodicals in all our large cities, and monthly in certain magazines in some of the largest cities. There never was a time when so many volumes of sermons were published and bought and read as at the present time. These are within the reach of the poorest who want them.

A good many years ago a lad was playing about the street in New York City, one Sunday afternoon, about a mile east of the Bowery. Some one took him into the Hope Chapel Sunday-school. He could not read a word of English, but he sang lustily. On a recent Sunday he was present again at Hope Chapel, and was able both to sing and to read English. Few men have been privileged to do a greater work than R. F. Sulzer, a Synodical Sabbath-school Missionary in Minnesota, who in the last four years, working under the Presbyterian Board of Publication and Sabbath-school Work, has, with the aid of seminary students sent out in the summer months, organized more than 660 Sabbath-schools, and the number of children gathered in these schools has averaged 4,000 a year. Thirty-five of the schools have become Presbyterian churches, with an aggregate of 12,000 members; of these twenty-five own church buildings, with property valued at \$27,000—much more than has been spent in the whole

State for the efforts which have produced them. Many of these churches are becoming self-supporting and cutting loose as rapidly as possible from the Board of Home Missions. Mr. Sulzer is spending a month in this city, during which time he will present the cause of the Sabbath-school Board in a number of Presbyterian churches. Few more thrilling speeches have been made at the popular meetings of the General Assembly during the last three or four years than those made by the German lad from East Fourth St.

The pastor of a church in the Santee Agency when informed of the needs of the American Missionary Association, said: "Why I must go right out and speak to our people and have something done." And something was done. The last three year-books report for this church an average of \$819 for benevolence.

When the freedmen were asked to help the same society, one congregation walked in rain and mud from five to sixteen miles to attend the special service. A widow with seven children came without shoes but she gave fifteen cents—all she had.

—*Missionary Review of the World.*

Financial statement of The Board of Home Missions of the Presbyterian Church in the U. S. A.

RECEIPTS, APRIL 1, 1893 TO JUNE 1, 1893.

Churches .....	\$31,383 53
Ladies' Societies.....	20,065 51
Legacies.....	22,661 57
Individuals, etc.....	2,672 83
	<hr/>
	\$76,783 44

RECEIPTS, APRIL 1, 1894 TO JUNE 1, 1894.

Churches .....	\$26,197 29
Ladies' Societies.....	19,610 91
Legacies.....	22,208 58
Individuals, etc.....	4,888 91
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	\$72,905 64

Loss in Churches this year....	\$5,186 24
" Ladies' Societies.....	454 60
" Legacies.....	453 04
	<hr/>
	\$6,093 88

Gain in Individuals, etc.....	2,316 08
	<hr/>
Net loss to date.....	\$3,877 80

O. D. EATON, Treasurer,  
53 Fifth Avenue, New York.

## HOME MISSION APPOINTMENTS.

E. W. Cummings, Barre 1st,	Vt.	D. Mouw, Hospers 1st German,	Iowa.
W. G. Westervelt, Esperance,	N. Y.	A. C. Kruse, Hope, German,	"
J. Service, Cannonsville,	"	H. Wortmann, Lyon County, 1st, German,	"
A. B. Pritchard, Brooklyn, Arlington Avenue,	"	W. H. Jordan, Morrison,	"
C. H. Schwarzbach, Brooklyn, Fifth German,	"	D. McMillan, Maraland, Belmont, Willow Creek and	Neb.
J. E. Tinker, Rock Stream and station,	"	Pine Ridge,	"
J. C. Long, North Bergen,	"	W. A. Smith, Rushville, 1st,	"
D. S. Brown, Pike,	"	J. Hatch, Pastor-at-Large,	"
N. B. Knapp, Rose,	"	W. R. Vincent, D.D., Alexandria, 1st,	"
R. A. Ward, Huron,	"	R. A. Friedrich, Omaha 1st German,	"
J. N. Husted, Milton,	"	A. Robinson, Plymouth and Webster,	"
A. L. Greene, Middlefield Centre,	"	S. Glasscock, South Joplin and Lehigh,	Mo.
A. McQueen, Tuscarora,	"	F. M. Hickok, Preston, Salem and Irwin,	"
J. L. Box, Ossian,	"	C. A. Buffa, Stone's Prairie, Waldensian,	"
D. A. Blase, Belmont,	"	A. Hayden, Clarence and Shelbyville,	"
H. W. H. Watkins, Hornby,	"	J. W. Robb, New Providence and Newark,	"
G. F. Danforth, Hornellsville, Hartahorn,	"	J. A. McKay, Akron, Martinsville and New Hamp-	"
J. A. Miller, Ph.D., Angelica, 1st,	"	ton,	"
C. I. White, Hebron,	"	J. H. Fazel, Wichita, Oak Street,	Kan.
C. H. Van Wie, Melrose,	"	L. H. Shane, Wichita, West Side,	"
S. Nelson, North Gage and South Trenton,	"	J. A. B. Oglevee, Caldwell, 1st, and Calvary,	"
S. W. Johnson, Oxford, 2d,	Pa.	J. P. Barbor, Burlington, 1st, and Big Creek,	"
R. M. Wallace, Little Valley and station,	"	D. K. Steele, Howard and vicinity,	"
A. L. Latham, Duncansville,	"	C. O. Hoffmeister, Cottonwood Falls,	"
W. O. Wright, Milesburg, Moshannon and Snow-	"	J. P. Vile, Florence and Cedar Point,	"
shoe,	"	M. L. Walcher, Liberal, Greensburg and stations,	"
T. McClatchey, Winburn and Kylertown,	"	G. E. Bicknell, Edwin, Fletcher, Kendall and station,	"
J. Best, Brooklyn, 1st,	"	B. F. Haviland, Cunningham and Nashville,	"
C. E. Hoyt, Mansfield,	"	J. F. Berry, Kingman, 1st,	"
A. G. Parker, Highland,	Md.	L. J. Hawkins, Lake Creek and Chetopa,	"
T. S. Rush, Cool Spring and Georgetown,	Del.	E. W. Beeson, Fredonia and New Albany,	"
D. Hutcheson, Felton and Harrington,	"	W. S. Wilson, Carlyle, 1st,	"
L. L. Haugbawout, Crystal River, 1st, and stations,	Fla.	S. G. Clark, Yates Centre,	"
E. G. McKinley, Bartow, 1st,	"	T. Bracken, Wakeeny, 1st,	"
O. G. Jones, Elizabethton,	Tenn.	A. T. Aller, Hays City, 1st,	"
C. F. Brause, Hill City, Northside,	"	J. Welch, Colby and Oakley,	"
T. J. Miles, Grassy Cove,	"	D. Wallace, Barnard and Fountain,	"
J. B. Creswell, Erin and Mt. Zion,	"	R. Arthur, Lincoln,	"
W. G. Smith, Lima, Main Street,	Ohio.	H. H. Gane, Wilson,	"
C. D. Hoover, Wapakoneta, 1st,	"	E. B. Evans, Atoka and Lehigh,	I. T.
J. L. Grimm, Leipsic, 1st,	"	J. Dyer, Mountain Fork and stations,	"
J. Wilson, Cella, 1st,	"	A. E. Thomson, Chandler and station,	O. T.
M. Koehler, Toledo, German,	"	W. Meyer, Tecumseh, 1st, and station,	"
S. D. Conger, Toledo, 5th,	"	A. S. Carver, Glen Rose,	Tex.
C. L. Herald, Tontogany and Dunbridge,	"	L. T. Whittemore, Florence, 1st,	Ariz.
A. Sharp, Ava and station,	Ill.	C. H. Cook, Sacaton,	"
J. A. Gray, Brookline Park,	"	C. R. Nugent, Tombstone and station,	"
A. Hartman, Herscher,	"	I. B. Self, Brighton, 1st,	Colo.
G. B. Laird, Chicago, West Division Street,	"	W. Marshall, Laird, Wray and stations,	"
C. E. Moore, Chicago, 9th,	"	D. G. Monfort, Antonito and vicinity,	"
L. W. Street, Chicago, Taylor Mission,	"	R. E. L. Hayes, Hastings and station,	"
P. G. Magill, Calvary,	"	T. H. Murray, Monument and Palmer Lake,	"
O. J. Howell, La Grange, 1st,	"	S. E. Wishard, D.D., Synodical Missionary,	Utah
G. P. Williams, Chicago, Emerald Avenue,	"	J. Thompson, Smithfield, Central and Richmond,	"
M. Luther, Chicago, 7th,	"	N. E. Clemenson, Salina and Gunnison,	"
H. J. Frothingham, Warsaw,	"	R. B. Ewing, D.D., Ogden,	"
S. D. Peet, Good Hope,	"	C. M. Shepherd, Springfield, 1st,	"
W. Sidebotham, Spring Lake, 1st, and Ferrysburg,	Mich.	S. L. Gillespie, Box Elder and stations,	"
T. B. Leith, Deerfield and Petersburg,	"	S. Allen, Franklin and station,	Idaho
J. J. Cook, Alanson, Conway and Brutus,	"	R. P. Boyd, Paris and vicinity,	"
A. Danskin, Pinconning, 1st,	"	D. E. Deuninck, Manhattan, 1st and 2d, Holland,	Mont.
A. N. Smith, Bayfield,	Wis.	J. H. Reynard, Tacoma, Sprague, Memorial and	"
J. W. Holt, Mt. Zion and stations,	"	Junette Mission,	Wash.
W. W. Tait, Gladstone, Westminster,	"	H. A. Mullen, Puyallup, 1st,	"
R. M. Williams, Cambria,	"	T. Brouillette, Toledo, Napavine and Alnalle,	"
J. F. Jungeblut, Milwaukee, 1st, German,	"	S. J. Kennedy, Seattle, Calvary,	"
B. H. Idsings, Milwaukee, Holland,	"	N. McLeod, Pastor-at-Large,	"
A. Roderus, Cato, 1st, and station,	"	A. B. Cort, Cortland and station,	"
J. V. Hughes, Shawano,	"	S. H. Whitman, Wellplint and Spokane River,	"
J. H. Griffiths, Westfield and stations,	"	W. O. Forbes, Presbyterial Missionary,	Oreg.
W. L. Clarke, Wewauega and Fremont,	"	C. A. Shields, Portland, Mizpah,	"
I. E. Markus, Samaria and stations,	Minn.	J. V. Milligan, Portland, St. John's,	"
H. Bill, Rhederland, German,	"	D. Dunlop, Mt. Tabor,	"
L. V. Nash, Utica and station,	"	F. H. Fruhlit, Eagle Park and Damascus German,	"
W. H. Hormel, Austin and Oakland,	"	J. B. Rideout, Marshfield, 1st,	"
E. J. Nugent, Presbyterial Missionary,	S. D.	E. J. Thompson, D.D., Corvallis, 1st, and Oak Ridge,	"
F. D. Haner, White,	"	R. Robe, Crawfordsville,	"
D. A. Tauney, Canton 1st,	"	R. Dickson, D.D., Carpenteria,	Cal.
J. Loughran, White Lake,	"	M. H. MacLeod, North Ontario, 1st,	"
R. C. Rowley, Brooks and Nodaway,	Iowa.	A. Diaz, Los Nietos and stations,	"
E. A. Enders, Diagonal, 1st,	"	Mexican Helper, Los Angeles,	"
O. P. Galloway, Adair,	"	I. N. Hurd, Concord,	"
J. H. Korr, Casey,	"	G. B. D. Stewart, San Francisco, Franklin Street,	Cal.
W. E. Caldwell, Allerton and Lineville,	"	E. Vinay, San Francisco, Italian,	"
J. E. Drake, General German Missionary,	"	T. S. Douglas, Anderson, Howard Street and station,	"
J. G. Hodges, Lime Springs,	"	W. H. Wieman, Dinuba, Traver, Orosl and Visalia,	"
S. S. Hilscher, Manchester, 1st,	"	G. O. Griffin, Fowler and station,	"
S. H. Noel, Dubuque, 2d,	"		

## SIMULTANEOUS MEETINGS.

REV. E. S. CHAPMAN, D.D.

The recent General Assembly at Saratoga, by a unanimous and hearty vote, recommended to all our Presbyteries the holding of simultaneous meetings in the interests of Home Missions. This is an effort to enlist the entire Church in a movement which has been productive of excellent results in some of our Presbyteries and Synods, and the Board of Home Missions was requested to prepare literature and adopt measures to aid in this effort. The officers of the Board who were at the Assembly expressed their hearty approval of the movement, and their willingness to do all in their power to make it a success. It would be very helpful to this movement if the meetings could be held throughout the entire Church as nearly as possible at the same time.

They should also be held during the week or two weeks immediately preceding the annual collection for Home Missions. It is productive of the best results to have the simultaneous meetings lead up to the annual collection. In some sections such meetings have been held solely to produce results at other times, but the general information and sentiment resulting from such concert of thought and effort is quite as effective and permanent if the interest awakened is afforded the opportunity to bear fruit at once.

It will be in harmony with the purpose of the action of the Assembly if the Board of Home Missions designates the time for the holding of the meetings and for the taking of the annual collection. Arrangements for the holding of the meetings should be made by the Committee on Home Missions of each Presbytery. A very simple and effective method is to have the meetings held on the prayer meeting night of the week preceding the Sabbath designated for taking the annual collection, and to have each meeting addressed by a minister and an elder from other churches. The meetings should be well advertised, and the addresses should be strong and earnest. On the next Sabbath morning each minister should be in his own pulpit, where he can, if he chooses, repeat the address delivered during the week in

another church, and have the annual collection taken. Thus there would be in each church three strong and earnest addresses on Home Missions during the week. This is the simplest plan, and can be easily elaborated or modified as may be desired. This plan can be so extended as to include a general exchange of all pastors on the Sabbath preceding the collection. Such an exchange in connection with the mid-week meetings could be easily accomplished and would be very helpful.

It adds to the effectiveness of such a movement to increase the number of meetings during the week, when conditions and circumstances are favorable. Thus the people of each church are afforded the opportunity of hearing several ministers and laymen from other churches, and of receiving much valuable instruction upon a most important subject.

Other plans will doubtless be suggested and adopted if this movement receives the enthusiastic support which is its due.

The meetings will afford an excellent opportunity for the distribution of Home Mission literature, and tracts and leaflets, which at other times receive little attention, will be read with interest and profit at times of special effort.

Sacred music may be made an important feature of these meetings. It can be made to add largely to the interest and helpful influence of the services, and to greatly increase the number of participants in the exercises.

Special attention can be called to the meetings by distributing in the churches a circular containing a list of the appointments for the meetings in all the Presbytery with the names of speakers.

But the important matter is to secure concert of action in all the Church in the interests of Home Missions. It is a time of great need, and the Church must rise to the occasion. There must be a large increase of the amount contributed by the Church for this cause. It is confidently believed that the holding of simultaneous Home Mission meetings in all the Church, will result in such an increase. But this movement must be taken hold of and conducted with burning enthusiasm. Without this it will result in very little good: with it, success is assured.

# Concert of Prayer

## For Church Work at Home.

JANUARY, . . . . .	The New West.
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

### RESULTS OF THE YEAR.

[We give our readers the Report of the General Assembly's Committee on Home Missions which embodies an able Review of the Board's Annual Report. This is a full treatment of the monthly concert topic.]

The Standing Committee of Home Missions have been gratified by the carefully prepared Report to the Board to this Assembly. It is a document which should have wide circulation. It shows that the work of the Board is being wisely conducted in all directions. The 1821 Home Missionaries are toiling among the Scotch Canadians of New England, the Mountain Whites of the South, the masses of the large cities, the new communities of the far west, and the exceptional populations of the country. In line with recommendations of previous Assemblies, the Board has pressed its work as far as possible among the foreign populations, especially among the Bohemians, Italians, and for the first time it has undertaken work among the Jews, work which has been attended with signal success. Attention has also been given to the recommendation of the last Assembly regarding school work among exceptional populations in cities, though lack of funds has prevented any considerable work in that direction.

Among the special features of the work we are glad to emphasize the splendid devotion and success of the Women's Executive Committee of Home Missions. Notwithstanding the hard times they raised last year the princely sum of \$335,659.79. Their 123 schools are widely scattered among the exceptional populations of our country. Their 368 teachers are faithful and consecrated men and women, and their 9061 scholars are being

taught in a way which will ere long give a powerful uplift to the people from whom they come.

This school work should be understood to be a department of Home Missions and to be under the control of the Board. Its value is shown by the fact that during the 16 years of its existence, not less than 85 churches have grown either directly or indirectly out of it. The new Superintendent of School Work, the Rev. George F. McAfee, has managed this department with marked skill and success. The *Home Mission Monthly* has maintained a high standard of excellence, and is one of the few magazines in the whole country which last year increased its subscription list. It is now considerably more than self-supporting, while the merging of the children's periodical, *Children's Work for Children*, into a little magazine called *Over Sea and Land*, devoted to both Home and Foreign Missions, brings missionary information to the young in a most delightfully attractive form.

Worthy of special emphasis, too, is the work among the Sabbath schools and the Young People's Societies under the efficient direction of the Rev. Thornton B. Penfield. This department of the Board's work is being strongly developed, and with the most gratifying success, arousing an enthusiasm for Home Missions among the young, and materially increasing their contributions.

This has been a year of sore anxiety. Financial storms have swept over the land, bringing furrows into faces and white hairs into heads.

The cry of the hungry has been heard in our streets, and many have been the perplexities of men who have not wanted for bread. In common with all other agencies, this Board has suffered. There has been no lack of willingness on the part of the people, but they simply have not been able to give as largely as before, while the imperative needs of the destitute demanded the first attention. The year opened with a debt of \$66,407.75, \$39,157.02 of which was on Home Missions, and the remainder on Woman's Work. As the months passed, it became evident that it would be impossible to lessen this debt, and

that in spite of every effort it would increase. All possible economy was exercised, but notwithstanding the most strenuous exertions, the Board has been forced to come to this Assembly with the enormous debt of \$258,645.55.

Yet the impression made by this statement needs to be modified by several considerations. \$9,425.75 of this amount has been borrowed from the Sustentation Fund. As this is virtually a department of the Board's work, it can hardly be called a debt in the ordinary sense. \$101,598.29 is on Woman's Work for Teachers and Chapels, and the women will take care of that. When did the women ever fail? So that the debt on Home Missions proper is really but \$147,621.51, and of this almost half is last year's debt. Moreover, the Board has some assets which are likely to become available in the near future, which will still further reduce this. So the condition of the Board, though serious, is by no means hopeless, or even discouraging.

Still the need is urgent. The Board has gone to the limit in borrowing. Money must be promptly provided to meet the Board's obligations at the bank, and especially to keep up the payments to the missionaries. True, the Board expects to realize ere long on some of its legacies, but these are not available now. The settlement of estates is a long process, particularly when complicated by litigation. Meantime the Board must have funds or the work will suffer. We are profoundly grateful for the legacies, but the work of a great Church cannot wait for the dead. God speaks to the living.

The financial embarrassment of the Board has resulted in suffering and disaster in many directions. In January the Board was obliged to announce that it could undertake no more new work. What did that mean? New opportunities were opening. New calls were loud. The mighty progress of our country was not stayed. Hard times were indeed paralyzing business; but perishing souls were as numerous as ever. Aye, in proportion as men's affairs became more troubled, the Lord's work became more pressing. "Man's extremity is God's oppor-

tunity," and God works through human agencies. If ever there was a time when the Church should have pushed its evangelistic work, it was this last year, when men's hearts were tender and open to the truth. But at that supreme hour, the Board was forced to call a halt. On page 4 of the Board's Annual Report, are two sentences which we read with a feeling of humiliation—not for the Board, which could not help it, but for the great Presbyterian Church: "Only \$38,945.75 was expended on new work during the year. More than half of this was for the Indian work transferred to us from the Foreign Board." Think of it. A numerous and wealthy denomination, numbering nearly a million of America's best people, in the midst of all the imperial opportunities of the 19th century, giving less than \$20,000 for the extension of the Gospel among their own race! Is that the measure of our zeal and devotion and liberality, even in hard times? Should we be content to barely hold our own? May the Spirit of God fire our souls with the trumpet-call of old, "There remaineth, therefore, very much land to be possessed. Go ye up and possess it."

And what shall I say of the suffering of the Home Missionaries? True, the Board has paid them with greater promptness than ever, and has granted them the full amounts asked for, save in exceptional cases, and where Presbyteries themselves recommended reductions. But in numbers of instances, the congregations have been unable to keep their pledges on account of the stress of the times. Men have been out of employment or conducting a losing business, and unable to adequately support their families. In some parts of the country, there is an exceptional Home Missionary who has received the full amount promised by the congregation towards his scanty salary, while not infrequently the missionary has been unable even to cash his check from the Board without difficulty and delay.

In this connection let us not forget a class too often ignored, but whose devotion and toil are a mighty, though silent, factor in this great work—the Home Missionaries' wives. As a rule, they are women of educa-

tion and refinement, who have been nurtured amid comfortable surroundings. Only God knows how heavily the burden presses upon their hearts. They do all the work of their households without help—the cooking and sweeping, the washing and ironing, the mending of clothes and the caring for children. And, besides, they are usually the Presidents of the Women's Societies, teachers in the Sunday-schools, and the indefatigable pastor's assistants, calling on the sick, and the stranger, and the needy. How often their feet are weary, and their backs aching, and their hearts sore! Yet their faces are bright, their voices encouraging, their patience sublime. God bless them, every one! Of them the world is not worthy.

How often, too, are the anxieties of the officers and members of the Board remembered? Are they not comfortably situated ministers and laymen? Yes; but they carry burdens heavier than the Church realizes. If you are touched by a single piteous appeal, how must they be moved by hundreds of such appeals! If you are oppressed by the responsibilities of a single congregation, how, think you, must they be oppressed by the burdens of a great denomination's work? Ah, brethren, Home Missionaries' homes are not the only ones in which there have been care-laden hearts this weary year. In that stately edifice on Fifth Avenue, New York, tired anxious men have toiled far into many a night, and have gone home at last only to toss restlessly through sleepless hours. What Herculean efforts they put forth during these months of awful trial! Every month of the year, save one, showed a falling off in receipts as compared with the preceding year. Banks were closing, institutions of all kinds were crippled, yet the Board borrowed from ten thousand to twenty thousand dollars per week all summer long, until the aggregate loans reached the stupendous sum of \$820,000. What a tribute of the standing of the Home Board! What other institution could have secured such loans at that time of closing banks and timorous capital? In this way the Home Missionaries received their pay more promptly than ever, in spite of all the hard times.

All honor to the officers and members of the Board! Brethren, when you pray for the Home Missionaries, forget not to pray for the anxious and burdened officers and members of the Board.

And let us here and now resolve to coöperate with the Board with renewed loyalty. It is composed of wise and able and loyal men. They give their services ungrudgingly and without compensation. They love the Church, they love the Home Missionaries, and they love the Lord Jesus Christ. Mistakes they may sometimes make. They are fallible like the rest of us, but they are sincerely trying to do the best they can for the advancement of our Home Missionary interests. Every letter and every application from the field are carefully read, every detail closely inquired into. Let us stand by them and hold up their hands. Let us be slow to criticise and quick to praise. They deserve our heartiest gratitude and support.

Even the seminaries and their students have felt the pressure of this trying year. Heretofore the Board has been able to commission middlemen for vacation work, and they have done noble service, reviving many moribund churches, but now the Board is compelled to say that no middleman can be commissioned this summer. This is not because their labors are not appreciated, but because the Board simply has not the money. So, many of our students for the ministry will be sadly crippled this coming year.

And yet there is a brighter side. The falling off in the receipts of the Board has been chiefly in legacies. Last year the legacies amounted to \$209,533.27. This year they were but \$91,479.35, a difference almost equal to the entire debt of the Board proper. Moreover, the churches and Sunday-schools and Young People's Societies gave almost as much as they gave last year. The number of contributing churches was 800 more than ever before in the history of the Board. Deducting churches in foreign lands and among the Freedmen, less than 1,000 churches have failed to contribute to the Board, and the majority of these are feeble or vacant. The requests for leaflets and home missionary literature generally were more numerous than



ever before, three-quarters of a million copies being necessary to supply the demand. More letters of sympathy and encouragement were received from pastors and laymen than ever before, and more strenuous efforts were made by them for the relief of the Board. Profound is our gratitude for all this loyal and hearty co-operation. We humbly conceive that in the Lord's eyes this has been one of the best years from a missionary view point, for never before have gifts involved so much sacrifice, never before have they represented such conscientiousness, and never before have they been followed by such prayers.

And higher than all else is the encouragement born of spiritual awakening. It has been a year of revival power. Statistics are said to be dry, but on page 45 of the Board's Annual Report there is a statement which has all the fascination of romance. It is this: "Additions on Profession of Faith, 18,368." What wonderful tidings are these! And still the glorious work goes on. The missionaries tell us that never before have the tokens of God's blessing been so numerous. The financial distress has served to loosen men's hold on worldly things, and to make them feel their need of Divine aid. Out of all the anxiety and unrest of these troubled times, God is speaking to His people. And so there is the sound of His goings in the tops of the mulberry trees, and the watchman foretelleth an abundance of rain.

Blessed be God, who hath not forgotten His people!

And, brethren, the hope of the future is in the continuance of this season of refreshing. In every mind the uppermost question is: What measures can we devise for the removal of the debt and the stirring of the Church to a sense of its privilege and responsibility? Oh, brethren, there is only one way: bring men close to Christ, and then tell them what Christ requires of them. Of what avail to lay down rules to men in whose heart there burns no fire of love? Patriotism, denominational or local pride, are not sure foundations. Home Missions mean the salvation of men, and no man has a constraining desire for the salvation of men until he has a constraining love for the Saviour of

men. Remember Andrew, who arose from Jesus' feet to first find his own brother and bring him to Christ. Remember Paul: no sooner had the scales fallen from his eyes after the Son of God spoke to his soul, than straightway he began to preach Christ. So let us hold up Christ! Let us tell of His love. Let us kindle the flame of devotion to Him in our own hearts and in the hearts of our people. His presence is the secret of power, the source of inspiration, the pledge of victory.

And then let us give these awakened, eager souls information about the work. It will not be necessary to urge them, much less to scold them. Simply tell them the need. But tell it earnestly and often. Half the Board's difficulty arises from the fact that the people are not given an intelligent idea of the work. Too many pastors simply announce, "The annual offering for Home Missions will now be taken," and the people respond by putting on the plates the change they happen to have with them. But where the pastor preaches about Home Missions in the pulpit, and prays about it in the prayer-meeting, and talks about it in the pastoral calls; where he interests his session and his Women's Societies, his Sunday-school, and his Young People's Societies; where he makes all his members feel that this is the Lord's work and their work, a mighty and gladdening stream pours into the coffers of the Board, and the chariot wheels do not tarry.

And now, fathers and brethren, what shall be our response to the call of God? Much depends upon this Assembly. The eyes of the whole Church are upon it. The expectation is general that you will give a mighty impetus to the cause of Missions, and heavy will be the responsibility if you fail to do this. The need is urgent, the call is loud, the opportunity glorious. Let us bring ourselves into line with the demands of the hour. The pressure of a great emergency is upon us. Let us rise to it. Let us here highly resolve that this land discovered under Christian auspices, colonized by Christian men, shall be wholly won for Christ. Our history began with a conflict of nations. It continued with a conflict of civilizations. Now we

are engaged in another and a mightier warfare, a conflict of moral forces. On one side are arrayed the powers and passions of evil; on the other, the army of the Lord of Hosts. Let us not waver or doubt the issue. "If God be for us, who can be against us?" Let us insist that we have a national religion, even though we do not have a national Church, and that every human being is bound to conform his life to the precepts of that religion, no matter with what denomination he may affiliate. There came a critical moment in the battle of Waterloo, when victory and defeat trembled in the balance. But the Iron Commander instead of finching sent forth the command: "Advance along the whole line!" We stand at a like critical hour in the moral conflict of our age, and like the Duke of Wellington, the Captain of our Salvation sends forth a like command. Be it ours to respond with the courage of faith and the determination of loyalty.

We cannot close this report without calling the roll of the honored dead. Eight of our Home Missionaries have fallen on the field of battle: Rev. John H. Cooter, Rev. John W. McFarland, Rev. Andrew D. Jacks, Rev. George Ross, Rev. George Sharpley, Rev. John W. Tait, Rev. Samuel T. Wilson, D.D., Rev. Wm. H. Ware. And shall we not add the name of that heroine and saint, Susan L. McBeth?

May the God of the widow and the Father of the fatherless be the comfort of those who remain, and may the example of the faithfulness and self-sacrifice of the departed inspire us to new devotion to the cause for which they toiled and suffered and died.

In conclusion, your Committee respectfully make the following recommendations:

1. That the following members of the Board, whose terms of service expire with this meeting of the General Assembly, be re-elected: *Ministers*—John Hall, D.D.; Lyman W. Allen, D. Stuart Dodge, John W. Teal, D.D.; *Laymen*—George R. Lockwood, Titus B. Meigs, George H. Southard.

2. That the records of the Board, which we have examined and found to be in order, be approved.

3. That the Board be authorized to use yearly the surplus fund which may hereafter come into the treasury to the credit of the old Sustentation scheme for the general work of Home Missions, that the Sustentation column in the Minutes of the General Assembly be abolished, and that the gifts to Sustentation be included in the Home Mission column.

4. That the attention of sessions be called to the inadequacy of the ordinary methods of securing funds for this cause, and that they be urged to appoint a Committee on Home Missions whose duty it shall be to co-operate with the pastors in disseminating Home Missionary information, promoting Home Missionary interest, and devising more effective methods for increasing Home Missionary offerings, and that the Assembly approve the custom of giving Home Missions a regular place in the Monthly Concerts of Missions, and that these committees be urged to take into immediate consideration the present needs of the Boards in view of the fact that extraordinary pressure will come upon the Board this summer.

5. That the Assembly urge the Church to raise the sum of \$1,238,841.40 as the least amount sufficient to pay the debt and properly carry on the work of the Board for the ensuing year, as ascertained by careful inquiry of the Presbyteries.

6. That the Assembly express its high appreciation of the faithful and efficient services of the officers and members of the Boards, and most heartily bespeak for them the loyal co-operation and support of all our ministers and churches.

7. That the Assembly approve the efforts of the Board in the direction of city evangelization and that the Board be requested to push this important department of the work as far as its funds will permit.

8. That Presbyteries be enjoined to exercise careful supervision over the organization and location of new churches and the removal of old ones, to the end that strategic points may be occupied and overcrowding avoided, and that the Assembly reiterate the deliverance of the last Assembly instructing the Presbyteries to exercise greater caution in

recommending appropriations for churches which have long been upon the Board without making any progress towards self-support.

9. That the Assembly approves the practice of the Board in appointing pastors-at-large within the bounds of Presbyteries where the work is sufficiently extensive to justify it.

10. That the Assembly recognizes with satisfaction the fidelity of the Board in the observance of the rules of interdenominational comity, as adopted at the conference of December, 1892, in the City of New York, and heartily commend these principles to the consideration and observance of all who are laboring under the auspices of the Board.—[1893, Report of, p. 10, 11.]

11. That the Assembly recognizes the ever-increasing usefulness and efficiency of the Woman's Executive Committee, particularly in advancing Home Missionary interests among the children and youth of our Church, and that the Assembly recommends that both the Young People's Societies and the Sunday-schools make an annual contribution to the Educational Work of the Board, the Sabbath-schools on the Sabbath preceding Thanksgiving Day.

12. That we lay the great work of our Board of Home Missions upon the hearts of our young people, asking that in the month of February this work be fully explained to the Sunday-schools, and that the Sabbath following Washington's Birthday be made a Home Mission Rallying Day in the schools, when gifts for this Board shall be collected; also, that all Young People's Societies be asked to unite in raising the salaries of the twenty-six missionaries designated by the Board as representatives of the Young People.

13. That we recommend to all our Presbyteries the holding of simultaneous meetings in the interests of Home Missions, and we request the Board of Home Missions to prepare literature and devise means to aid in so doing.

All of which is respectfully submitted in behalf of the committee.

ARTHUR J. BROWN, Chairman.

## Letters.

### ALASKA.

REV. J. LOOMIS GOULD, *Jackson*.—The days are lengthening but the wind and snow continue. This has been the Winter of storms, the hardest on forest animals that I have seen; deer are dying by the hundred. Wolves come up to the village and make the night tremble with their dismal music; the natives "quash" full of fear, and the dogs "faver." Our people have by their festivity and liberality about exhausted their supplies and a number are already off for hunting and trapping and are exacting tribute from the sea in the form of halibut for food. A larger per cent. of those who remain are punctual in attendance upon church, schools and Bible Class.

When we began mission work here the Hydahs promised to do as we told them and live as we lived, an impossibility, but they did not realize it. So there must be relapses, hard places, and for many a second and more intelligent beginning. For some of the relapses this Winter the native *alone* is not to blame, but we are passing the ordeal, the new foundations will be better. Even in civilized communities there needs sometimes to be a weeding out of, or in, societies and churches. We are glad to report a growing religious interest which is of a different nature from the first impulse, sometimes merely imitative. We are getting on slowly with building, are finishing up inside work and getting material ready for new foundations as soon as the snow disappears. Already the girls' home is outgrowing the capacity of the building. After the dining hall, for which you have made an appropriation, and an *indispensable* wash-house and bakery, for which you have not provided, we can make some changes in the home which will give more breathing room. We have never been in a condition to give the natives so much employment as now. The industries in which I have embarked are moving forward, promise well and as much will be done as possible with the means at our command. I will not take more of your time on this question now.

### INDIAN TERRITORY.

REV. D. N. LEERSKOV, *Red Fork*.—At Tulsa a quite large and successful Sabbath-school under the superintending of Mr. Y. M. Hall, the elder of our church there, is carried on. The Sabbath-school at Tulsa is growing in interest as well as in number. The regular scholars

are organized into self constituted committees to invite those who never attend Sunday-school to come to the schools and to divine service; the same being the case at Red Fork, and in that way many new scholars at both places have been added to our list of attendants.

Our prayer meetings at Tulsa every Wednesday night and at Red Fork every Thursday night are now well attended; from an average attendance of 12 we now have regularly between 30 and 40 every night. Our congregations are growing in number every service we have. Those who first came continue to come and new ones are being added at each service. Of late on some occasions we have had the churches at both Tulsa and Red Fork about full. These facts, we believe, are tokens of God's approval of our feeble efforts, and an assurance that our Father in Heaven will show His power and love and save many immortal souls. The first congregations we preached to numbered 13 and the second four adults. Our members many of them seemed cold and indifferent, and how to get them to attend divine service was our problem to solve. A house to house visitation was commenced and a constant mingling in the homes and away from the homes with those who were indifferent and even in antipathy to our work. The work brought good results. Our cause is gaining the sympathy, not alone of the morally good people, but even some of those who have shown open hostility to us at first have of late shown in many ways that they are friendly toward us and some of them are now attending regularly at our services.

The greater part of the population here are frontier men, some of them very rough and some very wicked. During the Christmas days we have had much drinking and shooting, but there are some people here who would be an honor to any place, both in culture and true piety. With the assistance of those and the blessing of our Father in Heaven, we look to the future with bright anticipation. We have taken up a collection for the Board of Home Missions.

#### ILLINOIS.

REV. FILIPPO GRILLI, *Chicago*:—Our meetings in the church and in the mission were well attended, better than they had ever been on any previous time. I tried to do my best for them and in the same time I preached unto them the Gospel and we succeeded in having many to decide for Christ according to the Gospel. Some ladies interested in our work started a mother's

meeting, where simultaneously they sew and they listen to the teaching of the Word of God. The same ladies began an evening school in our mission room where they meet twice a week. Many of the pupils want to learn English and many want to learn Italian so as to be able to read the Bible and sing the hymns. The pupils have been up to this time from 20 to 35.

Sadness and mourning also visited us. One of our people became insane, was brought to the hospital and, as it was seen that he was slowly dying, he was taken back to his home. While unconscious the Catholic neighbors and relatives called the priest who administered to him the extreme unction and buried him in the Catholic cemetery.

Another death occurred among our little flock during this term. It was a little girl one year old. She had been baptized in the Catholic Church, and relatives expected that she would be brought in the Catholic Church and buried in a cemetery of the same confession, but the parents were firm and she had an evangelical burial. Before taking the body to the church we had a short meeting in the house that was crowded with strangers, many of whom followed us to the church. But the result of our work can better be appreciated by what happened during this week. Having communion service on Easter Day we had two meetings in our two different places of worship in order to know those that would take communion with us. In one place we had twelve people that answered to the call and gave reasons why they wanted to take communion with us. The last night in the second place of worship other eleven persons raised their hands to signify their intention to unite with us in the Lord's Supper. So the number of our new brethren is altogether 23, and that number may be brought to 25 before Sunday. These results are not noted in my statistical report because I had to write it before these meetings were held.

#### MICHIGAN.

REV. E. F. TANNER, *Omena*:—The Indian Presbyterian church was planted here more than forty-five years ago. The Presbyterian Foreign Mission Board (old school) sent Rev. Peter Daugherty to preach the gospel to the Indians of Grand Traverse Bay, then in a heathen state. He began his work near the north end of the Peninsula, at "Old Mission Point," about 1839-'40, where Indians were settled on a reservation. He organized a school,

and later a Presbyterian church, having at different periods from 50 to 70 members. But after a few years the Indians wanting land of their own, began to move over to the west side of the Bay and take up land. Hence in 1852 the mission was moved over to the Point, land bought and buildings erected, called "New Mission." This was on a point of land projecting from the west shore, north of the old mission, and affords a good deep harbor here. Here an Industrial School was organized for Indian boys and girls, accommodating from 50 to 70 and continued until about 1870, though with reduced financial support during the Civil War and low number of pupils. Mr. Daugherty managed the school, employed teachers and helpers, but about this time, 1870, his large family wanted to remove and he became tired of the work, and the school was closed and never again opened. The land and buildings on the Point have since been sold and it is now converted into a summer resort.

Somewhere about 1855, the present Presbyterian house of worship was built by the Foreign Board, and the Indian church removed to this Point at the head of Omena Bay. It has a small cemetery by its side and ample ground for a parsonage. It is on rising ground and has a pleasant outlook on the Bay.

Slowly white families have settled in the country about here, some from Canada and many of them Christians. But after Mr. Daugherty's removal, no Presbyterian pastor has been employed here, but several Congregational ministers in connection with the Northport church. No white people were connected with the Indian Presbyterian church save Geo. A. Crocker, elder; so the Congregationalists organized a few years ago with 20-25 members and are now on the ground, but weak and unable to support preaching. We feel they ought to unite with us and I have lately been suggesting the matter to them and they propose to call a meeting to consult what they better do. I think if the Christian element could be united here, the present old church put in good repair and made attractive for meetings and soon a parsonage built, the field would be hopeful. I am preaching twice each Sabbath and helping in two Sunday-schools. Have Indian service at 10 A. M. and preach with aid of interpreter, then a Sunday-school, part in Indian tongue and part in English. The Indians have a New Testament and Hymn book in their language. Have 45 members in the church and from 35 to 55 attend each Sabbath. They hold a 4 P. M. prayer and

conference service. Are very good church-goers, but poor supporters with their money. At 2 P. M. have white Sabbath-school and then have white or English preaching. Attendance of young people is encouraging, but few heads of families present. Sabbath-school attendance from 20-40, church from 40-50. Will present some other items next report.

#### UTAH.

MISS EUGENIA MUNGER, *Springville*.—There have been times when a report was due which I shrank from trying to write, but to-day I have so much to thank the Master for in behalf of our people, that I am at a loss to know how to tell it all. In the best and highest things this has been a memorable quarter in this history of this mission. It has been especially marked by the manifestations of the power of the Spirit in awakening souls and bringing them to an open acknowledgement of Christ. Over twenty-five have united with the church and in two weeks others are to be taken in. Of these there are twelve heads of families, three entire families and the father and mother and oldest child of two of the families and all the children in each family baptized. They are *poor people* however. Two little girls, neither of whose parents are Christians, were admitted to the church. One has a brother and the other a sister who are in the church.

Our pastor has done a great deal of calling of late. He says he never fails to find willing listeners to Gospel truth. One lady whose husband was only last Sunday cut off from the Mormon Church and who is herself an inquirer, is most anxious about her children and says if we could only convert them she would be happy for she thinks they would then be safe.

REV. C. M. SHEPHERD, *Springville*.—Revival services were held for ten days dating from January 8th. The results have been remarkable. After the first two or three days our church could hardly contain the crowds that came. Some nights, seats, gallery, aisles and even the vestibule were so packed that it was impossible to get from one part of the house to another, yet one could hear a pin drop so profound was the attention. Probably half the people in attendance were Mormons. The whole number declaring an intention to lead a Christian life was from 60 to 70. I believe it would be fair to put the number of conversions, so far as we are able to judge, at 50. We have already re-

ceived 80 to membership and have a list still to receive. There are a number of minors whose parents restrain them and a few who are uncertain yet as to their future homes. More could be brought in but great caution is necessary here in the reception of members. It is best not to move too rapidly. Thus far we have seemed to avoid mistakes and our new members are all doing well. Thus in so short a time our congregation has increased 60 per cent. at least, our membership has more than doubled, our Sabbath-school, Endeavor and prayer-meeting work have all received a mighty impulse. The effect on public morality has been marked. Pipes and cigarettes have been thrown away, some of the worst drunkards in town have been reformed, worldliness is at a discount. Nor is this a transient impulse. It is very quiet and thorough. One case I note, that of a lazy, shiftless man who is now working like a beaver. The hearing of the Word is very marked. Men love to come to meetings and evidently listen with purpose. It is delightful to preach to this people nowadays. The Sabbath-school is considerably strengthened and there is a strong demand for Bibles. It is a common thing to go into a house and find the inmates reading the Bible. Even infidels are at it. It is very easy to engage people in religious conversation. Considering the environment and all the circumstances, this movement is indeed remarkable. Among the results subsidiary to those above mentioned are first, the number of infant baptisms. Probably I have baptized a dozen children of late. Second, the election of an additional elder and the calling of your missionary as pastor by a large and unanimous vote. It was felt that the changed conditions demanded such measures. Third, the organization of a Bible Society and the initiation of other Christian activities. Our new members are very willing and zealous. Not one but takes part in prayer meeting.

#### TENNESSEE.

REV. C. A. DUNCAN, D.D., *Knoxville*.:—I visited Mount Nebo, Blount County, Tenn., where for two years our Executive Committee has supported a five months' school. It was a pleasing spectacle to see there twenty-five stalwart mountaineers at work hewing pine logs and raising in primitive style a neat building for school purposes. The house is now finished and the work was done with their own hands and all the material furnished by themselves except the stove and glass for the windows, which cost \$15.00. The school is now being taught.

On the 28th of January I held a communion service at New Decatur, Ala., for Mr. B. F. Guille, who since July, 1893, has had charge of the church there. Mr. Guille is greatly encouraged by the addition of twenty members to his church.

Notwithstanding the money stringency, Rev. R. A. Bartlett has pressed forward the work of building his new church at Harriman and he hopes to dedicate it in May.

The church at Huntsville is largely dependent on the school which was organized in 1885 and which is now more prosperous than ever before. The first building was destroyed by fire, and if the harassing debt of \$200 could be removed from the new building the cause there would go on apace. There is no more useful missionary enterprise in all our Synod than this, and any one who will furnish the last \$200 needed here, I am sure may appropriate Paul's blessing on the Philippians, 4:18.

On the 22d of February I attended a missionary jug-breaking at Washington College, Tenn., where the zealous and energetic President of the Young People's Missionary Society, Miss Lulu Baxter, and her willing associates had the pleasure of seeing counted out the handsome sum of \$15.00 for Home Missions, the result of the careful "gathering up of the fragments" of money during several months. What more fitting way to celebrate the birthday of "the father of his country" than by raising money to make good Christian citizens out of the millions who are flocking under the shadow of those American institutions which Washington had so much to do in inaugurating.

Rev. J. M. Hunter at Madisonville, Tenn., has a large parish, consisting of the churches of Madisonville, Baker's Creek and Cloyd's Creek. Living at Madisonville he has to go twenty miles twice a month to meet his appointments at the other churches. He is sorely in need of a horse and buggy to convey him to his charges and to the homes of his widely scattered flock. Will not some one who cannot preach come up to the help of the Lord here and furnish the beast and the vehicle to carry the preacher, and thus secure the preacher's reward?

Early in February a storm ruined the church building at Pratt City, Ala., where for several years a much needed missionary work has been carried on among the more than 8,000 Scotch miners living in that town. The poor miners, though supporting their families on cut salaries, rallying to the call of their leader, Mr. Wm. McClung, are re-building their house. To finish



the work we must secure \$200 in addition to the amount raised by local subscriptions. As the rules of the Board of Church Erection prevent that Board from giving more than one-third the cost of the building, it will be impossible in this case to comply with the condition, as the former grant was \$400 and the new building will not be worth as much as \$1,200. Will not some Scotchman furnish this money?

It is refreshing to note that during this and the previous quarter we have had revivals of religion and large ingathering in all parts of the Synod.

I have taken much pains to send out the Board's appeal for help to all our churches that have not so far contributed, in some instances seconding this appeal by a personal letter.

#### OKLAHOMA.

REV. WILLIAM T. KING, *Wynnewood*.—Santa Fe in the Strip, now Newkirk County Seat of K County and government town site, situated south of Arkansas City ten miles, contains a population of 2,500, steadily increasing, both in population and material wealth, needs at once a church home. After making arrangements for an organization of a church, I turned it over to the Rev. John H. Aughey who had been by Presbytery assigned to this field "half of his time." He effected the organization of the church. Later I assisted him in a partial canvass of the town and secured subscriptions amounting to nearly \$400. A postal card from the elder there says, "We have secured two good lots for church site." A minister should reside in the town and give "half of his time" to other desirable, and in the future, important points.

Pawnee, thirty-five miles from line of Santa Fe railroad, has a nucleus of a Presbyterian church. Here I advised their holding together, hoping that by the Spring meeting of Presbytery we may secure a man for this community.

Perry has a population of about 6,000, no church organization yet. But Rev. S. P. Myers is on that field. I have corresponded with the vacant churches of Kingfisher, Westminster and Riverside. The two last named are in communication with a minister whom they hope to secure. Presbytery will group these vacant churches. The ministers of adjacent churches must also aid both by being willing to give one Sabbath a month to these churches till they are more vigorous. There is not much

vigor in an unused church building. I am at present holding a series of meetings in the Wynnewood church. Will also visit Paul's Valley, and will try to get these two to combine in the support of a minister. Davis, twelve south of Wynnewood of about equal size, one thousand, may also be grouped with them, making a good field for a minister.

#### SOUTH DAKOTA.

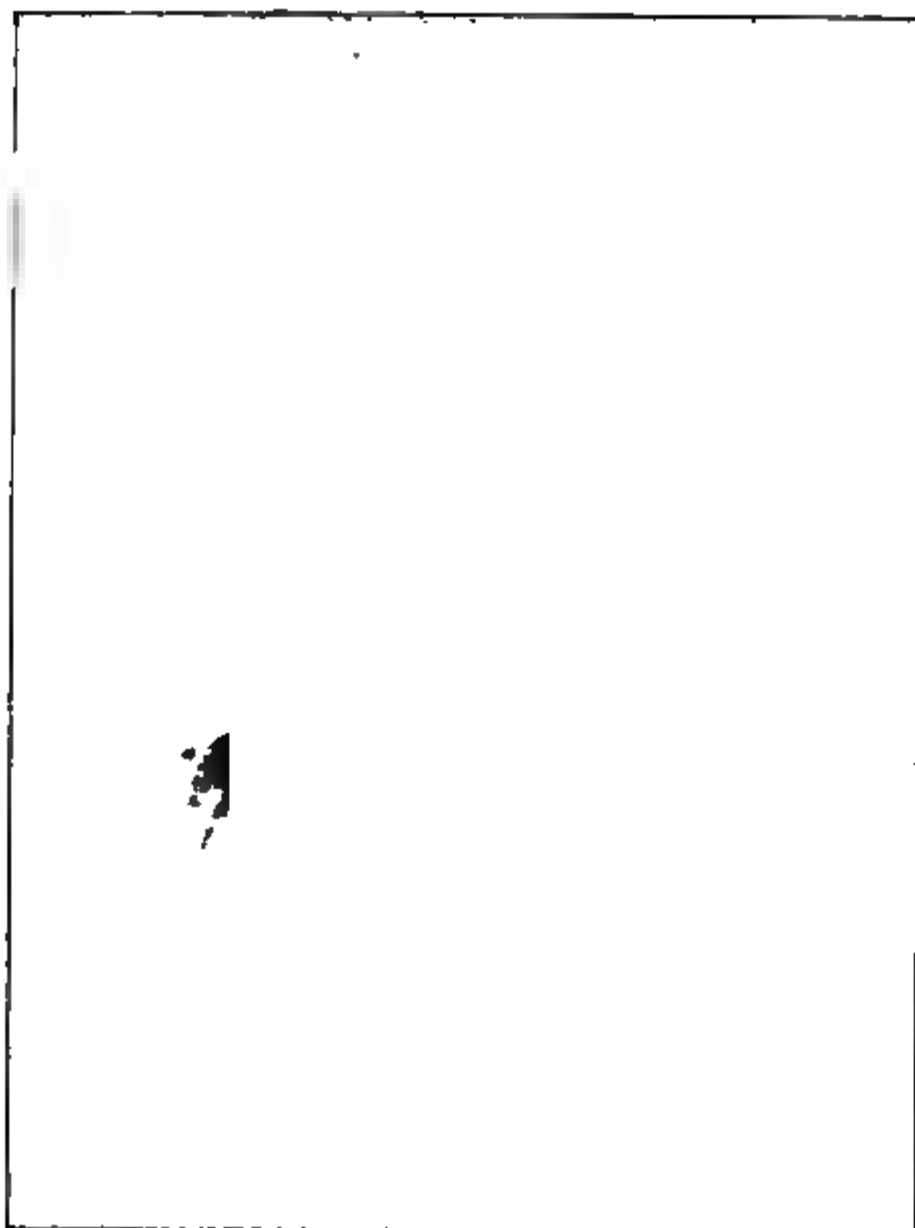
MISS MARY MCNAT, *Good Will*.—One very bright spot in our sky was the visit of Mr. John P. Williamson. He came from Yankton, bringing four large boys to school. He staid several days, and was a help and comfort to pupils and teachers.

There is one branch of the native church work which is especially encouraging, the Woman's Missionary Society. The women have worked most faithfully, and at the mission meeting at Pine Ridge in September were able to report \$59.40 clear as their contribution to the support of missionaries among their own people. This was an increase of about \$18 over the previous year. One of the most faithful attendants at the missionary meetings as well as at church is poor old Hannah, who comes six or seven miles through cold and blizzard with her lame husband and a forlorn Indian pony. Her eyes are very poor, but with some to thread her needle she pieces her quilt blocks with the other women and enlivens all with her presence and her *jokes*, which seem inexhaustible. Yes, there *are* blessings. Old Hannah is one of them.

#### NEW MEXICO.

MISS MATILDA L. ALLISON, *Santa Fe, N. M.*.—It is wonderful how much these girls read their Bibles. We are accustomed to see American girls carrying some late novel in their hand and reading at every opportunity, but how many ever turn aside from recreation to read the Bible, or how often when among their companions are they heard to quote texts of Scripture. These are every day occurrences with these hitherto uncared for Mexican children. I was greatly pleased and encouraged a few days since by being told by a gentleman, who has lived in this territory some years, that our industrial schools were making a great change on the homes in New Mexico. I have been asked lately to open a pay department for girls from the higher class of Mexicans. I wish we had a school for that class. The field is ready to harvest. Where are the laborers?





D. J. SANDERS, D. D.

## EDUCATION.

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It seems to be appropriate to put a picture of "Biddle University" before our readers this month in view of celebration of the 25th anniversary of the establishment of this most useful institution held on the fifth of last month. The number of students enrolled during the year just ended was 280, of whom 209 were boarders. The overcrowded condition of the dormitory has made the erection of a new building a necessity. Ten thousand dollars, a portion of the legacy of Miss Laura Carter of Geneva, New York., has been appropriated for this purpose.

The building will be put up this summer, and friends of the University will have an opportunity to assist in providing the additional money that will be required for its completion.

The Board of Education has had during

the year 46 candidates for the ministry pursuing their studies under its care at "Biddle." Seventeen of the number were in the Theological Department. All but two or three of these theological students may be seen in the group which will be found on page 2 of this number. Five of them belong to the Senior class, and received their diplomas on the sixth of June. They are promising men, and are all at work in care of churches which have been organized among their own race.

A distinct advance is now to be made. What has been known as the Theological Department is to be separately constituted as the Biddle Theological School in which the usual ground covered in other seminaries will be traversed, and very special attention given to fitting the preacher for the practical duties of life. We have learned with much

interest that students from other colleges are beginning to come to "Biddle" for their training in theology. The time seems also to be passing away when imperfect preparation must be accepted. All the members of the Junior Class with one exception are college graduates.

The "Quarto-Centennial" celebration was an interesting occasion. The "Alumni Address" was assigned to Rev. C. C. Petty, D. D., for the afternoon, and the "Collation" in the evening was the occasion for the happy reunion of those who came together to recall the past, to observe the prosperous condition of the present, and to look hopefully into the future.

The programme for the Annual Commencement included an address before the students and friends of the University by Rev. H. T. McClelland, D. D., of Pittsburgh, Pa., in the afternoon, and the breaking ground for "Carter Hall" immediately afterwards.

It is hoped that the occasion thus celebrated will so direct the attention of friends of the Negro to this growing school that the task of raising the endowment of \$400,000, which the General Assembly has recommended, may be made easier for those who have it in hand, and may be brought to a speedy fulfillment.

We are sure that our readers will also be

pleased to see the face of the genial and efficient president, the Rev. D. J. Sanders, D. D., a picture of whom we present to them in this number. Dr. Sanders was born in Winsboro, S. C. He received his theological training at the Western Theological Seminary, Allegheny, Pa. He was for 18 years pastor of a church in Wilmington, N. C., and added to the labors incident to his pastoral charge the organizing of five churches, and the establishment in 1874 of the newspaper, well known as the "Africo-American Presbyterian," of which he is still the editor. His experience as a teacher includes three years in different parochial schools, and two years in Brainerd Institute, at Chester, S. C. He has been a trustee in Biddle University for fifteen years; and during parts of 1875 and 1876 he traveled in Europe in the interest of work among the Freedmen in general, and in particular of Biddle University. These travels resulted in the raising of \$18,000, of which the sum of \$6,000 constitutes a permanent fund, the interest of which is applied to the benefit of young men who are preparing to go as missionaries to Africa.

Two students are now the beneficiaries of this fund. One who enjoyed its aid in former years went out as a missionary, and is at present Professor of Latin and Greek in the College of Liberia. It is a somewhat singular fact that Dr. Sanders received the degree of Doctor of Divinity from Lincoln University and from Biddle University in the same year (1889), and on the same day in the year. He was called to the Presidency of Biddle University in June, 1891, and has displayed marked ability in the management of its affairs to the present time.

EXTRACT FROM THE ADDRESS OF THE  
CORRESPONDING SECRETARY BEFORE  
THE GENERAL ASSEMBLY.

An educated people and an educated ministry are the characteristic, the inheritance, the necessity, of a Calvinistic people. A doctrine that teaches a man to acknowledge no authority but the will of God alone makes education necessary that he may study that will for himself and exercise his right of

private judgment. . . . An educated people implies an educated ministry. And in actual fact no body of Christians has so consistently maintained a high standard of education as those known as the "Reformed" or "Calvinistic." . . . But the fact is that we are living in the presence of a great temptation. The pressure for a supply of men for the rapidly developing West, the great cost of a thorough education, the inadequate number of candidates offering themselves for such a training, the difficulty of procuring money enough to provide for those who do apply,—all these things are tempting the Church to forget her traditions, to disregard the lessons of history, and, under the pressure of immediate need, to put uneducated, or half-educated men into the responsibilities of the sacred office to meet the exigencies of an epoch simply unparalleled for intellectual activity, independence of thought, curious inquiry, restlessness under authority, and a disposition to call in question matters which the fathers regarded as settled for all time.

Thirty-seven years ago Henry Steele Clarke said with great earnestness with regard to the ministry: "For such a station the brightest qualifications are none too bright; the most brilliant parts are none too brilliant; the most profound erudition none too profound; the keenest powers of reasoning none too keen; the quickest and most varied powers of reasoning none too quick or varied. The times in which we live demand in the minister the most complete preparation which he can attain."

If that utterance was true thirty-seven years ago it is but the more emphatically true to-day. "Beware," said Emerson, "when the great God lets loose a thinker on this planet. Then all things are at risk. There is not a piece of science but its flank may be turned to-morrow. There is not any literary reputation—not the so-called eternal names of fame—that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religions of nations, the manners and morals of mankind, are all at the mercy of a new generalization."

This is an epoch in which the great God seems to have let loose thinkers on this planet by the hundred; and probably not many among us will be ready to express any regret because of the amazing activity which is characteristic of our age. Surely, however, we ought not to dream under such circumstances of lower qualifications for the ministry of our Church.

If President Thwing is right in his calculation that the college-bred man has 250 times the prospect of attaining to a fair degree of eminence in his profession that a man can have who has not had a collegiate education, then we cannot do otherwise than insist that our candidates should have such a training. . . . It is not pleasant to see the indications of a disposition to yield to the temptation with which we find ourselves confronted, and to provide for the introduction into the ministry of men who have not had that first-rate education for which we have hitherto so strenuously contended, and which the exigency of the times so imperatively demands. But the sober second-thought of the Presbyterian Church may be depended on to stand by the practice and the experience of the past years of her glorious history. She knows by what means she has won her triumphs and established her reputation; and she will not easily be induced to take in hand inferior instrumentalities. She will still insist that her candidates shall have the very best education that can be provided. If a large number of them are unable to secure this without assistance then from her own treasury she will supply the lack. . . .

It is exceedingly pleasant to be able, at the end of three quarters of a century, to say that the great object for which the Board was constituted in 1819 has been fulfilled in a degree that must call forth expressions of gratitude to God. We have (up to date) expended \$3,888,859. This seems a small sum for so many years, . . . but it has brought forth abundant fruit. It has encouraged and enabled 7883 students to undertake the long and expensive education which is very properly exacted of those who would be ministers of the Gospel.



bilities upon the shoulders of those who administer the affairs of a great denominational publishing house. Old time methods are not always found effective under new conditions. More brain work, more watchfulness of events, more careful adjustments of labor to the exigencies of the hour are demanded, or the penalty will be either the break down of willing and conscientious workers, or the weakening of the proper influence of this branch of Church service.

It is gratifying to note that notwithstanding the long continued depression in trade the contributions to the Sabbath-school and Missionary work are slightly in excess of what they were last year. The receipts were \$124,162.71, of which \$28,870 came from the Business Department, being two-thirds of the net profits of that Department for the year. The contributions from churches, Sabbath-schools and individuals are \$1,808.58 in advance of last year. This is exclusive of legacies, which are three in number—from Mrs. Mary Stuart of New York city, \$55,711.80; from Mrs. Harriet J. Rogers, of Southampton, N. Y., \$1,079.41, and from Mrs. Mary Woods, of Wheeling, W. Va., \$1,427.14. These legacies have been added to the invested funds. The total expenditures of the year were \$185,041.84, being \$14,965.95 in excess of last year, and \$10,878.63 larger than this year's receipts.

#### SABBATH-SCHOOL AND MISSIONARY WORK.

The report of the Sabbath-school and Missionary Department is arranged as in former years under six main divisions. Under the head of "Organization" we find as a new feature a general view of the Sabbath-school mission field and a number of interesting reports from Synodical missionaries. The number of Synodical and Presbyterian missionaries (the former having general oversight of the latter) at work during the year was 86; 72 student missionaries were also employed in missionary work during 1893. The student work will be suspended during the present year owing to the increased outlay in providing permanent missionaries in the various presbyteries seeking this special class of workers. The field of work is arranged by synods alphabetically. It might

perhaps be better to group together those synods which show certain distinct peculiarities of work, such as work on the Pacific slope, in the Rocky Mountain region, among the mountaineers of Tennessee and West Virginia, among the colored people, and elsewhere. It would also be convenient as well as acceptable to many Sabbath-school workers and others to see the special needs of different parts of our country, and the amount of work done by our missionaries towards meeting those needs. The only attempt at classification at present is a valuable tabular statement which gives a summary of Sabbath-school missionary work in all the synods. The introduction of the new feature referred to will probably be followed in future reports by a still further classification.

The review of the year's work shows 870 new school organizations, 348 re-organizations, and 83 schools organized under the standing offer of the Board to supply, free of cost, hymn books, lesson helps, papers and Bibles to any person organizing a Presbyterian school. The number of teachers and scholars gathered into those schools was 45,174. The missionaries visited and otherwise aided 3,649 Sabbath-schools, and in their varied lines of work delivered 9,644 addresses and traveled 591,956 miles.

The second division of this branch of the Report discusses the UPBUILDING OF NEWLY ORGANIZED SABBATH-SCHOOLS, showing the means taken to watch over these tender plants. These means are not always successful in accomplishing the immediate result aimed at, for schools will die out under the hard conditions of existence sometimes prevalent. But this fact should not deter missionaries from establishing schools even in the most unpromising places. The good done even by the smallest summer school is often incalculable. The Board, however, admonish the missionaries to take heed to this matter. From a census of schools organized in 1892-'3, it appears that out of 854 schools there were reported as still in existence in 1894, 343 permanent schools, 172 being avowedly only summer schools from the start, leaving 339 to be accounted for; of this number 220 were known to have lapsed.

The gratifying fact is also stated that 82 churches were known to have been developed out of the Sabbath-school work of that year.

The DISTRIBUTION OF LITERATURE and the VISITATION OF FAMILIES, which are the subjects of the third and fourth divisions of the report, are often passed over as of minor importance. They are in fact deeply interesting features of this work. Volumes could be written of the thrilling experiences of missionaries in these branches of their labor. The dry facts are that during the year under review they distributed 2,618,548 pages of tracts and periodicals, to which must be added the number granted to schools by the Sabbath-school and Missionary Committee, making the total number of pages distributed 17,844,898.

In addition to these grants there were distributed 59,588 volumes of Christian literature, of which 6,820 were Bibles and Testaments. Of this number the missionaries gave away, other than Bibles, 82,219 and sold 5,207.

The number of volumes directly donated by the Sabbath-school and Missionary Committee was 15,837.

In connection with the house-to-house visitation may be mentioned the distribution of clothing. Great interest seems to have been awakened in this matter among our churches, for we find that many barrels and bundles of clothing were shipped to our missionaries through the Sabbath-school and missionary department, that the money value of these gifts was about \$7000, and that literally thousands of children and many adults were clothed through this instrumentality and thus enabled to attend the Sabbath-school and church.

The IMPROVEMENT OF SABBATH-SCHOOLS, which forms the fifth division, brings into view the principles underlying the relation of the Sabbath-school to the Church, which are concisely set forth, after which follows a statement of the methods employed for the elevation of schools. Under this head are arranged Bible-teachers' institutes, Synodical and Presbyterian institutes, quarterly missionary letters, the gift of Oxford Bibles to persons memorizing the shorter catechism, the

united movement for gathering members into the Sabbath-school, Children's day, the grading of Sabbath-schools and the home class department. All these points will bear separate handling from time to time in these columns.

The sixth division is concerned with Presbyterian Sabbath-school statistics, which can also be passed over for future consideration.

#### EDITORIAL DEPARTMENT.

This department is arranged under two divisions. The publishing of books and tracts is an essential feature of the work of the Board. Several important additions have been made to the catalogue. The periodicals continue to grow in favor, special features being the new Westminster Lesson Card and the Westminster Senior Quarterly. A minute is also made respecting the new Presbyterian Hymnal now under careful preparation by a special committee, with the Rev. Louis F. Benson as editor.

#### THE BUSINESS DEPARTMENT.

The financial condition of this department is sound and satisfactory. An interesting report is made as to the distributions of free libraries, ordered by the General Assembly of 1891. The value of the books thus given away, to the gratification of many a minister and Sabbath-school librarian, is \$16,875.98, at catalogue prices, but they were valued at the reduced rate of \$8,534.21 and subtracted from the capital account.

It is painful to have to record the death of Mr. John A. Black, for many years the highly esteemed and able business manager and late manufacturer of the Board, which took place during the year. Mr. John Somerndike, the faithful and efficient book-keeper of the Sabbath-school and Missionary department has also been called away from earthly toil to the Father's house.

#### THE CHICAGO CONFERENCE.

The illustration which heads this chapter is from a photograph of the group of S. S. missionaries present at the Chicago Conference, March 7 to March 14, 1894. Dr. Worden, superintendent, and Dr. Breed, pastor of the Church of the Covenant, where the Conference met are included in the group.

# CHURCH ERECTION.

## A SERIOUS QUESTION.

From one of our largest Eastern Presbyteries, from which the Board expects substantial help, we have lately received several letters, of which the following is an example:

*Dear Sir:*—The session of the — Church (Presbytery of —), at its meeting this evening considered the request of the Rev. Mr. —, pastor of the — Church (same Presbytery), that the annual contribution of this church to Church Erection be devoted to their effort to secure a parsonage. Mr. — represents that according to a conversation he had with you last summer you consented to honor all collections sent by the churches of — marked — Church by giving them due credit on your books.

Our session agreed to comply with the request, if your Board still concurs in the manner stated.

In another letter it was stated: "Mr. — gives us to understand that he has your full approval of his plan."

To these letters we replied as follows:

Yours of the 8th inst. with reference to giving your annual contribution in full to the — Presbyterian Church is received. I have had several letters from your presbytery with reference to the same request from Mr. — and I apprehend that he is applying to all the churches in the hope of absorbing the entire contribution of the Presbytery during the present year for his own manse. I do not remember any conversation with Mr. —, but have no doubt that I may have said to him, as I always say, that the Board would have no option excepting to make such use of the contribution as the church giving it indicated; but I also undoubtedly added that to have all the churches of such a Presbytery as that of — designate their contributions for work within the bounds of their own Presbytery would be most disastrous to our general work. If such Presbyteries for example as New York — and Chicago were to adopt such a course our work among the home missionary churches, for whose benefit our Board was organized, would come to an abrupt end.

In such Presbyteries it certainly seems as if local interests should be cared for without diminishing the annual contributions of the churches

upon which the Board is dependent in carrying on its great home-missionary work at the West.

We speak of the question above raised as a "serious question," and we submit it to our brethren for their thoughtful consideration.

The pressure of the needs of the work within the bounds of each Presbytery is so great that it tends to force aside the consideration of the general needs of the Church. But to permit this is to depart from the vital principle which from the beginning has animated the work of the Presbyterian Church, viz., that the Church is one Church, that each congregation has an interest in the advance of the whole body and each may expect the sympathy and support of every other. Upon this principle all our vast home-missionary work has rested. It would be a sad day for the Church when each Presbytery declined to look beyond its own bounds, and answered to the appeal of the newly organized Presbyteries upon missionary ground: "We have all that we can do at home."

But, brethren, when you consider the question of making your annual contributions for Church Erection "special" for a local object, even though you be moved by the earnest petition of a sister church, remember how certainly and soon the aggressive work of the Church as a whole would disintegrate and fall to pieces were all other Presbyteries to adopt the course to which you are tempted.

Is it not then a *serious question*?

## A TENT FOR OKLAHOMA.

We would be rejoiced if the following earnest appeal with its stirring words and graphic recitals should arouse some to respond with special gifts to carry out the plan outlined. The letter is from the Rev. Chas. H. Miller, one of our energetic and successful Oklahoma ministers. He knows whereof he speaks, and aside from his testimony it needs but lit-



the consideration to recognize the fact that in a new country just opened for settlement, where towns are springing up like mushrooms in a night, some indeed to wither almost as rapidly, but many to remain as important centres of Christian civilization, new methods are needed, energetic and fitted to the occasion, if the evangelizing of the country is to keep pace with its growth.

For years you have been a firm friend of our work in Oklahoma and the progress we have made, in a large degree, can be attributed to the cordial and generous support of the Board. This influences me to lay before you a matter of vital interest to our future growth in this most beautiful land. We have several churches in old Oklahoma that can command the services of a minister only a portion of the time, say one fourth or one half. Some other churches have no stated preaching. Then in new Oklahoma there are many new towns with no place of worship, but ready and anxious for services. But you can't preach to these communities because they have no house or place of worship. We are unable to tell without gathering the people whether it will be wise to plant churches in these places. We must secure a portable meeting-house, take it from place to place, hold services and attempt organization. In other words we need a tent that will hold from 600 to 1,000 people. This tent to be furnished with lamps and organ and seats (folding chairs). The tent will cost \$300—the whole outfit about \$500. With this tent we can visit our small churches, hold protracted meetings, and in one season with God's blessing double our church membership. We can go into the new towns, hold a series of meetings, gather our people and organize, and raise money to build a church. We can in this way secure the erection of six or ten churches in Oklahoma this year. The Board of Home Missions will pay the greater part of the salary of the man having charge of it and the expenses of the services can be raised on the ground.

What are the advantages of this plan?

1. Our country churches will be doubled in membership during the year.

2. Our Church can by holding these meetings in the new towns test the sentiment in regard to the erection of a Presbyterian church. If we find we have no constituency we will not go ahead and build a church,—a monument to our folly.

This plan would save the Board of Erection two or three thousand dollars each year.

3. Our Church by these meetings will gain influence as a live, wide awake, progressive Church, and will attract the live, active men of the community.

4. Other denominations are using this plan. If we do not we will lose ground.

5. *This plan is a success. I have tried it and am willing to stake my reputation on its being a grand good plan.*

Now as to the money—I want it to be furnished through your Board. I could appeal to my personal friends. I desire, however, to have it sanctioned by you. It is Church Erection business. Now, dear brother White, you have backed me up ever since I came into Oklahoma, you have endorsed me in all things and have not the results been glorious? We have a grand good church, self supporting, in Guthrie and Oklahoma City; El Reno and Ardmore are on the way, and we can have many more if we have evangelistic work. We can't have it without a tent. Won't you help us? Do you not know what the Southern Presbyterians have done in Kentucky and Virginia and North Carolina and Texas. We can do the same work here. We can gather large audiences, we can with God's blessing save many souls. Can't the great Presbyterian Church furnish us \$500 to test this matter?

Now, my dear Doctor, think this matter over. If you are not convinced let me have the pleasure of calling on you and I know I *can* convince you. A loud cry comes from these needy fields. They call for help. They plead for the gospel. A grand old Presbyterian elder from Atchison, Kansas, stood up in our prayer meeting a year ago and said: "Dear brethren, soon my son will come into this country and settle 20 miles west of you. He is the child of many prayers. He will bring his little family into a new land. Will you not look after him? I place him under your care. Will you not watch over his soul?" A few weeks ago that son met me on the street and plead with me to come out and preach to his settlement. "Come any time," he said, "I will let you hold service in my house. I will gather the people. I will give land for a church. I will give money. I will work, only give us preaching." That old elder a few days ago went home to God. For nearly a year his son has been in our country, and yet not a single sermon has been preached in his neighborhood. Ought we not to care for such places? Should we not give our own people the Gospel? Give us our tent and we will go. And when we pitch it on that son's farm, when that community

shall gather within its walls, when it shall be filled with the sound of prayer and praise, when God shall pour out his spirit upon that congregation and souls shall be saved, I believe that old father, standing among the redeemed before the throne, will, as he looks down upon the sight, be filled with joy unspeakable and full of glory, and that a new song shall burst from his lips.

#### TRUE GIVING.

The following letter was received some months ago. We have hesitated about printing it lest we should disclose what was not written for the public eye; but the spirit that breathes through it is of such consecration and so true an appreciation of the value and significance of gift, that we feel it will be helpful to others besides ourselves.

*Dear Sir:* Seeing in the September number of **THE CHURCH AT HOME AND ABROAD** the account of the Pomeroy disaster, I would like to help a little in rebuilding the church. Please find enclosed one dollar for that purpose. I wish it were a much larger sum, but my means are limited. I am the widow of a Presbyterian minister, and am now in my eighty-fourth year. I am greatly interested in reading **THE CHURCH AT HOME AND ABROAD**; I took it the first years of its publication; it is now lent to me by a friend, and I do not get it until some time after it is printed, so my little mite is late in coming. If too late for the object I mention, please forward it to some other church in need of funds for building.

These little things are very small, but nothing is lost that is cast into the Lord's treasury.

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## MINISTERIAL RELIEF.

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The last number of the **CHURCH AT HOME AND ABROAD** contained a summary of the "statistics" given in the report of the Board to the Assembly at Saratoga. We now give what is said in the report with reference to the financial situation of the Board and the outlook for the coming year. This will be of special interest to those who bear upon their hearts the work of this Board, and will doubtless stimulate them to greater activity in its behalf.

The income of the Board derived from all sources during the year just closed—collections from churches, Sabbath-schools and Young People's Societies, individual donations and the interest of our Permanent Fund—fell short of its expenditures \$19,858.12. This statement will be read by the Church with surprise and sorrow, for this large deficit in the operations of the year was not due altogether to the increased demands upon our treasury by the addition of thirty-two more families to our roll. It will be seen from the comparative table given in the Report that the contributions, instead of keeping pace with the enlarged drafts made by the Presbyteries, actually fell off from those of the previous year *more than ten thousand dollars*.

Doubtless this unprecedented falling off in contributions was due in part to the stringency of the times which obliged so many people to diminish their gifts to all the benevolent

agencies of the Church. Others—not carefully discriminating between the claims of this Board as the agency by which the Church discharges in part its duty to the ministry by caring for its disabled servants, and the sacred claims of other agencies for caring for the poor in general—have sent the offering, which in other years they had reserved for the Board, to these latter agencies, which the exceptionally hard times have everywhere multiplied, for the aid of the suffering and dependent poor. Those deeply interested in the work of this Board have felt the special force of similar claims made on behalf of ministers or their families in great need, but who could not be recommended by the Presbyteries to the Board for aid by reason of their being beyond the limits set by the General Assembly to our work. The Assembly has often emphasized these limits. In 1889 it said: "This Board works under strictly defined limitations. It is not a general eleemosynary institution. It cannot care for all the poor in the Church, or even in the ministry." And it calls special attention to the word "orphans" in the title of the Board, emphasizing the fact that "this term is to be understood to mean children under the age at which they are able to earn their own living." Yet there are cases of great need among ministers' children who have long passed this age. And although the pastor or missionary may not be disabled from his sacred calling in the way and to the extent of coming

within the provisions of the Board, there is often in the manse hard and bitter want. Such cases justly and profoundly move the sympathies of God's people, and call forth gifts for their relief which otherwise would have been placed in the treasury of this Board. Ministers and elders often use, either in whole or in part, their church collections for "Ministerial Relief" to meet cases of want in ministers' families which although nearly in the line of our work, cannot be brought by the Board within its "strictly defined limitations" without violating the Assembly's instructions. It surely is a matter of rejoicing when this personal sympathy is awakened and the much-needed help reaches such families of ministers. Nevertheless, when the sum thus given is diverted from our treasury, the Board is, of course, less able to meet the Presbyterian drafts upon it in the specific work which the Assembly has given it to do.

But the general falling off both in church collections and individual gifts is doubtless mainly due to the erroneous impression, widely prevailing, that the Board has enough money to meet the growing demands of the Presbyteries upon its treasury. An eminent pastor, deeply interested in our work, refers in a recent letter to "the balance reported to the last Assembly of \$23,907," and adds, "Your treasury thus overflowing, along with your heavy endowment, does not appear to need large gifts from the churches." The cause of Ministerial Relief, *"lies deservedly near the heart of the Church,"* as the report of the Assembly's Standing Committee at Washington, last May, declares, and therefore the Presbyteries which drew upon our treasury last year for nearly *one hundred and sixty thousand dollars*, would not have sent us, to meet these drafts, collections from their churches amounting to *less than ninety thousand dollars*, had the pastors and elders foreseen there would be a "deficit" of nearly twenty thousand dollars! To this mistaken reliance upon the permanent fund of the Board must be due the fact that so many churches sent us (as will be seen by the detailed statement of their contributions given in our report) sums so disproportionate to their ability to give; and that 3798 churches took up no collection whatever for the cause last year! This is an increase of two hundred and seventeen in the number of "delinquent" churches over that of the year previous.

The Board, as usual in its reports to the Assembly, refrains from presenting either arguments or appeals on behalf of its work. Its aim is rather to present the facts and the figures

which will enable the Assembly to form an intelligent judgment as to the exact situation and through the Assembly call the attention of the churches to it. Briefly it is this: Last year at Washington the Board reported a slight deficit (about a hundred and fifty dollars) in the operations of the year. This was easily made up from the balance upon our books (\$23,907) when we began the year. This year there has been another deficit. But it has now reached the alarming figures of \$19,358, and the balance which we have carried over from year to year since 1887, is now nearly gone. The number upon the roll of the Board will not decrease the coming year, or even remain the same. It is not likely we have yet reached the limit, when the number of withdrawals from our roll each year by death or other causes, will balance the number of new cases. And the amounts sent to each family already are inadequate. These cannot be reduced, without doing a great wrong to those who in their better days have given so much. The Board can only distribute what is placed in its hands. The only thing, therefore, to be done is to enlarge the contributions.

The Board is confident that, when this situation is clearly understood, our treasury will be replenished to meet the increased drafts which the Presbyteries are making upon it in behalf of the suffering brethren within their bounds. Delinquent churches, however feeble, will fall into line with the giving churches; and in wealthy congregations the most strenuous effort will be made by the sessions to enlarge their collections so as to fully represent their ability to give.

Certainly, should a reliance upon the permanent fund weaken the sense of obligation on the part of the Church to make an annual offering for the cause of its disabled ministers and their dependent families, the very object for which the fund was established will be defeated. The ability of the Board to meet the obligations of the Church to its Wards, instead of being increased with the increasing demands, will, as in the year just closed, be lessened by a falling off in the total of receipts. Not only this, but it will be a calamity to the churches if they come to regard themselves as relieved of the duty of making, year by year, their individual offerings to this tender and sacred cause. The Board, in its reports to the General Assembly, has often expressed the fear that this may be the unhappy effect of the permanent fund. The record of last year should impress upon ministers and elders—in fact, upon all God's people—the imminency of the danger.

# FREEDMEN.

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## OUR DENOMINATIONAL POLICY IN THE DEVELOPMENT OF THE NEGRO.

REV. D. S. KENNEDY.

The work of the Presbyterian Church among the Negroes of the South is no novelty. For about thirty years it has been carried forward by faithful men and women. Small were its beginnings, extended are its present proportions, and promising are its prospects.

Although this work has been before the Christian Church of our land for these many years it may not be out of place at this time by way of review to call attention to our denominational policy.

There are many denominations at work among these people. In this as in all other fields of labor, each denomination will mark out its policy in accordance with its own peculiarities. The objects we seek are as follows:

### 1. *Evangelization.*

In our Presbyterian policy evangelization occupies the chief place. First of all we seek a change of heart in the individuals of this people as the true beginning for all subsequent work. Christianize first, civilize afterward. In this country there is too much paganized civilization already; nothing will be gained for the individual or the Church or society in general by increasing it. To change the heart is the sacred and exclusive work of the Holy Spirit. But there are agencies through which the Holy Spirit promises to work. Chief among these is the Word. Our business, therefore, is to send the truth of the Word down over the wires of the understanding until it is lodged in the heart. Then the Holy Spirit using this truth in his own mysterious way re-creates the heart and gives new life to the soul. To this end we establish churches in every place of need so far as our means will allow. We man these with consecrated and intelligent ministers,

who aim not only to draw crowds but to instruct souls. In connection with these churches we maintain Sabbath-schools. And in places where there are no public schools we also establish and maintain parochial schools, in which daily instruction is given in religion as well as in the secular branches. Our higher schools also as well as our parochial schools and churches aim at religious work as chief. We design and hope that all those who enter our schools as Christians shall pass out of them greatly advanced in the knowledge of their Saviour, and all who come into our schools as unconverted shall pass out having received the new life. This work of evangelization is primary and secondary in all departments of our work. And God has thus far richly blessed us in their high design and blessed hope.

### 2. *Civilization.*

We would accompany the work of evangelization with such study of the arts and sciences as will fit these people to take an active and intelligent part in all the duties of citizens of this great nation. In our parochial schools attention is given only to the common branches. In our high schools some advance is made and in our seminaries and in Biddle University instruction is given in the higher branches to that extent which will enable the students to become leaders among their people in questions of religion and learning.

But the training in these schools is not limited to instruction in what we call the arts and sciences, but much interest is taken in what we may call industrial economics.

The girls and young women are taught housekeeping, the work of the kitchen, dining-room, and laundry and sewing-room. Our purpose is to send them out of our schools ready to be good home-makers in respect of religion, culture and industry. The young men and boys are taught printing, shoemaking, masonry, carpentering, etc.

They are taught to labor with their hands as well as to think with their heads.

### 8. *Self reliance.*

While we are eager and earnest in our labors to lift the Negro in all departments of his life, yet the principle is ever maintained, we will help him only where he cannot help himself. Our purpose is not to develop fully their race, but only to bring it to that point where it can help itself. In accomplishing this we are required to practice wisest economy. Since these people are not yet one generation removed from the position of complete dependents, it will not be surprising if all do not fully appreciate values. We need not wonder if some of them believe that money with their white brethren is secured with great ease and possessed in great quantities. Constant care, therefore, must be given to the handling of money in this work. As an education in this matter all our buildings are erected upon the basis of the plain, substantial and tasteful. Everything is kept clean

and healthful, and a strict account in details is kept of all moneys received and expended. While we seek cleanliness and comfort, we avoid developing such conditions as would lift these people too far away from those circumstances to which they must return when they leave our schools. Our aim is to enable them to improve their circumstances by giving them examples which are within their reach.

This work is being greatly blessed. Notwithstanding the financial stringency God has put it into the heart of his people of our Church to maintain this work; and while we have been obliged to decline new work for the year just closed, the work already in hand has been well cared for, and that with the necessity of only a very small debt. In view of the best economy we would suggest to all the friends of this cause the wisdom of sending all their contributions to the Board where they can best be disbursed to the largest intents of the whole and of every part of the work.

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## COLLEGES AND ACADEMIES.

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### THE ASSEMBLY'S WORD.

The Annual Report which this Board presents to the General Assembly is a model of condensation, clearness and suggestiveness. Like that of other Boards of our Church it shows a diminution of resources. A comparison with the receipts of the year ending March 30, 1893 results in a decrease of \$20,418.02. The offerings of churches and sabbath-schools fall below those of the former year by the sum of \$3,000. In the matter of legacies the shortage is nearly \$25,000.

The Church, however, is to be congratulated that notwithstanding this limitation of the Board's resources the care and skill of its financial management has enabled it to close the year without diminishing its grants and without a deficit. This gratifying exhibit will give the more pleasure to the General Assembly when it learns that the Board has helped ten institutions to free themselves from the incubus of old debts, assured similar deliverance to two more, and started two others in the way to freedom. The Commit-

tee feels that such a record of such a trying year stamps the Board of Aid for Colleges and Academies as worthy of the gratitude and confidence of the Church.

And so much the more as we note the following item of the Annual Report.

"Two thousand and two hundred churches and Sabbath-schools sent offerings to our Treasury last year and seven hundred and ninety-seven more gave directly to our aided institutions; but 4,295, or more than one half of all our churches, and among them many able ones, made no offering for this work of such vital, immediate and far reaching importance to our Church and our Lord's Kingdom; and very few gave to the Board one-half of that proportion of their beneficent gifts (namely six per centum) which the General Assembly has said ought to be given to it."

The painter Haydon tells us in his diary that it was only when the Duke of Wellington showed what he could do without means that they gave him means to do more. What

a lesson for these non-contributing churches! The Board of Aid for Colleges and Academies deserves the means to do more.

The pictures which for the first time are a feature of the Annual Report illustrate the work of the Board. The fine portrait of the late Hervey D. Ganse on the cover calls to remembrance the faithful service of that distinguished and beloved first Secretary of the Board. There are also pictures of the buildings which have risen under the fostering care of the Board. The little College of Idaho is pathetic; that small structure is the only Christian college in that vast region; its smallness represents the actual interest of Eastern Presbyterianism in its work, suggesting the need of an expansion of the work. The picture of Salt Lake Collegiate Institute, its present building overpacked with eager students, shows the foundation of a building not yet finished which should support a structure where souls will be won, and many soul-winners be sent forth in that strategic centre of Mormonism.

The standing committee commends to the Church the study of the items of General Information contained in the Annual Report of the Board. Thus our ministers and people will learn that the Board's principles and methods are not only soundly Presbyterian, but judicious, foresighted and farsighted.

Then too, there is a side of the Board's work which appeals strongly to the sympathy, prayer and help of the Church. The students in the institutions under its care are often poor, in dead earnest to get an education, many working their way, most of them anxious to serve Christ and the Church. The teachers are, as a rule, able, and almost always thoroughly consecrated men and women, doing their work with compensation so inadequate as to make us marvel at the heroism which has held them to their posts in these trying times. The institutions for the most part succeed, but they succeed by struggling against fearful odds. The Board ought to have the means to give twice or three times the aid it is now able to grant in order the sooner to increase the efficiency and to secure the permanency of its schools and colleges. New enterprises in populous regions,

now destitute of Christian schools, offer good properties, which once secured, would be of great value and influence to our Church. But the funds of the Board, so inadequate to a work already in hand, will not permit it to assume additional burdens.

The Presbyterian Church has always believed in schools and colleges. Our godly forefathers planted such institutions in prayer and sacrifice with books from their scanty libraries and money from their slender purses. They were founded on the word of God, to teach that Word, and to train men for the ministry of that Word. Their agents crossed the sea and secured generous financial aid from Christians of Great Britain, that this New World might be held for our Lord. We reap the fruits of their labors in those eastern institutions which train Christian youth in their halls and chapels. In the New West, however, it is different. There too, the belief in schools and colleges is strong and urgent. But the need is differently met. The State builds, equips, maintains and conducts the schools and colleges. It has magnificent plants and procures the ablest teachers and multitudes of pupils.

Now the Church must do one of two things. It must either leave school and college work to the State, or have, after the manner of our forefathers, its own schools and colleges. Both methods have been tried. What are the results? Presbyterians in Michigan once said, "Let our splendid State University do the work; we will have no college." In twenty years Michigan furnished the smallest proportion of candidates for the Presbyterian ministry of any Synod of our Church. Presbyterians were alarmed and in 1887 opened Alma College, now assisted by our Board of Aid, and this year Alma College reports 18 students for the ministry. Wherever our College Board is maintaining institutions our Church is getting members and ministers. Among the college and academy students in institutions aided by our Board about one in every five is studying for the ministry. Hence, experience vindicates the wisdom of the General Assembly of 1888 which voted unanimously to establish this Board to plant and nurture such institutions. That settled

the policy of our Church. We are not such believers in the German system of education where the State does all the work; we are not so satisfied with the religious and theological results of that system in its home; that we can leave our youth to mature under that identical system transplanted to our Western States. We know that if our Church is to root deeply and spread widely in the fertile soil of the West, its youth who have college training must be taught the Word of God, and must be taught other knowledge illuminated by the light of that Word. So said our forefathers. So says the Presbyterian Church in this General Assembly met.

In all schools and colleges aided by our Board (except some in arts or commercial classes) the Holy Bible is a part of the regular curriculum. The Annual Report shows the result of this, in ten per cent. of the unconverted pupils converted in the school or college year now closing, and about twenty per cent. of the young men of academy and college seeking the ministry.

The Church has settled its policy. The eleven years' history of the Board of Aid triumphantly vindicates that policy. If in our early national life the homogeneous and largely Christian and educated populations of our eastern and middle states could not with a clear field build their colleges without aid from the Old Country, how can our western Presbyterians among populations largely foreign born, or of foreign born parentage, and largely ignorant and unchristian, build their colleges in competition with splendidly endowed State Universities, without help from the Church in the other parts of our land?

The work of the Board of Aid is of unspeakable importance both to Church and country. Every minister ought to preach about it, and train his people to pray for it and give to it. Every member and adherent of our churches ought to read of its progress and its needs. All people of means ought to realize what immediately telling and forever beneficent and enlarging products of good are insured by the investment of hundreds and thousands of dollars through the wise, safe and admirable methods of our Board of

Aid for Colleges and Academies of the Presbyterian Church in the United States of America.

#### RESOLUTIONS ADOPTED BY THE ASSEMBLY.

I. *Resolved*, That the General Assembly in the interest of wider and more effective conquests for our Lord, and of an educated and consecrated ministry, commends this foundation work of our Church to the officers and members of our churches.

II. *Resolved*, That the General Assembly hereby recommends that every church make an offering to this Board; that every minister study its work and instruct his people concerning it; that every Sabbath-school and Young Peoples' Society contribute to it.

III. *Resolved*, That the General Assembly earnestly recommends the Church to make an urgent endeavor to raise \$150,000 for the work of the Board during the current presbyterial year.

IV. *Resolved*, That the General Assembly bears testimony to the faithfulness, diligence, loyalty and prudence of the Board.

V. *Resolved*, That the General Assembly hereby directs the Board to adhere diligently to the following points in the policy of its management, viz:

The systematic study of the Bible by every student: The rules by which it assures full Presbyterian control of institutions and of all property funds invested through the Board: The refusal of the Board to incur debt or to allow its institutions to live beyond their income: The prohibition of the solicitation of funds by institutions except from personal friends or in their own regions, the Board itself to solicit and to distribute funds and to secure them to the Church.

VI. *Resolved*, That hereafter the second Sabbath evening of each General Assembly be given to a meeting in the interests of Higher Christian Education, under the direction of this Board.

VII. *Resolved*, That since the young people may naturally be interested in the efforts of earnest Christian youth to secure an education, the General Assembly most earnestly commends to the support of the Young People's Societies in the churches the work of the Board of Aid for Colleges and Academies, and recommends that the Sabbath nearest the Day of Prayer for Colleges, wherever practicable, be annually observed as Education Day; and it hereby urges the Synodical and Presbyterial Committees on Young People's Societies and on the Board of Aid for Colleges and Academies to press this subject upon the consideration of all Young People's Societies within their bounds.

GEORGE W. F. BIRCH, *Chairman*.



## Thoughts on The Sabbath-school Lessons.

July 1.—*The Birth of Jesus.*—Luke ii: 1-16.

"And they were sore afraid. Again and again in Scripture we read of God's people being terrified at the vision of the Lord or of his angels. Isaiah exclaimed, 'Woe is me—for mine eyes have seen the King, the Lord of hosts.' Isa. vi: 5.

"Zacharias was troubled and fear fell upon him." Luke i: 12.

The three favored apostles "feared as they entered into the cloud." Luke ix: 34.

And the bereaved company of disciples were "terrified and affrighted" when Jesus appeared in the upper room. Luke xxiv: 37.

Perhaps most Christians can recall times in their own experience when they have been afraid,—and lo! it was the Lord.

When Moses had learned to know him and to speak to him as a man speaketh with his friend, he could "draw near into the thick darkness where God was," without fear.

"Acquaint now thyself with him and be at peace."

July 8.—*Presentation in the Temple.*—Luke ii: 25-38.

*Golden Text.*—A light to lighten the Gentiles, and the glory of thy people Israel. Luke 2: 32.

The sun shines every day and shines for all, but not all receive its light. The totally blind know no difference between night and day. The prisoner, confined in his dark cell because of his crimes, cannot look upon the glory of the sun. The sluggard by his own choice shuts out the glory and chooses darkness.

Jesus was the "True Light," but the blind heathen, the sinner in darkness resulting from his own sins, and the indifferent who will not open his eyes to the light, will not be blessed by it.

There must also be light bearers to carry the true light to every quarter of the earth.

July 15.—*Visit of the Wise Men.*—Matt. ii: 1-12.

Opposite motives led the two parties in this story to diligent search for Christ. Later, during his public ministry, we find some seeking him for the loaves and fishes; some to obtain for themselves or their friends relief from suffering or disease; others to profit by his wonderful wisdom; others to ensnare him by caviling questions; here a traitor with a band of soldiers seeking him, they with murderous and he with sordid designs; with now and then an honest seeker after salvation, like Nicodemus or Mary.

The malicious ones of Herod's class were thwarted until God's appointed time came. As a rule, the other seekers obtained what they sought,—in proportion to their faith.

Those who were content with physical healing, like the nine lepers, received that and nothing more. The tenth, who sought God's glory, received a special blessing in addition.

The wise men were guided in their search till they found him whom they sought, and "rejoiced with exceeding great joy."

July 22.—*Flight into Egypt.*—Matt. ii: 13-23.

Golden text: "The Lord shall preserve thy going out and thy coming in." An illiterate woman in one of our foreign mission fields was obliged to part with her only son, who had attained such an age as to be able to enter upon the occupation of the majority of his townsmen, trading in a distant part of the country. This trade involved long absences with exposure to disease and privation.

The sorrowful mother was advised by the teacher of the village school to come to her when she could find time, and allow the teacher to comfort her with passages from God's Word, rather than to spend the time in idle tears. The offer was gladly accepted, and the woman, though unable to read, learned several of the psalms by heart, among them the 121st.

On reaching the verse which is our Golden Text, she asked whether it would be wrong to change the pronouns to the third person, and on being told that it could do no harm, she chose to commit the verse in that way,

and found comfort in applying it to her absent boy.

July 29.—*The Youth of Jesus*.—Luke ii: 40–52.

The divine and human alternate in this narrative of our Lord. We first see him growing in body and mind like any child; then astonishing the learned doctors with his superhuman wisdom. Now calling forth rebuke from his mother for his apparent thoughtlessness; then asserting his allegiance to a higher authority. Now returning to his home in dutiful subjection to his earthly parents, while at the same time he is a source of constant awe to the mother, who wisely hides in her heart his profound sayings, which she cannot understand.

No other mother ever had such a child,—such a comfort and yet such a profound wonder. And no other ever sacrificed so much in giving a son to the gospel ministry and to the martyr's death.

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## Children's Church at Home And Abroad.

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### CHILDREN'S SABBATH.

*Dear Editor:*

I see in the Children's corner of the CHURCH AT HOME AND ABROAD, page 250, March, 1894, the question, What can we do that is good, for Sunday, and a request from the editor to teachers and sisters, to send hints from their own experience.

I have found a game, called The Game of Bible Characters, something that will entertain children a half day at a time, and the more they play it the more they want to; it has 100 cards, and on the back of each card an open Bible, suitable to use in Sunday-school. It has 700 questions such as:

Who gave names to all the animals? Gen. ii: 20.

What woman sewed fig leaves together to make aprons. Gen. iii: 7?

Who said, My punishment is greater than I can bear? Gen. iv: 13.

Who was the first prophet? Jude i: 14.

Whose descendants were called Edomites? Gen. xxxvi: 9.

Who was the father of the twelve patriarchs? Acts vii: 8.

Which of the sons of Jacob was the ancestor of David and Christ? Matt. i: 2–17.

Who had a coat of many colors? Gen. xxxvii: 3.

Who oppressed the children of Israel in Egypt? Ex. v: 5–19.

Whose strength was in the seven locks of his hair? Judges xvi: 19.

There are seven questions on each card; the character at the top of the card, is the answer to all the questions on that card. Price 75 cents.

I also have a scripture game, dissected blocks, for very little children, but it is not so useful or interesting.

Below is one card from this Game of Bible Characters. Address,

L. J. COLBY & Co.,

3226 Forest Ave., Chicago, Ill.

This game received a prize at the World's Fair.

Yours truly,

M. E. TAYLOR,

Detroit, Mich.

(Bible Characters).

—99—

TIMOTHY.

Who was the son of Eunice and the grandson of Lois?

Of whom was it said that from a child he had known the Holy Scriptures?

What disciple did Paul find at Lystra and take with him to help in preaching the gospel?

Who was ordained the first bishop of the church of the Ephesians?

To what minister did Paul write two epistles, calling him his dearly beloved son in the faith?

Who shared Paul's imprisonment at Rome, but was set at liberty?

To what young preacher did Paul write, "The servant of the Lord must be gentle unto all men, apt to teach, patient."?

700 QUESTIONS.

PRICE 75 CENTS.

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## Young People's Christian Endeavor.

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### THE YOUNG CHRISTIAN AT WORK.

REV. FRANCIS E. CLARK, D.D.

The young Christian who is not at work is an anomaly which is happily growing rarer every day. The thought that there is a special and peculiar work for the young disciples is very largely a thought of the last quarter of a century. Very much has been done for young people by the Church, but until recent years very little has been done by them for the Church. Their inexperience

and youth, their timidity and bashfulness have been barriers to their aggressive and earnest service.

It has been too often taken for granted by themselves as well as by the church to which they belong that, simply because they were young people, not much could be expected of them. They were not gifted and eloquent, so it was thought that they could not participate in the prayer meeting. They were inexperienced, so the work of the church could not be intrusted to them to do. They were shrinking and modest, and very seldom came to the front to demand their inalienable right as Christians, namely, their right to work for the Master. And so the result very naturally was that, though their hearts were touched with the love of Christ in times of special interest, though they asked with sincere purpose of heart, "Lord, what wilt thou have me to do?" yet nothing being given them to do by their elders, they folded their hands, sank into a back seat in the prayer meeting, and too often formed irretrievable habits of listlessness and inactivity during those all-important formative years when the mortar of Christian character is set, and the mold of Christian experience is fixed for a life time.

But now, thank God, all this is changed. Something is expected of the young disciple. It is a shame for any young Christian to be a drone in the busy hive. Example goes hand in hand with precept, urging them to service. The blessed contagion of the influence of other young disciples seizes upon each one that enters the church. He does not simply go to the Sunday-school to be instructed in Bible truths and doctrines. He does not expect merely to sit in a cushioned pew and hear an eloquent sermon from his pastor and delightful music from the choir. He knows that there is something for him to do as well as for his father and grandfather. He has a message to deliver as well as his pastor, and he is called of God to do his part, to speak his stumbling, hesitating word in the young people's prayer meeting, to work on the committees of the young people's society—to do in the words of a familiar pledge "Whatever He would like to have me do."

But what can the young Christian do? it may be asked. The answer is as simple as it is comprehensive. "Anything that the pastor and the church want to have done." The Christian Endeavor society, the organization for young people which is found to-day in the vast majority of the Presbyterian churches is distinctly and pre-eminently a pastor's aid society. Its weekly prayer meetings, its consecration services, its local union gatherings, its great conventions, both State and national and international, have for their design this one purpose, to stimulate every young Christian to better service *in and for his own church*. The name of the Christian Endeavor society in one of the dialects of China may be translated into English in a rough fashion, "The Drum Around and Rouse up Society." Not a bad name after all for societies nearer home. The great object of the organization is not to extend or perpetuate itself, but to extend the work of the Church of Jesus Christ by the willing and deft hands of a vast multitude of youthful disciples.

Let every young Christian and every young people's society in its collective capacity ask this one question, "What does Christ and my own church desire me to do?" and the answer which we think will come to the conscientious young disciple will be something like this, "The Master desires me to cultivate a conscientious and loving spirit of devotion to duty. He desires me to confess his name before my fellows. He desires to have me known as an outspoken, thorough-going Christian. Since this is so I will take the pledge of service which has helped so many hundreds of thousands of Christians during the past dozen years and which, in substance and spirit, says 'Trusting in the Lord Jesus Christ for strength I promise him that I will strive to do whatever he would like to have me do. I will make it the rule of my life to read the Bible and to pray every day. I will support my own church by attending her regular Sunday and mid-week services. I will every week confess my Master before my fellow disciples and when the monthly consecration meeting returns I will renew my covenant vows as my name is called.'"

This is often, in these days, the starting point of active Christian service for the young disciple. But if it is the starting point it is not the goal for the young Christian, for as soon as he conscientiously and faithfully performs this service he finds new avenues open to him which he did not suspect before. As the impotent man was healed when he obeyed the command of Peter and John and rising upon his helpless ankles found that he had surprising capabilities and went leaping and walking and praising God as he mounted the steps which lead to the beautiful gate of the temple, so many a young Christian when he has taken this vow of outspoken devotion finds a surprising access of strength and power to perform other service for Christ.

Does the church desire to have the feeble and less experienced young Christians looked after by their stronger brethren? the lookout committee affords just the opportunity for this service. Does it want new life blood infused into the weekly prayer meeting? the prayer meeting committee can accomplish this work, and soon, a score of fresh young voices that have never been heard in the established church meeting before will be repeating the promises of God and offering their prayers of youthful trust.

Does the Sabbath-school need recruits? Are there vacant places among the classes, and teachers needed to man these classes? Let the superintendent call upon the organized body of young people for aid and how quickly will they come to his support, scouring the streets, searching through the new families of the church for recruits and offering their own numbers as a reserved force upon whom he may rely in time of need.

Is it desired to beautify the sanctuary with God's own rare handiwork?

The flower committee can do just this thing, as it has done in ten thousand churches which have committed this beautiful act of loving service to its care.

Does the church wish to have religious periodicals, missionary magazines and denominational literature circulated?

This comes exactly within the scope and province of the good literature committee, and a multitude of homes may be blessed by

the weekly advent of a good paper, and a multitude more by the coming of a missionary magazine with its store of wealth concerning the advancement of the coming Kingdom in all the world.

Is missionary interest confined to a few of the more devout and intelligent and perhaps older church members? Here is a magnificent field where the young people's organization may expend its energies. The missionary committee can prepare a meeting of most intense and arousing interest. It can make this service the most fascinating of all the month. It can see that every member contributes something, at least as much as Mr. Fulton's "two cents a week," to missions at home, and another two cents for missions abroad, and this two cents by some blessed process of evolution will become two dollars a week in a multitude of cases, as increasing means come with increasing liberality.

And very soon not the select few will know about missions and pray for missions and give to missions, but the many-headed multitude of young Christians in every church will feel that upon their shoulders, too, rests something of the responsibility of our Lord's great commission, "Go ye into all the world." From this multitude will come, not only two cents or two dollars a week, but consecrated lives and young hearts aflame with love to God, self-devoted to the extension of his kingdom.

Our subject grows upon us. Its suggestions multiply indefinitely. The strength of the prayer meeting, the inspiration of the consecration meeting, can be used as it is used already in many places, to promote the idea of Christian citizenship, to stem the tide of municipal misrule and corruption, to purify national politics and to make the next generation feel that the true Christian must also be a patriot. What may not the twentieth century have in store for the Church of Christ? Who is a seer with vision wide enough to view the possibilities of the better days that are dawning, when all the young people in all our churches realize their responsibility, arouse to their opportunity, and obey the great Husbandman's injunction, "Go work to-day in my vineyard?"

## CHRISTIAN INFLUENCE.

Our Saviour compares the influence which He expects His followers to exert to the shining of a candle. It is a steady, a constant, a silent influence. It is not the flash of a rocket, brilliant and dazzling, and soon extinguished. It is not the sudden blaze of an explosive compound. There is nothing about it which is likely to attract admiration to itself, but its character is to cheer and enliven those who are within its influence. They are benefited more than they are surprised. It is useful more than it is admired.

Observe how constant is the radiance of a candle. There is no way to stop its shining but by extinguishing it altogether. The flame does not cease to shine till it ceases to be. Just so constant is a good man's influence. It is not merely when he sets himself about some effort to do you good that you feel his influence. It is not merely while engaged in some noble and self-denying action that he is promoting the cause of religion. The serene radiance of his consistent example, the unconscious influence of his mild and just behavior, affect you even more than his avowed efforts in your behalf. The decisive testimony, the luminous illustration of his exemplary life, are of greater value to the cause of religion than even his most obvious efforts to promote it. You do not see him pass you in the street, you do not look on his benevolent countenance, you do not observe him in the most common transaction without receiving a good influence from him, just as you cannot be in the room where a candle is shining without seeing its light and experiencing its cheering influence. We do not always think about the influence which we are continually and unconsciously exerting. And perhaps it is not so much by thinking about it that our influence will be best. Our influence depends more on what we *are* than on what we *do*. It is not so much by those few actions which we know will be observed, as it is by the ten thousand little ones which we think nothing about, that we make deep impressions upon others. It is in vain to think of exerting a good Christian influence by a laborious effort to be always on our guard, and thus never be heard

to say anything, or seen to do anything, which should bring reproach upon religion. We must have such a spirit, we must be such men, that our words and actions, *when we are off our guard*, will be such as become our profession. To this end we should cultivate a heavenly temper; study the Bible; converse with the models which it exhibits; imbibe the spirit which breathes through all its chapters; and seek from above that gracious influence which forms the heart to holiness.

## CHRISTIAN CONSIDERATENESS.

There is exceeding beauty and value in Paul's instructions concerning doubtful or questionable things. He plainly recognizes the existence of such things concerning which God has not been pleased to make clear revelations. These things cannot be settled by a "*thus saith the Lord*" of unquestionable application. Christian brethren who have each other's confidence will find themselves differing. There must be forbearance, or else there must be contention—charitable forbearance, or unseemly and unbrotherly contention. In his Epistle to the Romans (chap. xiv.) Paul discourses upon this subject in a very characteristic way. He alludes to differences of opinion as to what lawfully may be eaten, some having sincere scruples, and others seeing no ground for them; also to some question in regard to the sacredness of certain days. Possibly it was not then fully and conclusively settled in the minds of all Christians whether the seventh or the first day of the week should be observed as the Sabbath, or the apostle may have alluded to the observance of certain other days, for which there was no divine precept. In either case it is clear that the apostle recognized the possibility of an honest difference of opinion.

Evidently, he would see equal occasion for this if he were exercising his ministry among any of our churches now. Christian men and women, in our time, who desire to obey the Scriptures and to follow Christ, are sometimes sincerely perplexed with the question how they are to harmonize fidelity with charity—to be true to their convictions and not be at variance with their brethren. No

doubt these exhortations of Paul, to forbearance and charity, may be, and have been, perverted into a claim for indulgence in conformity to the world, on the part of some who are far from being as charitable toward their brethren's strictness as they wish their brethren to be toward their own laxness. On the other hand, no doubt, the spirit of Paul's instructions is violated in a harsh and dictatorial enforcement of what are called "rules," upon persons who really do not see them to be of scriptural obligation.

A very thoughtful man once suggested three directions which, he thought, fairly embodied Paul's instruction in regard to doubtful things.

1. Do nothing, the lawfulness of which you doubt.

2. Do not condemn another for doing anything the unlawfulness of which is not expressly declared in Scripture.

3. Do nothing, the lawfulness of which is clear to your own mind, if your doing it is likely to lead another to do it, to whose mind its lawfulness is not clear.

These maxims, he said, fairly and faithfully applied, will probably enable us to settle safely and satisfactorily nearly all questions of that sort, which arise in practical cases.

What do our Christian Endeavorers think of those three rules? Please study them, and test them by Rom. xiv.

SAVED FROM SUICIDE.—*The Mid-Continent* gives a remarkable narrative reported to it by a friend who had heard it in Chicago at the Pacific Mission. A young newspaper man from Denver had been seeking in vain for employment, and had gone upon a bridge intending to drown himself. The narrative proceeds:

His hurried step and maddened face attracted the attention of a policeman, who accosted him, and asked him what he was doing there at that time of night. He told the policeman that there was no room for him in Chicago, but there was in Chicago river. "Now look ahere, young feller," said the burly, big-hearted policeman; "you'r a talkin' tro' yer hat, see? You aint going to jump into no river. You come along wid me, and I'll start you over to de Pacific Mission. Des got grub and fire fer such fellers

what's down in dere luck like yous are, see! And dey sing hymns and read de Good Book, and dey'll give you a warm place to sleep. Now come along." The young journalist went along, and as he "ran" he "read," so to speak. To make the story brief, he received the hearty, Christian welcome promised. He was first warmed and fed, and then given an opportunity to hear good singing, short prayers and the common sense Christian talks he needed. It resulted in his conversion. In the testimony meeting before 800 men on Thanksgiving night, (all of whom were first well fed, and 600 of whom were afterwards lodged), he asked them, in his remarks, the question which he said had come home so strongly to him the night he tried to drown himself. "Does Ingersoll establish such missions as this? Do his followers? What makes these people care whether I drowned myself or not? Isn't there something in this Christianity I always doubted?" That young man is now working might and main for the Master.

Mr. Freeman, whose biography is among our Book Notices on page 436, May No., was a missionary to the western coast of Africa. Soon after he went there, he made a trip a little way into the interior of the country to try to find a place to start a new mission station. The chief received him very cordially and professed to be anxious to hear him preach the gospel. He was very much distressed at the heathen ceremonies that he had to see, and particularly at the great cruelty which was constantly practiced. When the chief's sister died, a slave was killed so that her soul might accompany her mistress, to the spirit world. At almost any hour of the day the dreadful roll of the death drum might be heard, showing that some poor creature had been beheaded. At one time forty lost their heads in two days. The king sent word to the missionary not to stir out into the streets, as he knew that he could not bear to see such sights.

But years passed by, and Mr. Freeman and other brave missionaries went around among these cruel people and taught them to give up their heathen customs and to become humble followers of the meek and lowly Jesus. One day three hundred persons were baptized, and many, many more at other times, until, when they celebrated the jubilee of this mission, just fifty years from the time it was started, there was a strong native church, with fourteen native pastors and a much larger number of teachers.

## SUGGESTIVE HINTS FOR STUDY.

## THE BOARDS OF OUR CHURCH.

What are they? "The Board of Foreign Missions is not a plank laid across the Pacific so that missionaries can go to Japan without being sea-sick: the Board of Education is not a black-board to work arithmetic examples on." Compare a School Board, a Board of Health, or the committees in the Y. P. S. C. E. The work of the Church, which must go on between the meetings of General Assembly, is committed to eight boards. They are the organs of the Presbyterian body, to whose health and prosperity they are essential, the Church's established agencies for promoting its own enlargement, vital to its well-being and growth. They make up a compact system, form a perfect octave; each is an integral, indispensable part. Cripple one and you injure all. 1 Cor. 12: 26.

*All contributions should be made through the Boards. Every church should contribute to each Board.*

Where are these Boards located?

Three in New York, three in Philadelphia, one in Pittsburgh, one in Chicago.

In preparing for this study send first to the Secretary of each Board asking for leaflets giving information. Ask your pastor for the loan of the *Reports of the Boards*. Secure also a file of *THE CHURCH AT HOME AND ABROAD*. (Send \$1 to John A. Scribner, 1334 Chestnut Street, Philadelphia, Pa., asking him to send that magazine for one year, beginning at once, for the use of your society. No Christian Endeavorer can be intelligently loyal to his own church without reading the monthly record of the grand work in which that church is engaged). Then divide the society into eight groups, each of which will prepare a condensed report for the coming meeting, of the work of one Board.

## THE BOARD OF EDUCATION.

"How shall they hear without a preacher?"

An educated ministry is essential to the prosperity of the Church. This Board, through which the Church attempts to furnish an adequate supply of well-trained ministers, is at the fountain head of all effective work. Last year 37 academic, 414 collegiate and 456 theological students were aided.

Locate our theological seminaries; interesting facts about each: prominent men in faculties. Princeton, Auburn, Western, Lane, Danville, McCormick, Blackburn, San Francisco, Duquesne, Newark, Lincoln, Biddle, Omaha. Which are German? Which for Negroes?

German Presbyterian churches whose pastors were aided by this Board number 175. Last year 98 Negro students on roll of the Board.

Five per cent. of our contributions should go to this Board. Name and address of the treasurer?

## THE BOARD OF AID

for Colleges and Academies attempts to open living fountains of pure education in the growing states and territories. One in every thousand of our population is in some institution of collegiate or academic rank. Not wise or possible to concentrate all in a few great institutions. Most of the 38 institutions aided last year, foundation stones of an educated Presbyterian Church and ministry, would have had no existence but for that aid. The promise of help stimulates local giving. Distinction between the *General Fund* and the *Property Fund*. See *Annual Report* for further facts.

## BOARD OF HOME MISSIONS.

About one-fifth of the 21,000 who landed on our shores from 1620 to 1640 were Presbyterians, says Mather. Francis Mackemie, 1684, the organizer of American Presbyterianism: Ours is a missionary Church. Her motto has ever been: "Our whole land for Christ, and Christ for our whole land." See *CHURCH AT HOME AND ABOARD*, February, 1891, for the story of Azariah Horton, 1740-50. The first General Assembly, May, 1789, resolved that "the state of the frontier settlements should be taken into consideration and missionaries sent to them," Standing Committee of Missions, 1802, Board of Home Missions, 1816. Grant to the First Presbyterian Church in New York City, 1819, for support of its pastor.

Purpose of the Board to keep alive weak churches, and aid them to reach as speedily as possible the point of self support. It reaches the exceptional populations, *Indians, Mexicans, Mormons*. It reaches *foreigners*, the missionaries preaching in 20 languages. Since one-third of our population dwells in cities work in the cities is becoming more important. Work begun among the Jews. Missionaries, 1,821; teachers, 368; added on confession of faith, 18,368; churches organized, 101; while 31 have become self-supporting.

The Board enjoys the hearty co operation of the Woman's Executive Committee. See file of *Home Mission Monthly*. Needs \$1,200,000 for the current year.

## BOARD OF MISSIONS FOR FREEDMEN.

Every eighth person in the United States



belongs to the Negro race. A million and a half Negro voters, two-thirds of whom are illiterate. The Board exists to aid in giving the Freedmen a religious education. There are 11,424 pupils in 91 schools, 18 of which are boarding-schools. Describe Scotia Seminary, Mary Allen Seminary. See *Report of the Board* and CHURCH AT HOME AND ABROAD, June and November, 1892.

#### BOARD OF THE CHURCH ERECTION FUND.

This right arm of home missions would guarantee to every Presbyterian congregation a House of Worship. About 800 of our churches are without homes—one in every nine. In commercial and industrial life manufacturing does not begin until a "plant" has been secured. A well-equipped House of Worship is a plant without which a church cannot engage successfully in its legitimate work. This Board in aiding 158 churches last year to complete their homes, indirectly contributed to all the activities of church life, and made those activities possible. Describe *General Fund*, *Loan Fund* and *Manse Fund*. On what conditions are grants made?

#### PUBLICATION AND SABBATH-SCHOOL WORK.

The Church, with its educated ministry and houses of worship, needs the aid of a religious literature. The *Editorial Department* of this Board prepares periodicals, lesson helps and books. The net profits of the *Business Department* last year were, \$35,805, two-thirds of which sum was passed over to the *Missionary Department*. This agency employs missionaries, laymen and theological students, who visit, distribute literature and organize Sunday-schools. On Children's Day, 1893, the Sunday-schools of the Church contributed \$50,000 to this department of the Board.

#### BOARD OF FOREIGN MISSIONS.

Through this agency the Church abroad undertakes what the Church at home is doing through the other Boards. "Foreign missions and home missions are so blended," said Dr. Timothy Hill, "that no man can tell where the one ends and the other begins; and no man who is not heartily interested in both has any true conception of the Gospel."

Western Foreign Missionary Society formed 1831. Presbyterian Board of Foreign Missions, 1837. Name the countries in which we have missions. Brief outline of the work in each. Methods employed: evangelistic, *educational*, *medical*. New missionaries sent out last year, 54. Whole number, 635. There are 1,741

native helpers, of whom 165 are ordained ministers. The mission churches, which number 30,403 communicants, received last year 3,141 additions. The seven Women's Boards, co-operating in this work, contributed \$324,000. Name the prominent missionaries of our Church; (a) those who have died; (b) now living.

This Board should have 83 per cent. of our contributions.

#### BOARD OF MINISTERIAL RELIEF.

The apex of the whole pyramid of our church benevolence. Not the relief of the poor, but the agency by which the Church discharges in part its sacred duty to the ministry. The Board aids those who have worn themselves out in the service of the Church, and the widows and orphan children of deceased ministers. It is the Ruling Elders' Board. They can plead for it without any thought or imputation of selfishness. The circles of King's Daughters are invited to make the care of the King's Veterans their special mission, thus aiding the tender and sacred work of this Board. The Ministers' Home at Perth Amboy, N. J. Read Dr. Cattell's address, with *Annual Report*, 1894.

## Gleanings

### At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—Go or send; give and pray.

—The finest accomplishment is unselfishness.

—*Golden Rule*.

—"Let us advance upon our knees," was Neesima's motto.

—"Going to see the flowers," is the designation for a picnic in Japan.

—India has been called the cradle of the English Baptist Missionary Society.

—The London Missionary Society closed the last fiscal year with a deficit of £30,000.

—"Pray, Plan, Push," is the motto of the Woman's Union Missionary Society for 1894.

—The charity that begins at home and stays at home generally dies of heart failure.—*Ram's Horn*.

—The area of South Africa adapted to white occupancy is said to be six or seven times that of France.

—The Christian Literature Society, the handmaid of all the missionary societies, has printed 151,900 volumes during the year—a larger number than in any previous year.—*Missions of the World*.

—The American Bible Society recently received a donation from an auxiliary society in Peking, China.

—The Ladies' Kaffrarian Society of the Scotch Free Church aids 170 young women in the school at Emgwalu.

—It is said that 125 wealthy men and women have gone out from Great Britain as missionaries to their own charges.

—Unless you are at least a missionary at home you will not understand the story of missions abroad.—*Golden Rule*.

—The great problem of life to an educated ministry is to make their culture a power instead of a luxury.—*Austin Phelps*.

—Almost all the colporteurs employed by the British and Foreign Bible Society are natives of the country where they labor.

—"I do not feel myself worthy of so great an honor," said a young African in Uganda whom Bishop Tucker wished to ordain.

—The discussion of timely missionary topics instead of addresses at the annual meeting is the plan adopted by one Women's Society.

—There is no fit search after truth, said Horace Bushnell, which does not, first of all, begin to live the truth which is known.

—A very poor woman brought as her offering for missions 52 half-pennies, which she had saved at the rate of a half-penny a week.

—The new Zambezi Industrial Mission has acquired 100,000 acres on the Shire, started coffee plantations and established stations.

—"I did it to thank God," said a Chinese convert in Singapore, of a service he had performed which pleased and surprised the missionary.

—The best missionary policy, says Bishop Hoburn, is that which avails itself of every agency out of which anything good can be brought.

—I hope that no word of mine, written or spoken in my life, will be found to have done harm to anyone after I am dead.—*Cardinal Manning*.

—As a result of the Colonization Scheme of Baron Hirsch more than 6,000 Jews, mostly from Southern Russia, have settled in the Argentine Republic.

—True missionary enthusiasm is rooted in two convictions: The supremacy of the message of Jesus. The universal seeking for Christ.—*Rev. John G. Fagg*.

—Among the curiosities of a Bombay collector there is said to be a Chinese god marked "Heathen Idol," and near it a gold coin marked "Christian Idol."

—Great Britain's possession of Uganda means freedom for the slave and the opening of the Eastern Sudan to the influence of Christianity, says Bishop Tucker.

—Finding at Daron, 40 miles south of Assouan, certain rich Moslem refugees from the Sudan, the American Mission in Egypt has opened a mission at that place.

—The Society of Friends is an enthusiastic missionary society, giving an average of \$5. a year per member to its missions in China, India, Syria and Madagascar.

—The strong government established in the Gilbert Islands since British annexation has suppressed foreign ruffianism and other hindrances to missionary work.

—As cold waters to a thirsty soul, so is good news from a far country. Prov. 25:25. This is the appropriate inscription over the door of the post office at Hong Kong.

—The Buddhists in Japan are trying to monopolize the sale of lumber, so as to prevent Christians procuring material for building churches.—*Missionary Guardian*.

—The women of China, writes Rev. C. S. Medhurst, are slaves hardly knowing any other motive than the power of habit, weary drudges whose gods know nothing of love.

—Says a missionary in Serampore, India: The past year will ever be memorable as that in which complete failure attended the pulling of the cars at the Juggernath festival.

—There are in Germany 81,000,000 Protestants and upwards of 17,000,000 Roman Catholics. The former are increasing more rapidly than the latter.—*Free Church Monthly*.

—Alexander Duff declined a distinguished position in a college in Scotland, preferring to retain in the view of all men the clearly marked character of a missionary to the heathen.

—According to the estimate of Rev. Henry Loomis the total adult membership of the Protestant churches in Japan at the close of 1898 was 87,898, an increase for the year of 1,864.

—A lectureship on the relation of Christianity to the religions of the world is to be established in Chicago University. For this purpose, says the *Interior*, Mrs. Haskell has given \$20,000.

—Mrs. L. D. Wishard, during her journey round the world, noticed among the women of non Christian lands an intellectual awakening and a growth of courage and missionary zeal.

—The appearance in Madras of a newspaper in the Tamil language, called *The Pariah*, the first newspaper ever published by the Pariah community, is regarded as a sign of the times.

—Upon an abandoned tea plantation of 1,000 acres recently purchased in Northern India, Bishop Thoburn hopes to establish a vast system of industrial education for native Christians.

—The Woman's Union Missionary Society, founded by Mrs. Doremus in 1861, was the first of 75 similar societies, 50 of them in the United States, with 20,000 auxiliaries and 5,000 bands.

—Giving to philanthropic and religious benevolences is not charity, but business. It is spiritual banking. God has vested interests, and every Christian is his steward.—*The Interior*.

—The Rev. Pambani J. Mzimba, pastor of a Kaffir church with 800 members at Lovedale, is mentioned as "a splendid specimen of what the grace of God can achieve in the African race."

—I view geographical exploration as the beginning of the missionary enterprise. In the latter term I include everything in the way of effort for the amelioration of the race.—*David Livingstone*.

—The North Africa Mission began its work in Algiers in 1881. It now employs more than 70 missionaries, and has translated parts of the New Testament into Kabyle and Riffian.—*Missionary Review*.

—A missionary in southern India believes there would be no reductions in appropriations for foreign work if there were the same consecration in the churches that the churches ask of their missionaries.

—The first monument erected by women to a woman was unveiled in May at Fredericksburg, Va., to commemorate Mary, the mother of Washington, whose son declared: "All I am I owe to my mother."

—The sale in Uganda during two months of 40,000 reading sheets reveals, says Bishop Tucker, a settled purpose in the mind of the people, and means that a quarter of a million of them are learning to read.

—I am more and more impressed, says an eminent missionary of 20 years experience, that what is wanted in China is not new, "lightning" methods so much as good, honest, persistent work in old lines and ways.

—It is our brave contingent of missionary teachers, and not the present greedy squads of German and Spanish traders and officials, who have annexed the islands of the Pacific to civilization. Many of them have been completely transformed by the missionaries, whose labors alone have given them commercial importance.—*Review of Reviews*.

—Rev. Henry Loomis of Japan mentions in the *Chinese Recorder*, as a cheering fact that has just come to light, the removal of all objection to the possession or use of the Scriptures in the higher normal schools in Tokyo.

—The British and Foreign Bible Society, though it began the year with a deficit of £25,000, found itself May 1, 1894, with a surplus of £11,000. This is the result of economies, reductions and unexpected legacies.

—Of all the seventy nations mentioned in ancient history and Holy Writ, says Dr. William Ashmore, only two survive to-day. One of them is scattered among the nations, awaiting its resurrection call; China is the other.

—When a Jew in London recently confessed faith in Christ and was baptized, his family had a funeral card printed and circulated, announcing that his death took place on a certain day—the day of his baptism.—*Christian Herald*.

—Bishop Tucker finds the Waganda intelligent, active, enterprising, and intensely loyal—far above the low tribes that surround them. He thinks they have more in common with the Abyssinians than with any other African race.

—Among the more religiously disposed, writes Rev. Frederic E. J. Lloyd, the departure from Newfoundland of the Labrador fishing-fleet is always the occasion of a special service of prayer and praise, and a touching sight it is.

—Of 28 Syrian girls, 20 years after graduation from the mission school, two had died a triumphant death, the remaining 21 were all heads of families, esteemed and honored in their communities, and nine were also teaching school.

—Said David Abeel, at a meeting in Exeter Hall in 1884, challenging the young men in the colleges to join the missionary ranks: Who has given you a dispensation to remain at home while the whole world is calling so loud for assistance?

—Dr. Somerville was accustomed to bring to the prayer meeting a Gazetteer of the world, saying: "Now brethren, we have a new prayer-book to-night." Then after the mention of persons and places with their needs, special prayer was offered.

—Earnest support to foreign missions is usually accompanied by increased gifts to home work. A real interest in foreign missions stirs up the heart, enlarges the sympathies, fosters gratitude for our blessings in a Christian land, and the result is increased liberality toward all God's work, whether at home or abroad.—*Missionary Herald*.

—Forced to build in the Congo of material not affected by white ants Dr. Sims, with the aid of raw recruits and never having learned the trade, dug clay, moulded and fired bricks, and with his own hands laid the walls of the church in Leopoldville.

—Of the 20,000 total abstiners among the English soldiers now in India, only fifteen men were tried by court-martial during the past year, says a native paper, while no less than 2,500 non-abstiners were placed on trial during the same period.

—It is the Church's task to explain life to the African, to show him how its ills may be avoided and its diseases cured by natural means and human skill, and to bring him to feel that a higher power than witchcraft or the "Evil Eye" is ruling over him.—*Rev. A. Hetherwick.*

—"I have given up my life to God and the Salvation Army. I am thankful that I have at last found a use for myself and my income." This is the statement of Prince Galitzin of Russia, a recent convert. It is his purpose to carry on the work in Siberia.—*Missionary Review.*

—A John Robinson Memorial Church is to be erected in Gainsboro, England, which was the Leyden pastor's native town. Congregationalists in England and America are invited to co-operate with the members of the church in Gainsboro, who have already purchased a site.

—A Kentuckian who visited Korea presented to the King a bottle of whiskey as a sample of the chief product of his State. Christian people in Kentucky have since sent to the King a beautiful copy of the Bible to show that the State has something better.—*Missionary Review.*

—From the commencement of my Christian life, writes Rev. J. Hudson Taylor of the China Inland Mission, I was led to feel that the promises were very real, and that prayer was in sober fact transacting business with God, whether on one's own behalf or on behalf of others.

—Mr. Rabino, of the Imperial Bank of Persia, in a letter from Teheran, can find no words to express his admiration for the American Presbyterian missionaries, whose constant care and untiring energy saved many from Asiatic cholera. They were absolutely fearless in the discharge of duty.

—A cruel custom which has long prevailed among the Rajput princes forbids a girl after marriage ever to return to her childhood's home. On the recent occasion of the marriage of Rajah Ram Singh's daughter the custom, by a consultation among the chiefs, was disallowed.—*The Zenana,*

—When I first visited Uganda, writes Rev. R. P. Ashe in *Spirit of Missions*, it was a shame for a man not to have a great following and a great number of women who were the cultivators of the soil, and therefore, a sign of wealth. Now in Uganda it is a shame for a man to have more than one wife.

—Rev. Egerton Young says of the Indians of British America that while formerly it was thought a sign of weakness for an Indian to say a kind word to a woman, now many a stalwart warrior is seen bearing on his shoulders an aged mother, too infirm to walk to the church services.—*Missionary Link.*

—Henry Thornton, a London merchant in the days of Wesley, hearing of the loss of two of his ships, made a liberal contribution to foreign missions. "The loss reminds me," said he, "that if I do not make haste the Lord may deprive me of all my wealth before I have done much good with it."

—Foreign missions have shifted the balance of power. Since Marathon was won numbers and weight have ceased to be synonyms for vigor and victory. Quality outweighs quantity. This is why Christian missions cast political power and the secular destinies of the world into Protestant hands.—*The Interior.*

—Let it be more disgraceful in your thoughts, says Dean Vaughan, that your children should know nothing of the planters and waterers of Christ's vineyard in Africa, than that they should be ignorant of the exploits by which Switzerland became free, or of the battlefields on which Germany was made one.

—At the Parliament of Religions in Chicago, says Dr. Scudder, no oriental religion, save that of Zoroaster, was represented. The systems of philosophy there discussed are no more representative of the religions of the East than are the systems of Hegel and Herbert Spencer of the religion of Germany and England.

—The *sakura*, or cherry-tree is cultivated by the millions in Japan, and is valued only for its blossoms. This is Japan's national flower. In June multitudes of the people go out to sing and sport and laugh and play under the cherry-trees, or to catch the snow-showers that do not fall from the sky.—*Missionary Guardian.*

—While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.—*Keith Falconer.*

—Robert Boyle, son of the Earl of Cork, for 80 years a member of the oldest mission board of the world, was not content "to cut the coupons from the bonds of everlasting covenant as fast as they became due, realizing a hundred fold in this life," but left the residue of his estate to found the Christian Faith Society. Though Boyle has been in the spirit world near 200 years, the annual interest on his estate continues to be used in missions.—*C. H. Bell, D.D., in Missionary Record.*

—The Ramzan gives Islam an advantage over Christianity which ought not to be ignored by Christian missionaries. The Christian community needs some *via dolorosa* in which loyal Christians may walk conspicuously and thereby declare to the world and to each other that we bear this pain and will ever bear it in testimony of allegiance to our Redeemer. Church services and sacraments are not sufficient, for they all lack that element of personal, undeniable suffering which makes the Ramzan a living, mighty force in the Mohammedan community.—*Indian Witness.*

—The best elements in history, says Dr. F. F. Ellinwood in *The Interior*, are found in the missionary movements of the Church. Many home charities were born of these movements, which have done so much to overcome the narrow and selfish subjectivity which Christianity had assumed two generations ago. Missions have corrected many confident theories of scientific men which were degrading to the human race, and have shown the feasibility and reality of that brotherhood of man which is in Christ. They have accomplished much in the corroboration of Christian doctrine, and have completely demonstrated the transforming power of the Spirit with and through the preaching of the Gospel.

men whom he left at various missions on his journey. Believing that foreign missions constitute "the noblest enterprise of the Church of God at the present day," he determined to examine without bias, the methods adopted by the missions which lay in his path. After close observation he does not hesitate to pronounce so-called "self-supporting missions" in Africa, "a grand mistake," because they require men to devote most of their time and strength to the securing of a meagre livelihood instead of bending all their energies to the uplifting of the heathen. He is equally outspoken against the so-called "Faith Missions," a sad illustration of which he learned of at Blantyre where a Mr. Henchman had pushed out with his wife and children, without any visible means of support, to Angoniland with a view to establishing a mission station. At the request of his wife, the African Lakes Company rescued the family from actual starvation, and the Scotch Blantyre Mission furnished them a refuge. Mr. Henchman obtained employment on the roads under the Lakes Company, but after a few months of tent life and exposure to the sun he fell a victim to fever.

Dr. Johnston speaks of the American Board Mission in Cilumi as "an oasis in the desert," its influence being evident from the superior social condition of the natives in the neighborhood, as compared with those elsewhere met. He found in the French Mission on the Zambesi, another model mission for which he has only words of praise, although the success in laying the foundation of a Christian church had not been marked.

Dr. Johnston attaches importance to industrial training, believing it to be fundamental that the natives be taught the dignity of labor.

While perhaps a trifle severe in his criticisms of some phases of mission work, Dr. Johnston is in the main discriminating, and in substituting "reality" for "romance" seeks to stimulate the highest forms and best methods of mission work which alone can redeem the Dark Continent from superstition and degradation.

## Book Notice.

REALITY VS. ROMANCE IN SOUTH CENTRAL AFRICA, by James Johnston, M.D., Fleming H. Revell & Co., N. Y.

This is a book of travel with a strong missionary flavor. While intensely interesting as a narrative of facts, there is a marked absence of such thrilling and blood-curdling adventures as are conspicuous in some other narratives of exploration in the Dark Continent.

Dr. Johnston undertook to cross South Africa at his own charges with a definite purpose in view. Among other things he wished to determine by actual experiment how far Christian natives of the West Indies might be available in mission work in Africa. He took with him six well-selected young

**✎** We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BAKER, JOHN E.—Born, Shaghticoke, N. Y., 1832; graduated, Williams College, 1853, Union Theological Seminary, 1858; pastor of Presbyterian churches at Arkport, Cuba, and Middle Granville, N. Y., 1858-1870; chaplain, Monroe County Penitentiary, 1870-1894; died at his home in Rochester, N. Y., April 13, 1894.

Married, 1858, Miss Carrie Stevens of Greenwich, N. Y., who with one son, Howard L. Baker, survives him.

## Ministerial Necrology.

# 

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, a *p.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble, and perhaps prevent serious mistakes.

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ATLANTIC.—*East Florida*—Green Cove Springs, 5. *McClelland*—Allen, 1; Calvary, 75 cts. *South Florida*—Altoona, 3; Bartow, 2. 11 75  
BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 6; — Boundary Avenue sab sch Missionary Society, 1 95; — Westminster, 6; Frederick City, 8 50; Frostburgh, 1. *New Castle*—Christiana, 1; Head of Christiansa, 3; Wilmington, 12 51; Wilmington West, 8. 45 95  
CALIFORNIA.—*Bentley*—Vallejo, 19. *Los Angeles*—Los Angeles 2d, 10 67; — Immanuel, 63 89. *Oakland*—Elmhurst, 5; North Temescal, 5 40. *Sacramento*—Sureka, 3; Red Bluff, 5. *San Francisco*—San Francisco Trinity, 9 45. *Stockton*—Hickman, 8; Merced, 5. 134 41  
CATAWBA.—*Cape Fear*—Mt. Pisgah, 1; St. Matthew, 1; — Darling Mission, 1. *Southern Virginia*—Great Creek and sab-sch, 1. *Yadkin*—Cool Spring, 1; Lloyd's, 1; Merano, 1; Mooreville 2d, 1 60; Oakland, 2. 10 60  
COLORADO.—*Boulder*—Boulder and sab-sch, 12. *Pueblo*—Las Animas, 4; Pueblo 1st, 1 17. 17 17  
ILLINOIS.—*Bloomington*—Danville, 3 85; Heyworth, 10; Lexington, 3. *Cañero*—Du Quoin, 8; Richland, 60 cts. *Chicago*—Chicago 10th, 2; Oak Park, 59 16. *Mattoon*—Tobinson, 2. *Schuyler*—Chill, 3 50; Huntville, 1. *Springfield*—Jacksonville State Street, 45; Springfield (including Y. P. S. C. E., 80 cts.), 36 11. 167 72  
INDIANA.—*Crawfordsville*—Elizaville, 9. *Fort Wayne*—Ethanau, 4. *Indianapolis*—Greencastle, 2 33; Indianapolis 7th, 10; Spencer, 2. *Logansport*—South Bend Trinity, 1. *Muncie*—La Gro, 7; Muncie, 24 40. *New Albany*—Bethel, 1. *Vincennes*—Olive Hill, 4. 64 73  
INDIAN TERRITORY.—*Sequoyah*—Muscogee, 10. 10 00  
IOWA.—*Cedar Rapids*—Blairtown, 6 70; Centre Junction, 3; Clarence, 3; Lyons, 6 20. *Corning*—Emerson, 2. *Des Moines*—Dexter, 2; East Des Moines, 12 10; Medora, 1; Oakaloes, 7. *Iowa*—Shusam, 3. *Iowa City*—Princeton, 1. *Stow*—City—Mount Pleasant, 6 50. 62 50  
KANSAS.—*Emporia*—Emporia 1st, 15. *Larned*—Arlington, 2; Chase, 5. *Solomon*—Concordia, 13 87. 84 87  
KENTUCKY.—*Ebeneser*—Ludlow, 6; Murphysville, 3; Williamstown, 2. *Louisville*—Plum Creek, 2. *Transylvania*—Assembly, 2. 14 00  
MICHIGAN.—*Detroit*—Detroit Bethany, 1; — Forest Avenue, 6 30; Wyandotte, 3. *Kalamazoo*—Paw Paw sab sch, 1. *Lake Superior*—Negaunee, 19 04. *Lansing*—Battle Creek, 12; Homer, 7 25; Ononda, 1 70. *Petoskey*—Cadillac, 6 43. 64 73  
MINNESOTA.—*Minneapolis*—Minneapolis Stewart Memorial sab-sch, 5. *Red River*—Moline, 4 30. *St. Paul*—St. Paul Arlington Hills, 1; — Goodrich Avenue, 1 30. 11 50  
MISSOURI.—*Kansas City*—Sedalia Central sab-sch, 4 25; Nipton, 2. *Ozark*—Webb City, 6; West Plains, 4. *Palmyra*—Boynton, 5; Enterprise, 2; Macon, 9; Pleasant Prairie, 1. *Platte*—Breckenridge, 4; Carrollton, 3. *St. Louis*—Salem German, 8; St. Louis 2d German, 1; — Lafayette Park, 1; — North, 11 31. *White River*—Hot Springs 2d, 3. 61 63  
MONTANA.—*Helena*—Pony, 4 15. 4 15  
NEBRASKA.—*Hastings*—Minden, 2. *Nebraska City*—Falls City, 2; Lincoln 1st, 15; Palmyra, 4 90; Tecumseh, 2; York, 30. *Omaha*—South Omaha, 6 70. 62 80  
NEW JERSEY.—*Elizabeth*—Clarksville, 1; Elizabeth 2d, 2 04; Westfield, 20. *Jersey City*—West Hoboken sab-sch, 5. *Monmouth*—Calvary, 2. *Morris* and *Orange*—East Orange Brick, 104 20; New Vernon, 3. *Newark*—Newark Calvary, 6; — Wickliffe, 7 42. *New Brunswick*—Newtown sab-sch, 3; Princeton Witherspoon Street, 1. *Venon*—Delaware, 4; Washington, 50. *West Jersey*—Houcouster City, 5. 371 66  
NEW MEXICO.—*Arizona*—Florence, 5. *Rio Grande*—Albuquerque 1st, 15 07. *Santa Fe*—Santa Fe, 2. 23 07

NEW YORK.—*Albany*—Carlisle, 1; New Scotland, 5; Saratoga Springs 2d, 6. *Binghamton*—Conklin, 2; Owego, 11. *Boston*—New Bedford, 7. *Brooklyn*—Brooklyn Siloam, 3; — Throop Avenue, 94. *Buffalo*—Fredonia, 3. *Cayuga*—Auburn Calvary, 1 90. *Chemung*—Elmira Lake Street, 20. *Geneva*—Romulus, 15. *Hudson*—Florida sab-sch, 10. *Long Island*—Cutchogue, 5 08; Mattituck, 3 50; Moriches, 5 57. *Nassau*—Newtown, 15; Oyster Bay, 5. *New York*—New York 7th, 5; — 5th Avenue, 100; — 12th Street, 20; — Madison Square, 418 17. *Niagara*—Lockport 2d Ward, 1. *North River*—Cold Spring, 10; Cornwall on Hudson, 7 15. *Rochester*—Genesee Village (Incl. Y. P. S. C. E., 2 06), 37 06. *Steuben*—Campbell, 6 66. *Syracuse*—Fayetteville, 3 60; Syracuse 1st, 20. *Troy*—Malta, 3; Salem, 7 60. *Utica*—Oneida, 5 06; Utica 1st, 10. *Westchester*—Bridgeport 1st, 20; Scarborough, 5. 891 25  
OHIO.—*Athens*—Athens sab-sch, 5; Bashan, 1 23; Gallipolis, 4. *Bellevue*—Zanesfield, 1. *Chillicothe*—Chillicothe 2d, 5. *Cincinnati*—Bavaria, 3 66; Madisonville, 1 50; Monterey, 1. *Cleveland*—Cleveland 1st Old Stone Church sab-sch, 16 83; — Calvary, 73; — Case Avenue, 25; — Madison Avenue (including sab-sch, 3 67), 5 63; — Miles Park, 2. *Columbus*—Columbus 1st, 21; — Broad Street, 24 13; Lower Liberty, 2. *Dayton*—Belle Brook 60 cts.; Dayton Wayne Avenue, 16; Washington, 3. *Huron*—Elmore, 5; Genoa, 3; Olena, 2. *Maumee*—North Jackson, 1; Youngstown Westminster, 6 58. *Maumee*—Paulding, 3 78. *St. Clairsville*—Buchanan, 1; Cambridge, 10; Concord, 2; Kirkwood, 8 75; New Castle, 1; Powhatan, 1; West Brooklyn, 1; Woodsfield, 1. *Steubenville*—Island Creek, 2; Waynesburgh, 3. *Wooster*—Homesville, 1. *Zanesville*—Jefferson, 4; Keene, 6. 371 71  
OREGON.—*Portland*—Portland St. John's, 3; Tualatin Plains, 1. *Southern Oregon*—Grant's Pass Bethany, 5. *Willamette*—Albany, 6. 15 00  
PENNSYLVANIA.—*Allegheny*—Aspinwall, 4; Natrona, 10. *Blairsville*—Derry, 6 55; Turtle Creek, 50. *Butler*—Fairview, 2; Millbrook, 1 50; Petrolia, 1; West Sunbury, 2 50; Zillenoople, 9. *Carlisle*—Steelman, 3. *Chester*—Darby 1st, 5; Doe Run, 3; West Chester Westminster, 5. *Clarion*—Tionesta, 1. *Erie*—Erie Central, 20; Meadville 1st, 5. *Huntingdon*—Altoona 2d, 10; Bald Eagle, 6; Bedford, 14 50; Fruit Hill, 4; Port Royal, 10; Shade Gap, 5. *Kittanning*—Crooked Creek, 1; Middle Creek, 2. *Lackawanna*—Canton, 10; Great Bend, 4; Greenwood, 2; Honesdale, 29; Mehoopany, 3; Plains, 4; Scranton Petersburg German, 3; Wilkes Barre 1st, 1 75; — Memorial, 40. *Lehigh*—Port Carbon, 5. *Northumberland*—Orangeville, 2; Williamsport, 30. 2 42. *Parkersburg*—Fairmount, 5; Mannington, 1 50. *Philadelphia*—Philadelphia Calvary (from Louis R. Fox, 25.), (from Mrs. M. S. Fox, 25), 60; — Grace, 6; — West Arch Street, 69 53. *Philadelphia*—North—Carmel, 5; Eddington, 5. *Pittsburgh*—Craffon, 4; Pittsburgh Grace Memorial, 1; — Lawrenceville, 15 75. *Redstone*—Connellsville, 10; Long Run, 6. *Shenango*—Leesburgh, 1. *Washington*—Allen Grove, 1; Claysville, 24 50; New Cumberland, 10; Washington 1st, 189 11. *Westminster*—Peques, 5; Pine Grove, 5. 702 91  
SOUTH DAKOTA.—*Aberdeen*—Britton, 10. *Black Hills*—Bethel, 3; Sturgis, 3 30. 15 30  
TENNESSEE.—*Holston*—Beech, 1. *Union*—Clover Hill, 1; Knoxville 2d, 8 50; — Belle Avenue, 3. 13 50  
TEXAS.—*Trinity*—Mary Allen Seminary, 7. 7 00  
UTAH.—*Boise*—Boise City Bethany, 5. 5 00  
WASHINGTON.—*Olympia*—Montesano, 10 50; Vancouver, 2; Wynocha, 2 75. *Spokane*—Spokane River, 2. *Walla Walla*—Prescott, 3 75. 21 00  
WISCONSIN.—*La Crosse*—Hixton, 4; Taylor, 2. *Madison*—Madison Christ, 24; Verona, 2. *Milwaukee*—Richfield, 2; West Granville, 2. 26 00

Contributions from Churches and Sabbath-schools..... \$3,053 51

## OTHER CONTRIBUTIONS.

D. H. Evans, Tracy, Minn..... 1 00  
\$3,054 51

## MISCELLANEOUS.

Interest on Investments, 100; Payments on Church Mortgage, 889; Premiums of Insurance, \$47 06; Sales of Book of Designs, No. 4, 25 cts.; Sales of Church Property, \$38 25.. 1,574 58

## SPECIAL DONATIONS.

ILLINOIS.—Springfield—Decatur, 5; Springfield 1st, 25.  
NEW JERSEY.—Morris and Orange—Orange Central, 146.  
NEW YORK.—Rochester—Rochester Central Y. P. S. C. E., 11 06..... 192 08  
\$ 4,931 47

Church collections and other contributions  
April 11-30, 1894..... 2,044 5  
Church collections and other contributions  
April 11-30, 1893..... 2,726 2

## MANSE FUND.

OHIO.—Cleveland—Cleveland 1st..... 50 00

## MISCELLANEOUS.

Installments on loans.....\$195 00  
Interest on Investment..... 250 00  
Premiums of Insurance..... 10 25  
\$ 445 25

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.  
ADAM CAMPBELL, Treasurer,  
53 Fifth Avenue, New York.

## RECEIPTS FOR COLLEGES AND ACADEMIES, APRIL, 1894.

ATLANTIC.—East Florida—Starke, 2 McClelland—Allen, 1. South Florida—Bartow, 2; Sorrento, 2. 7 00  
BALTIMORE.—Baltimore—Baltimore 12th, 2; —Alquist Street, 6; —Boundary Avenue sab-sch Missionary Society, 1 46; —Westminster sab-sch, 12; Grove, 5; Hagerstown, 5 78. New Castle—Christiana, 1; Wicomico, 2; Wilmington West, 8. Washington City—Garden Memorial, 4. 54 68  
CALIFORNIA.—Stockton—Madera, 2. 2 00  
CATAWBA.—Catawba—Lloyd, 1. Yaddin—Mebane, 1. 2 00  
COLORADO.—Denver—Central, 88 28. Pueblo—Pueblo 1st, 88 cts. 89 16  
ILLINOIS.—Bloomington—Bloomington 1st, 7 50; Danville, 11 18; Gilman, 8; Heyworth, 9; Rankin, 1 79. Cairo—Harrisburg, 1; Richland, 70 cts. Chicago—Chicago 7th, 1 57; —10th, 4; Emerald Avenue, 8; Normal Park, 15; Herscher, 1; Oak Park, 47 64. Freeport—Elizabeth, 1; Queen Anne German, 2. Ottawa—Kings, 8; Waltham, 6. Peoria—Knoxville, 5 85. Rock River—Centre, 5. Schuyler—Ellington Memorial, 1 40; Hersman, 10. Springfield—Decatur, 10; Springfield 1st Y. P. S. C. E., 60 cts. 154 68  
INDIANA.—Crawfordsville—Hopewell, 2; Sugar Creek, 2. Indianapolis—Indianapolis 7th, 6 99. Logansport—Logansport Broadway, 13. Muncie—Portland, 2. New Albany—Bethel, 1; Hanover, 8 85; Sharon Hill, 1. 87 84  
INDIAN TERRITORY.—Muscogee—Muscogee, 5. 5 00  
IOWA.—Cedar Rapids—Blairtown, 6 70; Centre Junction, 2 80; Clarence, 1. Corning—Emerson, 1 50; Malvern, 3. Iowa—Troy, 1. Iowa City—Princeton, 1 16 50  
KANSAS.—Solomon—Concordia, 12 87; Sylvan Grove, 2. 14 87  
KENTUCKY.—Louisville—Plum Creek, 1. Transylvania—Harradsburgh 1st, 2. 8 00  
MICHIGAN.—Detroit—Wyandotte, 3. Petoskey—Mackinaw City, 3. 6 00  
MINNESOTA.—St. Cloud—St. Cloud 4 85. St. Paul—St. Paul Goodrich Avenue, 2. 6 85  
MISSOURI.—Kansas City—Tipton, 1. Ozark—Joplin, 5; West Plains, 8. Putney—Louisiana, 1; Pleasant Prairie, 1. Platte—Carrollton, 2; Martinsville, 1; Marysville 1st, 3 70; Parkville, 10 60; Tarkio, 11. St. Louis—Hot Springs 2d, 1; St. Louis 2d German, 1; Cote Brillante, 14 53; North, 8 51; Zion German, 2. 66 34  
MONTANA.—Butte—Hamilton, 2. Helena—Spring Hill, 1. 3 00  
NEBRASKA.—Kearney—North Loup, 1; Nebraska City—Falls City, 3. Omaha—North Omaha, 3. 7 00  
NEW JERSEY.—Elizabeth—Clarksville, 1; Elizabeth 1st, 73; Lamington, 10; Liberty Corners, 5; Lower Valley, 5; Westfield, 30. Monmouth—Burlington, 42 81; Calvary, 2; Delanco, 60 cts.; Jacksonville, 2; Manasquan, 5; Providence, 2. Morris and Orange—East Orange Brick, 43 40; Morristown South Street, 78 63. Newark—Newark Park, 1809; Wickliffe 371. New Brunswick—Kingston, 1; Lambertville, 27; Princeton Witherspoon Street, 1. Newton—Marsboro, 6; Phillipsburgh 1st, 8 29; Wantage 1st, 6 55. 369 98  
NEW MEXICO.—Santa Fe—Raton 1st, 4 50; Santa Fe 1st, 2. 6 50  
NEW YORK.—Albany—Carlisle, 1; Mayfield Central, 1; New Scotland, 5; Saratoga Springs 2d, 4 25. Binghamton—Conklin, 1; Owego, 10; Waverly, 14 40. Boston—

East Boston, 5. Brooklyn—Greene Avenue, 5. Buffalo—Fredonia, 3. Cayuga—Auburn Calvary, 4 40. Cheung—Elmira Lake Street, 20. Columbia—Jewett, 14. Geneva—Geneva North, 33 69; Phelps, 3 15. Hudson—Florida sab-sch, 10. Long Island—Moriches, 4 19; Southampton, 23 70; South Haven, 3. Nassau—Huntington 2d, 9; Newtown, 10; Oyster Bay, 2; Smithtown, 7 11. New York—New York 13th Street, 27; Spring Street, 1. Niagara—Lockport 8d Ward, 1. Rochester—Genesee Village, 12 50; Groveland, 4 81. St. Lawrence—Watertown 1st, 70 75. Syracuse—Syracuse 1st, 29 78. Troy—Malta, 2; Schaghticoke, 4. Utica—Boonville, 4 54; Utica 1st, 66 76; Westminster, 16; Whitesboro, 2; Williamstown, 5. Westchester—Peekskill 2d, 8; South Salem, 8 88; Thompsonville, 25. 485 52  
OHIO.—Athens—Athens sab-sch, 3 25; Bashan, 1; Deerfield, 2; Gallipolis, 3; McConnellsville, 2; Marietta, 2; Pomeroy, 2. Bellefontaine—West Liberty, 3 70; Zanesfield, 1. Chillicothe—Bogota, 1; Chillicothe 3d, 8 53. Cincinnati—Batavia, 3 66; Bond Hill, 7; Cincinnati 6th, 14; —North, 6 74; —Walnut Hills, 65 00; Madisonville, 1 50; Williamsburg, 3. Cleveland—Cleveland 1st Stone sab-sch, 16 83; —Calvary, 54; —Case Avenue, 25; —Madison Avenue (sab-sch, 2 29); 3 50; —Miles Park, 2. Milton sab-sch, 50 cts; Parma, 2. Columbus—Columbus Broad Street, 25 cts. Dayton—Belle Brook, 2; Cullinsville, 1; Dayton Wayne Avenue, 5; Washington, 1; Xenia, 19. Huron—Elmore, 1; Genoa, 1; Norwalk, 7 68. Mahoning—Kinsman, 14 50; Youngstown Westminster, 6. Marion—Richwood, 8; York, 2. Maumee—Eagle Creek, 1; Grand Rapids, 2; Holgate, 1; Montpelier, 1. St. Clairsville—Bannock, 8; Concord, 3; Kirkwood, 6 75; New Athens, 3; Nottingham, 13 70; Wheeling Valley, 3 60. Steubenville—Bethesda, 1 50. Wooster—Fredericksburgh, 5; Homesville, 1 67; Hopewell, 6. Zanesville—Jersey, 3 13. 860 40  
PENNSYLVANIA.—Allegheny—Bull Creek, 5; Evans City, 3; Millvale, 9 67; Natrona, 5; New Salem, 3; Rochester, 1; Sharpsburg, 10 40; Springdale, 4. Blairsville—Derry, 5; Harrison City, 2 53. Butler—Fairview, 1; Grove City, 20 42; Millbrook, 1; New Salem, 1; Petrolia, 1; Pleasant Valley, 1 40; Zelenople, 9. Carlisle—Fayetteville, 2; Steelton, 4; St. Thomas, 2. Chester—Darby 1st, 8 74; —Borough, 19; West Chester Westminster, 5. Clarion—Brookville, 11 56. Erie—Erie Central, 20; Greenville (sab-sch, 5 67), 25 67; Meadville 1st, 5; Tidioute, 12. Huntingdon—Altoona 3d, 5 63; Bald Eagle, 5; Carversville, 3; Fruit Hill, 1; Milesburg, 3; Moshannon and Sawy Shoe, 1; Shade Gap, 3; Shireysburg, 1. Kittanning—Crooked Creek, 1; Midway, 1; Smicksburg, 1; Worthington, 8. Lackawanna—Greenwood, 1; Homedale, 23 32; Monroeton, 4; Plains, 1; Scranton Petersburg German, 5; Shickshinny, 3; Towanda, 23 13; West Pittston, 48; Wilkes Barre 1st, 3 74; —Memorial, 40; Wyckusburg 1st, 2; —2d, 8; Wyoming, 4. Lehigh—Port Carbon, 5; Pottsville 1st, 33 40; Upper Lehigh, 5 27. Northumberland—Bald Eagle and Nitany, 3; Buffalo, 1; Lycoming, 5; Williamsport 3d, 2 43. Parkersburg—Fairmount, 4. Philadelphia—Philadelphia Grace, 5; —Westminster, 27 75; West Park, 10. Philadelphia North—Carmel, 2; Eddington, 5. Pittsburg—Bethany sab-sch, 3 19; Centre, 9 04; Ingram, 6; Mingo, 3 50; Oakdale, 12 65; Pittsburg 6th, 37 58; Sharon, 13 75. Redstone—Connellsville, 5; Long Run, 7; Mount Pleasant, 30; Mount Vernon, 2; New Providence, 7; Suterville, 1. Shenango—Beaver Falls, 10;



Hopewell, 3; Mount Pleasant, 5; Sharpsville, 2 85.  
*Washington*—Allen Grove, 1; Claysville, 14 73; Pigeon  
 Creek, 2; Washington 1st, 180 11; West Alexander, 7; West  
 Liberty, 2. *Wellsboro*—Farmington, 2. *Westminster*—  
 Chanceford, 1 55; Columbia, 20 08; Pine Grove, 6. 202 99  
*UTAH*.—*Boies*—Boies City Bethany, 2. *Utah*—Ogden  
 1st, 3 80. 5 60  
*WASHINGTON*.—*Olympia*—Ridgefield, 7 50. *Spokane*—  
 Rathdrum, 2. 9 50  
*WISCONSIN*.—*Chippewa*—Baldwin, 2. *Milwaukee*—  
 Manitowoc 1st, 4 30; Milwaukee Calvary, 24 33. 30 63

Total received from Churches and Sabbath-  
 schools.....\$ 2,620 79

## PERSONAL.

Mrs. Wm. Thaw, Pittsburgh, 300..... 300 00

## INTEREST.

Martha Adams Fund, 195; Roger Sherman Fund,  
 1 58..... 196 58

Total receipts for April, 1894.....\$ 3,117 87

C. M. CHARNLEY, Treasurer,  
 P. O. Box 294, Chicago, Illa.

## RECEIPTS FOR FREEDMEN, APRIL, 1894.

*ATLANTIC*.—*Atlantic*—St. Michael, 1 10; St. Paul, 1 60.  
*Fairfield*—Hebron, 20 cts.; Ladsen Chapel, 3; Lancaster,  
 85 cts. *Knox*—Ebenezer, 4 50; Madison 2d (sab-sch, 1 36),  
 2 35. *McClelland*—Abbeyville 2d, 8; Allen, 1; Calvary,  
 1. *South Florida*—Bartow, 1; Sorrento, 4. 28 61  
*BALTIMORE*.—*Baltimore*—Baltimore Boundary Avenue  
 sab-sch Missionary Society, 1 22; — Westminster sab-sch,  
 4; Frostburgh, 1. *New Castle*—Head of Christians, 5 63;  
 Wilmington West, 8. *Washington City*—Washington  
 City Garden Memorial, 2. 19 85  
*CALIFORNIA*.—*Benicia*—Eureka, 3. *Los Angeles*—Coro-  
 nado Graham Memorial, 12 63; Los Angeles 2d, 10. *Sacra-  
 mento*—Carson City, 5; Red Bluff, 1. 31 63  
*CATAWA*.—*Cape Fear*—Ebenezer, 2; Simpson Chapel  
 sab-sch, 1. *Southern Virginia*—Ashland Mt. Zion, 3;  
 Great Creek, 50 cts. *Yadkin*—Yadkin Presbytery, 10  
 16 50  
*COLORADO*.—*Boulder*—Boulder, 12. *Denver*—Denver  
 Central, 65 64. *Pueblo*—Pueblo 1st, 73 cts. 78 39  
*ILLINOIS*.—*Alton*—Lebanon 1st sab-sch, 1 70; Plainview,  
 20. *Bloomington*—Danville, 5 70; Lexington, 5; Prairie  
 View, 1. *Cairo*—Richland, 1 35. *Chicago*—Chicago 10th,  
 5; Herscher, 1; Kankakee 1st, 7 80. *Mattoon*—Pana, 5.  
*Schuyler*—Huntsville, 1. *Springfield*—Decatur 1st, 15;  
 Jacksonville United Portuguese, 2. 71 55  
*INDIANA*.—*Indianapolis*—Greencastle, 9; Indianapolis  
 Tabernacle, 43. *Muncie*—Muncie 1st, 17 40; Portland, 2.  
*New Albany*—Bethel, 1; New Albany 1st, 8 55. *White  
 Water*—Sparta, 1; Versailles, 1. 82 95  
*INDIAN TERRITORY*.—*Choctaw*—Choctaw Nation per  
 Miss B. L. Ahrens, 45; — Rev E. G. Haymaker, 180.  
 225 00

*IOWA*.—*Cedar Rapids*—Centre Junction, 3; Clarence,  
 1; Clinton 1st, 5; Marion, 11 40; Vinton, 12. *Des Moines*—  
 Grand River, 3; Jacksonville, 5; Medora, 4; White  
 Oak, 1. *Iowa*—Bloomfield, 3; Shunam, 2. *Iowa City*—  
 Princeton, 1. 48 40  
*KANSAS*.—*Emporia*—Emporia 1st, 12. *Larned*—Arling-  
 ton 1st, 1; Hutchinson, 6 01; Salem German, 1. 20 01  
*KENTUCKY*.—*Louisville*—Owensboro 1st, 10. *Transyl-  
 vania*—Harrodsburg 1st, 2. 12 00

*MICHIGAN*.—*Detroit*—Detroit Forest Avenue, 9 25.  
 9 25

*MINNESOTA*.—*St. Paul*—St. Paul Goodrich Avenue, 2  
 9 00

*MISSOURI*.—*Kansas City*—Tipton, 1. *Ozark*—Webb  
 City, 5. *St. Louis*—St. Louis 2d German, 1; — North,  
 7 10. *White River*—Mt. Lebanon, 1 50. 15 60

*NEBRASKA*.—*Hastings*—Axtel, 1. *Kearney*—North  
 Loup, 1. *Nebraska City*—York 1st, 10. *Omaha*—Wahoo,  
 1. 13 00

*NEW JERSEY*.—*Elizabeth*—Clarksville, 1; Lamington  
 10; Perth Amboy sab-sch, 7 41. *Morris* and *Orange*—  
 East Orange Brick, 62. *Newark*—Newark 2d C. E., 40;  
 — Park, 4 46; — Wickliffe, 11 12. *New Brunswick*—  
 Princeton Witherspoon Street, 2; Trenton 2d, 1. *Newton*—  
 Delaware, 5; Marksboro, 6. 149 99

*NEW MEXICO*.—*Rio Grande*—Albuquerque 1st, 14 50.  
*Santa Fé*—Santa Fé, 2. 16 50

*NEW YORK*.—*Albany*—Carlisle, 1; Saratoga Springs 2d,  
 2 34. *Binghamton*—Owego 1st, 12. *Brooklyn*—Brooklyn  
 2d, 143 53; — Siloam, 1. *Cayuga*—Auburn Calvary 4 38.  
*Chemung*—Elmira Lake Street (sab-sch, 25), 55. *Long  
 Island*—Mattituck, 4 43. *Lyons*—Huron, 2. *Nassau*—  
 Oyster Bay, 5. *New York*—New York Brick, 377 80.  
*Syracuse*—Canastota, 20; Skaneateles, 2 73; Syracuse  
 1st, 24 83. *Troy*—Malta, 4. 661 03

*OHIO*.—*Athens*—Athens sab-sch, 4 25; Baahan, 1. *Chil-  
 licothe*—Bloomington, 7; Bogota, 3. *Cincinnati*—  
 Batavia, 3 66; Cincinnati North, 5 45; Monterey, 1; Pleas-  
 ant Run, 1; Somerset, 1. *Cleveland*—Cleveland Calvary,  
 46; — Case Avenue, 25; — Madison Avenue (sab-sch, 2 29),  
 3 51; — Miles Park, 2; Milton sab-sch, 50 cts. *Columbus*—  
 Lower Liberty, 2. *Dayton*—Collinsville, 1. *Huron*—  
 Olena, 2. *Lima*—Findlay 1st, 15. *Marion*—Cardington,

3. *Mauvee*—Grand Rapids, 2; Holgate, 1. *Portsmouth*—  
 Hanging Rock sab-sch, 2. *St. Clairsville*—Bannock, 4;  
 Buchanan, 1 67; Concord, 4; Kirkwood, 7 13; New Castle,  
 1 67; Powhatan, 1; West Brookline, 1; Woodfield, 1 66.  
*Steubenville*—Waynesburgh, 3. 157 50

*PENNSYLVANIA*.—*Allegheny*—New Salem, 3. *Butler*—  
 Fairview, 2; Grove City, 17 03; Millbrook, 5 50; Petrolia,  
 1; Zellenople, 9. *Chester*—Darby 1st, 5; Doe Run, 5;  
 Media, 32 36. *Erie*—Erie Central, 20. *Huntingdon*—  
 Altoona 3d, 5; Bald Eagle, 7; Curwensville, 4; Fruit Hill,  
 1; Shade Gap, 5. *Kittanning*—Leechburgh, 3. *Lacka-  
 wanna*—Greenwood, 1; Plains, 1; Sylvania sab-sch, 1;  
 West Pittston, 60 29; Wilkes Barre 1st, 7 50; — Memorial,  
 30. *Lehigh*—Randy Run, 5 15. *Northumberland*—Mount  
 Carmel, 13 15. *Philadelphia*—Philadelphia 3d sab-sch,  
 50; — 9th, 26; — Calvary, 164 68; — Oxford, 51 92;  
 — Tabernacle, 293 05; — Trinity, 14. *Philadelphia North*—  
 Eddington, 5; Germantown 1st, 113 91. *Pittsburgh*—  
 Bethel Mission Band, 20; Pittsburgh 3d sab-sch, 24; —  
 8th, 5. *Redstone*—Fairchance, 2; New Providence, 2.  
*Shenango*—Leesburgh, 1. *Washington*—Allen Grove,  
 2; Claysville, 15 29; Washington 1st (sab-sch, 43 23),  
 224 43. *Westminster*—Pine Grove, 5. 1,277 15

*SOUTH DAKOTA*.—*Aberdeen*—Britton, 9. 9 00

*TENNESSEE*.—*Kingston*—Chattanooga Park Place, 2.  
*Union*—Clover Hill, 1, Knoxville 2d, 10; — Belle Avenue,  
 2. 15 00

*WASHINGTON*.—*Olympia*—Ridgefield, 2. 9 00

*WISCONSIN*.—*Milwaukee*—Manitowoc 1st, 7 06; Rich-  
 field, 2; West Granville, 2. *Winnebago*—Wausau, 24 45.  
 45 60

Receipts from Churches, April, 1894.....\$ 3,006 40

## MISCELLANEOUS.

Woman's Executive Committee, New York,  
 691 16; H. H. Blakely, Medina, N. Y., 2; W.  
 F. Barry, Medina, N. Y., 2; "Cash," W.  
 Leavenworth, Kans., 20; "A friend," Brook-  
 lyn, N. Y., 5; "Friends in Calvary Church,"  
 Milwaukee, Wis., 15; Estate of Charlotte L.  
 Barnes, Batavia, N. Y., 1,934 43; "A Stew-  
 ard," 2. 1,771 59

## DIRECT RECEIPTS, FEBRUARY, 1894.

## BRAINERD INSTITUTE.

Washington, Pa., Cross Creek, 10; — Cross  
 Creek C. E., 5; — Cross Creek sab-sch, 5;  
 Miss Schauble, 15; Blairsville, Pa., Parnassus,  
 King's Children, 18; Asso. Reformed Church,  
 Chester, S. C., 5.....

## DIRECT RECEIPTS, MARCH, 1894.

## SCOTTA SEMINARY.

Busy Bees, Sewickley, Pa., 26; Mrs. Alex.  
 Rankin, Schenectady, N. Y., 50; Rev. Chas.  
 West, 10; Y. F. Society, Beaver, Pa., 45;  
 H. M. Society, Ben Avon, Pa., 40; H. M. So-  
 ciety, Oxford Street, Phila., 15; Miss M. F.  
 Mosser, Cedar Rapids, Ia., 15; Y. P. Society,  
 Shannon, Sewickley, Pa., 10; Y. P. Society,  
 South Church, Phila., Pa., 11; B. H. Colwell,  
 Fortville, N. Y., 25; Mrs. Thor. Motley,  
 Brookport, N. Y., 45; Brookport, N. Y., 45;  
 Ever Ready Band, Leetsdale, Pa., 50; Lake  
 Erie Seminary, Painesville, O., 20.....

## INGLESDALE SEMINARY.

Mrs. James Mullins, Wooster, O., 50.....

## OAK HILL INDUSTRIAL.

Terre Haute, Central, Ind., 20.....

## COTTON PLANT.

Mrs. Stitt, Holden, Mo., 50; Chester, Pa., 3d  
sab-sch, 50.....

## BRAINERD INSTITUTE.

Y. P. Society, Springfield, O., 2d, 15; Golden  
Link Band, Charlerol, Pa., 10; Dr. G. B.  
White, Chester, S. C., 5; Women's Missionary  
Society, Fairfield Presbytery, S. C., 20; J. S.  
Marquis and wife, Chester, S. C., 15; West-  
minster, Greensburg, Pa., 40.....

## MARY HOLMES SEMINARY.

C. E. Society, 1st Church, Wellsville, O., 25;  
C. E. Society, Alexis, Ill., 5; Rev. W. M.  
Taylor, D.D., Mt. Jackson, Pa., 5..... 519 17  
Receipts from Churches, April, 1894..... 2,008 00  
Receipts from Miscellaneous, April, 1894..... 1,771 51

Total receipts during April, 1894.....\$ 5,508 26

JOHN J. BRACOM, Treasurer,  
516 Market Street, Pittsburgh, Pa.

## RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1894.

ATLANTIC.—*East Florida*—Starke (sab-sch, 8), 5.  
*South Florida*—Bartow, 5. 10 00

BALTIMORE.—*Baltimore*—Baltimore 12th, 8; — Bound-  
ary Avenue sab-sch, 75 cts; — Westminster sab-sch, 15;  
Brunswick, 1; Frostburgh, 1; Hagerstown, 5; The Grove,  
23 70. *New Castle*—Elkton, 19 55; Lewes sab-sch, 4;  
Wicemico, 4 69. 77 70

CALIFORNIA.—*Benicia*—Fulton sab-sch, 2 50; Lake-  
port, 2. *Los Angeles*—Los Angeles Boyle Heights J. C.  
E. S., 5; Riverside Calvary, 6; Santa Barbara, 14. *Sac-  
ramento*—Red Bluff, 2. *San Francisco*—San Francisco  
Trinity, 8 55. *San José*—San Jose 1st sab-sch, 15.  
*Stockton*—Tracy, 5. 55 05

CATAWBA.—*Catawba*—Lloyd, 1. *Yadkin*—Allen's Tem-  
ple, 3 90; Durham sab-sch, 4; Mebane, 1. 9 90

COLORADO.—*Boulder*—Boulder, 2. *Denver*—Denver 23d  
Avenue sab-sch, 11 59. *Pueblo*—Pueblo 1st, 44 cts. 13 94

ILLINOIS.—*Alton*—Alton, 34. *Bloomington*—Bloom-  
ington 2d, 25; Danville, 13 55; Heyworth, 9. *Cairo*—Du  
Quoin, 12; Nashville sab-sch, 10; Richland 20 cts. *Chi-  
cago*—Chicago 2d, 99 37; — 41st Street sab-sch, 14 50; —  
Englewood, 3; Herscher, 2; Oak Park, 2; Wheeling Zion  
sab-sch, 1 40. *Freeport*—Marengo C. E. S., 4 61. *Ot-  
tawa*—Ottawa 1st, 8 20; Streater Park, 10. *Peoria*—  
Knoxville, 11 93. *Schuyler*—Huntsville, 1; Prairie City,  
6. *Springfield*—Petersburgh, 7 65; Pisgah, 48 cts.;  
Springfield 1st Junior C. E., 80 cts. 275 29

INDIANA.—*Crawfordsville*—Delphi, 2 03. *Indianapo-  
lis*—Bainbridge, 1; Greencastle, 5 85; Indianapolis 2d,  
29 84; — 4th, 3; — 7th, 5; — Tabernacle, 15. *Logansport*—  
Logansport 1st, 2; Monticello, 5. *Muncie*—Anderson,  
12; Muncie, 10 40. *New Albany*—Bethel, 1; Mauckport  
sab-sch, 2; New Albany 1st, 9 45; Valley City sab-sch, 3;  
Vevay, 1. *Vincennes*—Salem sab sch, 14 60; Vincennes,  
8. 130 17

INDIAN TERRITORY.—*Muscogee*—Achena, 1. 1 00

IOWA.—*Cedar Rapids*—Blairstown, 3 10; Marion, 5.  
*Corning*—Conway sab sch, 3 65; Emerson, 75 cts.; Mal-  
vern, 2; Morning Star sab-sch, 5; Prairie Chapel sab-sch,  
2 62; Yorktown sab-sch, 2. *Council Bluffs*—Guthrie Cen-  
tre, 4. *Des Moines*—Des Moines Central, 31 29; Grimes,  
4 16; Medora, 4; New Sharon, 3 45. *Fort Dodge*—Coon  
Rapids, 4; Estherville (C. E.), 5, 10; Paton sab-sch, 2.  
*Iowa*—Fairfield, 12 72. *Iowa City*—Princeton, 1. *Water-  
loo*—Cedar Falls, 16; East Friesland, 5 84; State Centre  
sab-sch, 5. 127 53

KANSAS.—*Emporia*—Cottonwood Falls, 1. *Larned*—  
Garden City C. E. S., 3 75. *Neosho*—Fort Scott 2d, 1.  
*Topeka*—Topeka 2d, 2. 7 75

KENTUCKY.—*Ebenezer*—Maysville, 7 25; Valley, 1.  
*Louisville*—Guston, 2; Plum Creek, 1 50; Princeton 1st,  
5. 16 75

MICHIGAN.—*Detroit*—Detroit Memorial, 7. *Flint*—Cass  
City, 5 75; Sanilac Centre sab-sch, 69 cts. *Lake Superior*—  
Red Jacket, 5. *Lansing*—Battle Creek, 3; Lansing 1st  
C. E. S., 1; Oneida, 64 cts. *Petoskey*—Alanson, 2. *Sagi-  
naw*—Omer sab-sch, 5. 30 08

MINNESOTA.—*Mankato*—Swan Lake sab-sch, 3 59;  
Worthington Westminster, 4 40. *St. Cloud*—St. Cloud,  
2 43. *St. Paul*—North St. Paul, 2; St. Paul East, 1; —  
Merriam Park, 9 15. *Winona*—Claremont sab sch, 5 10. 27 67

MISSOURI.—*Kansas City*—Sedalia Broadway, 40; Sunny  
Side sab-sch, 2. *Ozark*—Springfield 2d, 1 75. *Palmyra*—  
Pleasant Prairie, 1; Shelbyville, 1. *Platte*—Carrollton, 2;  
Tarkio, 7. *St. Louis*—Hot Springs, 2; St. Louis 1st, 20 61. 77 36

MONTANA.—*Helena*—Bozeman sab-sch, 18 12; Hamil-  
ton, 1. 19 12

NEBRASKA.—*Hastings*—Axtel, 1. *Kearney*—Grand Is-  
land, 14; Scotia, 1. *Nebraska City*—Staplehurst, 6.  
*Omaha*—Blair, 1; South Omaha, 3. 26 00

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Cranford sab-  
sch, 9 16; Liberty Corner, 5; Rahway 1st, 8 75; Westfield,  
20. *Jersey City*—Arlington Jr. C. E. S., 25; Hoboken,  
17 45; Jersey City 2d Bible School, 17 48; — Claremont, 3;

Passaic Dundee, 5; — Broadway German (sab sch, 7, 2  
*Monmouth*—Delanco, 50 cts. *Morris and Orange*—Mend-  
ham 1st, 4; Mine Hill, 2 50; Orange German sab-sch, 4  
St. Cloud, 5; Summit Central, 57 81. *Newark*—Newark  
Park, 22 80; — Wickliffe, 7 41. *New Brunswick*—Prince-  
ton Witherspoon Street, 1. *Newton*—Blairstown (sab-  
sch, 9 97), 43 05; Deckertown, 5 43; Delaware, 4; Mus-  
conetcong Valley C. E. S., 5; Wantage 1st, 7 56; — 2d,  
2 22; Washington, 29. *West Jersey*—Atlantic City 1st C.  
E. S., 5; Clayton, 10. 246 43

NEW MEXICO.—*Santa Fé*—Pedro Padilla, 3 45; Santa  
Fé, 2. 6 45

NEW YORK.—*Albany*—Johnstown, 5; New Scotland, 2.  
*Saratoga Springs* 2d, 2 67; Schenectady 1st sab-sch, 1.  
*Binghamton*—Deposit C. E. S., 2 50; Owego, 3; Union,  
4 50. *Brooklyn*—Brooklyn Throop Avenue Missionary  
Society, 25. *Buffalo*—Buffalo Bethany, 7 80; — Bethle-  
hem, 99 cts.; — Calvary, 14 23; East Hamburg, 2;  
Fredonia, 10. *Champlain*—Chazy, 9 15. *Chemung*—El-  
mira Lake Street (sab-sch, 26), 20; Horse Heads, 2.  
*Genesee*—Corfu, 2. *Geneva*—Naples, 1 86; Waterloo sab-  
sch, 10. *Hudson*—Florida sab-sch, 33; Middletown 1st,  
20; Otisville C. E. S., 5; Ramapo sab-sch, 20; Scotchtown,  
5. *Long Island*—Bridgehampton sab-sch, 50; Moriches,  
2 09. *Lyons*—Huron, 2. *Nassau*—Glen Wood, 2 10;  
Huntington 2d sab-sch, 10; Newtown, 10. *New York*—  
New York 18th Street, 12 50; — Harlem, 5; — Rutgers  
Riverside sab-sch, 20; — Westminster West 23d Street,  
9 52; — West 51st Street, 11. *Niagara*—Albion, 12.  
*Otsego*—Oneonta C. E. S., 10. *Rochester*—Avon Centra-  
5; Caledonia, 3; Dansville, 2. *St. Lawrence*—Chaumont  
10; Heuvelton, 1; Waddington Scotch, 25. *Steuben*—  
Corning, 1 51. *Syracuse*—Casenovia, 10; Fayetteville, 2.  
Fulton sab-sch, 10; Skaneateles, 4 12; Syracuse 1st, 14 32.  
*Troy*—Schaghticoke (sab-sch, 17 51), 27 42. *Utica*—  
Oneida, 8 62; Utica 1st, 25 03; Vernon Centre, 1 2;  
Whitesboro, 2. 554 77

NORTH DAKOTA.—*Pembina*—Milton, 1. 1 00

OHIO.—*Athens*—Bashan, 1; Beverly, 1; Bristol, 1; Gal-  
ipolis, 2. *Chillicothe*—Bourneville, 4. *Cincinnati*—Be-  
tavia, 3 66; Hartwell, 2; Madisonville, 2; Reading and  
Lockland, 5. *Cleveland*—Cleveland 1st sab-sch, 12 63; —  
Beckwith, 3 22; — Calvary, 27; — Case Avenue, 15; —  
Madison Avenue, 2 12. *Columbus*—Columbus 1st, 26 49;  
— Broad Street, 50 cts.; Lower Liberty, 2. *Dayton*—  
Dayton Wayne Avenue, 5. *Huron*—Fremont (sab-sch,  
21 30), 29 20. *Mahoning*—Brookfield, 1; Champion, 2;  
North Jackson, 1; Youngstown, 6. *Mauwsee*—Eagle  
Creek, 1; Montpelier, 2; North Baltimore, 2. *Portsmouth*—  
Portsmouth 2d sab-sch, 10; — 1st German, 7. *St.  
Clairsville*—Buchanan, 1; Concord, 7; Lore City sab sch,  
7 65; Powhatan, 1; West Brooklyn, 3; Woodsfield, 1.  
*Steubenville*—Bethesda, 2; Bethlehem, 4; Irondale, 1;  
Island Creek, 4; Linton, 5 46; Long's Run, 1 74; Steu-  
benville 1st, 9 76; Two Ridges sab-sch, 10; Waynesburgh,  
4. *Wooster*—Dalton, 1 07. *Zanesville*—Jefferson, 2;  
Jersey, 1 56. 244 21

OREGON.—*Portland*—Portland St. John's, 7 20. *South-  
ern Oregon*—Grant's Pass sab-sch, 10. 17 20

PENNSYLVANIA.—*Allegheny*—Providence, 24 52. *Blair-  
ville*—Derry, 2 41. *Butler*—Centre, 2; Fairview, 2; West-  
minster, 2; West Sunbury, 2 50; Zellenople, 6. *Carlisle*—  
Steelton, 4. *Chester*—Ashmun, 15; Darby 1st (sab-sch,  
16), 21; Doe Run, 5. *Clarion*—Bethesda, 4; Shiloh C. E.  
S., 5; Troy, 4. *Erie*—Erie Central, 20; Harbor Creek,  
3 36; Sandy Lake sab-sch, 4 29; Titusville sab-sch, 3 56;  
Westminster, 8. *Huntingdon*—Altoona Broad Avenue  
church and sab-sch, 18 17; Clearfield, 25 25; Duncansville,  
6; Port Royal, 6; Port Matilda, 5; Woodland, 200. *Kit-  
tanning*—Crooked Creek, 2; Middle Creek, 2; Smiths-  
burgh, 1. *Lackawanna*—Camptown, 2; Canton, 15.  
Plains, 2; Shickahinny, 5; Wilkes Barre 1st, 59; —  
Memorial, 20. *Lahigh*—Ashland (sab-sch, 4 30), 6 30;  
Lower Mount Bethel church and sab-sch and C. E., 5 27;  
Port Carbon, 24; Reading Olivet sab-sch, 25. *Northum-  
berland*—Bald Eagle and Nittany, 3; Lycoming, 6; —  
Centre (sab-sch, 5), 10; Orangeville, 1 31. *Parkersburg*

—Fairmount, 2. *Philadelphia*—Philadelphia 2d, 65 58;  
— 3d sab-sch Missionary Society, 53 87; — Covenant, 10;  
— Green Hill, 48 66; — Oxford sab-sch, 93 14; — West  
Arch Street, 18 17. *Philadelphia North*—Eddington, 12;  
Germantown 1st, 133 98. *Pittsburgh*—Forest Grove sab-  
sch, 42; Mingo, 3; Pittsburgh 43d Street, 5; — East Lib-  
erty, 17 46; — Grace Memorial, 1. *Redstone*—Fairchance,  
3 17; Long Run, 12 20; Sutersville (sab-sch, 20), 21; Tent,  
85 cts. *Shenango*—Hopewell, 3 70. *Washington*—Allen  
Grove, 1; Claysville, 8 44; Fairview, 6; New Cumberland,  
10; Pigeon Creek, 4 50; Washington 1st, 106 26; Wells-  
burg, 6 05. *Wellsboro*—Arnot, 1; Wellsboro, 3 04.  
*Westminster*—Chancellor, 6 80; Chestnut Level, 50 cts.  
1,375 99

**SOUTH DAKOTA**—*Black Hills*—Hill City, 2. *Central  
Dakota*—Huron, 18 42. *Southern Dakota*—Canistota, 1;  
White Lake, 1. 23 48

**TENNESSEE**—*Birmingham*—Birmingham sab-sch, 1 25.  
*Union*—Clover Hill, 2. 3 25

**TEXAS**—*Austin*—Lampasas, 4. *Trinity*—Mary Allen  
Seminary, 5; Stephenville, 2. 11 00

**UTAH**—*Boies*—Bethany, 2. *Utah*—Manti, 3; Spring-  
ville, 3. 8 00

**WASHINGTON**—*Spokane*—Waterville, 1. 1 00

**WISCONSIN**—*Madison*—Madison Christ, 8. *Milwaukee*  
—Milwaukee Bethany, 3; — Perseverance, 5 64; — West-  
minster, 2 33; Richfield, 1; West Granville, 1. *Winne-  
bago*—Appleton, 10; Fond du Lac sab-sch, 10; Oakloah  
C. E. S., 5; Rural, 5. 50 98

#### MISCELLANEOUS.

Miss Lydia Clark, Wilmington, Delaware, 35;  
Mary T. Fox, Calvary Church, Philadelphia, 25;  
Louis R. Fox, Calvary Church, Philadelphia,  
35; Wm. M. Findley, M. D., Altoona,  
Pa., 5; J. T. Turner, Clermont, Fla., 5; Miss  
Clarissa Hills, Nashua, N. H., 5; Mount Zion  
Church, Mich., 1 63; C. S. Haines, Newark, N.

#### RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1894.

**ATLANTIC**—*Atlantic*—Olivet, 1. *East Florida*—Starke,  
2. *South Florida*—Hartow, 3; Sorrento, 4. 9 00  
**BALTIMORE**—*Baltimore*—Annapolis, 6 52; Baltimore  
19th, 3; — Alsquith Street, 6; — Boundary Avenue Mis-  
sionary Society, 2 19; — Westminster sab-sch, 13;  
Frederick City, 5 35; Frostburgh, 1; Hagerstown, 10;  
Paradise, 10; The Grove, 10. *New Castle*—Christiana, 1;  
Drawer's, 3; Milford, 30; Wicomico, 14 07; Wilmington  
West, 8. *Washington City*—Washington Garden Mem-  
orial, 5. 123 68

**CALIFORNIA**—*Benicia*—Eureka, 2; Vallejo, 25. *Los  
Angeles*—El Montecito, 5; Ojai, 10 50; Orange, 6; Pomona,  
6; Riverside Arlington, 10; Santa Barbara, 75; Tustin, 1.  
*Oakland*—Centerville, 4; Hayward, 1; Livermore, 2;  
Oakland 1st Boys Brigade, 9 30; — Brooklyn, 14 90;  
Pleasanton, 2 50. *Sacramento*—Carson City, 5; Red  
Bluff, 2. *San Francisco*—San Francisco Trinity, 13 15.  
*San José*—Los Gatos Y. P. S. C. E., 5; San José 1st, 58 50.  
*Stockton*—Grayson, 2; Madera, 5; St. James, 1; Tracy, 4.  
359 85

**CATAWBA**—*Cape Fear*—Ebenezer, 3; Simpson Mission  
sab-sch, 1. *Catawba*—Lloyd, 1. *Southern Virginia*—  
Great Creek and sab-sch, 25 cts. *Yadkin*—Cool Spring,  
1; Mehane, 1; St. James, 1. 7 25

**COLORADO**—*Boulder*—Fort Collins, 15. *Gunnison*—  
Grand Junction, 3. *Pueblo*—Lockett, 1; Monte Vista,  
6 50; Pueblo 1st, 1 81. 26 81

**ILLINOIS**—*Alton*—Alton (sab-sch, 2 74), 20. *Bloom-  
ington*—Danville 1st, 4 10; Elm Grove, 1; Gibson City, 14 57;  
Heyworth, 16; Lexington, 5; Prairie View, 2; Rankin, 3 60.  
*Cairo*—Carbondale and sab-sch, 11; Du Quoin, 10; Har-  
risburg, 1; Rialhand, 55 cts; Saline Mines, 3. *Chicago*—  
Austin, 4 96; Chicago 7th, 3; — 10th, 3; — Emerald Ave.,  
15; — Normal Park, 10; Kankakee, 20; Manteno, 34 50;  
Oak Park 1st, 30. *Mattoon*—Pana, 5; Robinson, 5. *Ottawa*—  
Earlville, 2; Mendota, 17; Streator Park, 10. *Peoria*—  
Altona, 3; Peoria 1st, 5. *Schuyler*—Perry, 5; Rushville,  
20. *Springfield*—Decatur 1st, 48; Jacksonville United  
Portuguese, 3; Macon, 5; Petersburg, 17 50; Pisgah, 32  
cts.; Springfield 1st J. C. E., 90 cts. 351 00

**INDIANA**—*Crawfordsville*—Delphi, 6 09. *Fort Wayne*  
Fort Wayne 3d, 8 45; Warsaw, 3. *Indianapolis*—In-  
dianapolis 2d, 97 45; — 4th, 5; — 7th, 20; — Tabernacle,  
50; White Lick, 10. *Logansport*—Centre, 3; Logansport  
1st, 5 40; Monticello, 5; Rolling Prairie, 3; Valparaiso, 9.  
*Muncie*—Anderson 1st, 20; Elwood, 1; Portland, 2; Tip-  
ton, 5. *New Albany*—Bethel, 1; Madison 1st, 12 25; New  
Albany 1st, 6 10; — 3d, 41 35; Vevay, 1. *White Water*—  
Knightstown, 4; Mount Carmel, 1 50. 319 59

**INDIAN TERRITORY**—*Muscogee*—Muscogee, 15. *Sequo-  
yah*—Achesa, 1; Park Hill, 5. 21 00

J., 25; Mrs. Eliza Chambers, Hay Creek, So.  
Dak., 2; Spicer sab-sch, Minnesota, 75 cts.;  
W. H. Long, North Carolina, 3 13; Calvary  
sab-sch, Ok. Ter., 67 cts.; Wm. Travis, Oregon,  
2 74; R. Mayers, So. Carolina, 1 84; James M.  
Bain, Wis., 1 50; S. A. Beranek, Neb., 13 55;  
M. H. Hagler, Arkansas, 25 cts.; H. B. Wilson,  
Georgia, 85 cts.; Osmond sab-sch, Neb., 35  
cts.; J. G. Harris, Va., 1 55; J. B. Clapp, Iowa,  
5 50; G. A. Beaugh, Iowa, 4; C. T. McCamp-  
bell, Iowa, 10; Anna sab-sch, Illinois, 25 cts.;  
St. Petersburg C. E. Society, Fla., 12; Uma-  
tilla sab-sch, Fla., 5; Castle Rock sab-sch,  
Wash., 55 cts.; W. W. Whitaker, Brookville,  
Iowa, 1 25; Chas. W. Wheeler, Newark, N. J.,  
25; Stanley sab-sch, N. Y., 5 75; Woodward  
Union sab-sch, Ok. Ter., 4; Hillsdale sab-sch,  
Ontario, Canada, 1; C. Penna., 1; Rev. W. S.  
Tarbet and wife, 60 cts. \$ 229 80

Total contributions from Churches in April,  
1894.....\$ 2,699 40

Total contributions from Sabbath-schools in  
April, 1894..... 748 74

Miscellaneous..... 229 80

Total receipts for April, 1894.....\$ 3,677 94

Deduct contribution of Big Spring sab-sch  
which should have gone to Foreign Missions  
for Scholarship and Dime Offering, 67 81.  
Deduct contributions of church of Ingram,  
Pa., which should have gone to Ministerial  
Relief, 10 34..... 78 15

Total for April, 1894.....\$ 3,599 79

C. T. McMULLIN, Treasurer,  
1834 Chestnut St., Phila., Pa.

**IOWA**—*Cedar Rapids*—Blairtown, 12 70; Centre Junc-  
tion, 2 30; Clarence, 1; Lyons, 1; Marion, 5; Scotch  
Grove, 4. *Corning*—Emerson, 2 25; Essex, 3 75; Malvern,  
5; Shenandoah, 7. *Council Bluffs*—Carson 1st, 3; Green-  
field, 3; Guthrie Centre, 4. *Des Moines*—Dexter, 1; Gar-  
den Grove, 7; Medora, 3; Okaloosa, 4. *Dubuque*—Du-  
buque 1st, 3; McGregor German, 4. *Fort Dodge*—Esther-  
ville 1st, 5; Fonda, 3; Germania (English), 3; Ramsey  
German, 6; Rockwell City 1st, 4. *Iowa*—Bloomfield, 7;  
Fairfield 1st, 28 15; New London, 75 cts.; Ottumwa 1st,  
11 52; Shunam, 3. *Iowa City*—Iowa City, 25. *Sioux  
City*—Sao City 1st, 5; Sioux City 2d, 2. *Waterloo*—Cedar  
Falls, 5; Clarksville, 6; East Friedland, 12. 218 92

**KANSAS**—*Emporia*—Cottonwood Falls, 2. *Larned*—  
Arlington, 1; Halstead, 3 50; Salem German, 1. *Neosho*—  
Yates Centre, 5 20. *Solomon*—Baahan, 1. *Topeka*—  
North Topeka 2d, 3; Topeka Westminster, 2 05. 18 75  
**KENTUCKY**—*Ebenezer*—Ebenezer, 2; Maysville 1st, 15;  
Valley, 1. *Louisville*—Craig Chapel, 1 97; Guston, 2;  
Plum Creek, 3; Princeton 1st, 4. *Transylvania*—Con-  
cord, 1; Harrodsburg Assembly, 3 50. 31 47

**MICHIGAN**—*Detroit*—Detroit Bethany, 5 70; — Forest  
Avenue, 10; — Memorial, 22; Howell, 10; Wyandotte,  
4 21. *Grand Rapids*—Grand Rapids Westminster, 21 46.  
*Kalamazoo*—Niles, 37 21. *Lake Superior*—Ford River  
sab-sch, 3 50; Iron River, 50 cts.; Red Jacket, 5. *Lans-  
ing*—Battle Creek, 30; Homer, 11 10; Lansing 1st Y. P.  
S. C. E., 5; Oneida, 1 21. *Monroe*—Erie, 1; Palmyra, 3;  
Raisin, 7. *Potoskey*—Alanson, 1; Conway, 1; Harbor  
Springs, 8 10. 127 69

**MINNESOTA**—*Mankato*—Blue Earth City, 8; Redwood  
Falls, 7; Worthington Westminster, 4 29. *Minneapolis*—  
Minneapolis 1st, 9 11; — Shiloh, 8; — Stewart Memorial  
sab-sch, 3. *St. Cloud*—St. Cloud, 7 28. *St. Paul*—St.  
Paul East sab-sch, 1; — Goodrich Avenue, 4 25. *Winona*—  
Fremont, 4 20; Rushford, 2 19. 59 03

**MISSOURI**—*Kansas City*—Sedalia Broadway, 26; Tip-  
ton, 1. *Ozark*—Joplin, 10 25; Springfield 2d, 1 75; Webb  
City, 5. *Palmyra*—Brookfield, 3 50; Hannibal 1st, 25;  
Louisiana, 1; Pleasant Prairie, 1; Shelbyville, 1. *Platte*—  
Akron, 2; Carrollton, 3; Hamilton, 3 50; Martinsville,  
2; Stanberry, 3; Tarkio, 10. *St. Louis*—Salem German,  
3; St. Louis 1st, 41 20; — North, 12 78. *White River*—  
Hot Springs 2d, 1. 165 08

**MONTANA**—*Helena*—Hamilton, 2; Spring Hill, 1. 3 00  
**NEBRASKA**—*Hastings*—Axtel, 3; Beaver City, 1; Min-  
den, 3; Stamford, 1. *Kearney*—North Loup, 1; Scotia,  
1; St. Edwards, 4. *Nebraska City*—Seward, 6 80; Staple-  
hurst, 3; Tamora, 2; Tecumseh, 15 60; York 1st, 10.  
*Omaha*—South Omaha 1st, 3. 53 20  
**NEW JERSEY**—*Elizabeth*—Basking Ridge, 25; Clarke-

ville, 1; Liberty Corner, 5; Lower Valley, 10; Rahway 1st, 25 50; Springfield, 8; Westfield, 20. *Jersey City*—Hoboken 1st, 12 10; Jersey City Claremont, 4; Paterson Broadway German (sab-sch, 1). 6. *Monmouth*—Delanco, 50 cts.; Tennent, 8 67; Tuckerton, 3. *Morris and Orange*—East Orange Brick, 111 60; Mine Hill, 3; Mt. Olive, 6. *Newark*—Bloomfield Westminster, 150 06; Newark Calvary, 6; — Park, 28 77; — Wickliffe, 18 52. *New Brunswick*—Amwell 1st, 8; Frenchtown sab-sch, 2; Princeton Witherspoon Street, 1. *Newton*—Deckertown, 16 29; Delaware, 5; La Fayette, 2; Marksboro, 6; Musconetcong Valley, 5; North Hardiston, 7; Oxford 2d, 10 40; Wantage 1st, 8 10; — 2d, 6 66; Yellow Frame, 2 40. *West Jersey*—Clayton, 20; Gloucester City, 5.

NEW MEXICO.—*Santa Fé*—Raton 1st, 3; Santa Fé 1st, 2.

NEW YORK.—*Albany*—Albany 1st sab-sch, 10; Carlisle, 1; Johnstown, 20; New Scotland, 3; Northampton, 5; Northville, 1; Saratoga Springs 2d, 4 67; Schenectady 1st, 143 88. *Binghamton*—Conklin, 1; Union, 7 21. *Boston*—East Boston, 5. *Brooklyn*—Brooklyn Green Avenue, 5; — Greenpoint, 10. *Buffalo*—Buffalo Bethany, 23 40; — Bethlehem, 2 97; East Hamburg (sab-sch, 2), 22; Fredonia, 7. *Cayuga*—Auburn 1st, 72 09. *Champlain*—Port Henry, 7 57. *Chemung*—Elmira Lake Street, 30; Horse Heads, 7. *Geneva*—Bellona, 4; Geneva North Y. L. Missionary Society, 1 50; Naples, 5 58. *Hudson*—Middletown 1st, 25; Montgomery 1st, 5; Ramapo, 10; Scotchtown, 5. *Long Island*—Bellport, 3; Brookfield, 1; East Hampton, 40; Mattituck, 4 50; Moriches, 6 23; South Haven, 2. *Lyons*—Huron, 3; Palmyra, 4 72. *Nassau*—Glen Wood, 2 25; Newtown 1st, 55. *New York*—New York 1st, 744 08; — 7th, 7; — 18th Street, 25; — 14th Street, 22 08; — Harlem, 15; — Scotch, 147 62; — Spring Street, 5; — Tremont, 5; — Westminster West 23d Street, 26 15. *Niagara*—Albion, 11; Lockport 2d Ward, 1. *Rochester*—Avon Central, 3; Brighton, 12; Caledonia, 3; Groveland, 5; Parma Centre, 2; Pittsford 1st, 10 53; Rochester Central, 40. *Steuben*—Corning, 4 55. *Syracuse*—Baldwinsville, 5; Canastota 1st, 11 33; Fayetteville, 2; Fulton 1st sab-sch, 10; Syracuse 1st, 44 61. *Troy*—Malta, 3; Sandy Hill, 3 50; Schaghticoke, 5. *Utica*—Little Falls, 18; Lowville, 10; Mt. Vernon, 5; Oneida, 7 24; Utica 1st, 66 75; — Westminster, 25; Vernon Centre, 2 62. *Westchester*—Darien, 25; New Haven 1st, 21 40; Scarborough, 5.

NORTH DAKOTA.—*Pembina*—Milton, 1.

OHIO.—*Athens*—Athens sab-sch, 2 34; Bashan, 1; Deerfield, 2; Gallipolis, 6; McConnellsville, 2; Rutland, 2 60. *Bellefontaine*—Buck Creek, 8; West Liberty, 3 80; Zanesville, 1. *Chillicothe*—Belfast, 4; Bogota, 1; Bourneville, 5; Marshall, 2. *Cincinnati*—Batavia, 8 66; Bethel sab-sch, 1 22; Bond Hill, 9; Cincinnati 6th, 22; — Mohawk, 5; — Poplar Street, 9 50; — Walnut Hills, 100; Delhi, 4 86; Hartwell, 4; Lockland, 5; Madisonville, 2; Monterey, 1; Pleasant Run, 2; Somerset, 1; Williamsburgh sab-sch, 2. *Cleveland*—Cleveland 1st Old Stone sab-sch, 16 83; — Beckwith, 9 98; — Calvary, 82; — Case Avenue, 20; — Madison Avenue (sab-sch, 4 13), 6 34; — Miles Park, 2; Milton sab-sch, 50 cts.; North Springfield, 3; Parma, 3; South New Lyme, 4. *Columbus*—Columbus 1st, 13 78; — Broad Street, 1; Lower Liberty, 2. *Dayton*—Collinsville, 1; Dayton 1st, 66 14; — 3d Street, 150; — Wayne Avenue, 3; Washington, 1. *Huron*—Elmore, 1; Fremont, 25; Genoa, 1; Olena, 4; Tiffin 1st, 10. *Lima*—Findlay 1st, 25; St. Mary's 1st, 13. *Mahoning*—Champion, 2; Niles, 6; Youngstown 1st, 51 15; — Westminster, 6. *Marion*—Ashley, 1; Kingston, 1; Porter, 1. *Maumee*—Eagle Creek, 1; Grand Rapids, 2; Holgate, 1; Montpelier, 2; North Baltimore, 3; Pemberville, 11 25. *Portsmouth*—Portsmouth 1st German, 6 42. *St. Clairsville*—Buchanan, 1 67; Concord, 2; Kirkwood, 8 86; New Castle, 1 67; Powhatan, 1; Still Water, 2 45; West Brooklyn, 1; Woodsfield, 1 66. *Steubenville*—Bethesda, 5; Bethlehem, 4; Irondale, 3; New Philadelphia sab-sch, 3; Waynesburgh, 3. *Wooster*—Dalton, 1 60. *Zanesville*—Coshocton, 42; Dresden, 3 08; Jefferson, 6; Jersey, 4 69; Keene, 8; Madison, 14 65; West Carlisle, 8 20.

OREGON.—*Portland*—Portland St. John's, 3 15; Tualatin Plains, 1. *Southern Oregon*—Grant's Pass Bethany, 5. *Willamette*—Woodburn, 5.

PENNSYLVANIA.—*Allegheny*—Natrona, 10. *Blairsville*—Braddock 2d, 14 10; Derry, 11 61; Pleasant Grove, 8; Turtle Creek, 10 62. *Butler*—Fairview, 2; Grove City, 20 63; Millbrook, 2; North Butler, 4; Petrolia, 1; Scrub Grass, 3; Westminster, 2; West Sunbury, 3; Zellenople, 10. *Carlisle*—Carlisle 1st, 22 25; Fayetteville, 2 44; Steelton, 9. *Chester*—Darby 1st, 5; Glen Riddle, 3 78; Media, 53 23; West Chester Westminster, 10. *Clarion*—Emlenton, 5; Licking, 4; Pisgah, 9; Richardsville, 1. *Erie*—Erie Central, 20; Meadville 1st, 6. *Huntingdon*—Altoona 2d, 11; Bald Eagle, 6; Curwensville, 4; East Kishacoquillas, 25; Fruit Hill, 5; McVeytown, 12; Mann's Choice, 1;

Newton Hamilton, 4; Port Royal, 10 30; Shade Gap, 1. *Kittanning*—Clarksburgh, 15; Ebenezer, 7; Leechburgh, 14 52; Middle Creek, 3. *Lackawanna*—Greenwood, 1; Mountain Top, 6; Plains, 4; Scranton Petersburg German, 5; Shickshinny, 15; West Pittston, 120; Wilkes Barre 1st, 45 50; — Grant Street, 8; — Memorial, 116 21; Wyoming sab-sch, 4. *Lehigh*—Lower Mount Bethel sab-sch and C. E., 7 23; Port Carbon, 8 50; Sandy Run, 4; Summit Hill, 20; Upper Lehigh, 10. *Northumberland*—Linden, 1; Lycoming, 7; — Centre, 3; Orangeville, 1; Williamsport Bethany, 1. *Parkersburgh*—Fairmount, 7; Klegwood, 4; Ravenswood, 2. *Philadelphia*—Philadelphia 1st, 50; — Grace, 10; — West Park, 10. *Philadelphia North*—Ashbourne, 19; Eddington, 5; Holmesburg, 9 78; Lower Merion, 3; Neshaminy of Warminster, 7 44. *Pittsburgh*—Ingram, 10 34; Pittsburgh 2d, 11 25; — 3d, 5; — East Liberty, 41 91; — N. Side, 22 50. *Redstone*—Connellsville, 6; Fairchance, 3 52; Industry, 1; Long Run, 13; Mount Pleasant Reunion, 7 92; New Providence, 2; Tent, 3. *Shenango*—Beaver Falls, 22; Sharon, 12; West Middlesex, 2 41. *Washington*—Allen Grove, 2; Claysville, 15 02; Mill Creek, 2; New Cumberland, 16; Prospect, 7; Washington 1st (sab-sch, 49 30), 229 41; Wellsburg, 10 65; West Liberty, 5. *Wellsville*—Arac, 2; Wellsville, 9 12. *Westminster*—Chancellor (sab-sch, 3 69), 6 99; Pine Grove, 9; Stewartstown, 15.

SOUTH DAKOTA.—*Aberdeen*—Britton, 5; Groton, 2; Leola, 1 35; Pembroke, 1; Wilmet, 2. *Central Dakota*—Flandreau 2d, 2; White, 1 50. *Southern Dakota*—Carlota, 2; White Lake, 2.

TENNESSEE.—*Holston*—Oakland Heights (Asheville), 3; Salem, 3 25. *Union*—Clover Hill, 1.

TEXAS.—*Austin*—San Antonio Madison Square, 6; Trinity—Mary Allen Seminary, 16.

UTAH.—*Boise*—Bethany, 2. *Utah*—Box Elder, 1; Ephraim 1st, 4; Manti 1st, 7.

WASHINGTON.—*Olympia*—Ridgefield, 5. *Spokane*—Rathdrum 1st, 2; Waterville, 1.

WISCONSIN.—*Madison*—Madison Christ, 13; Reedsburgh, 5. *Milwaukee*—Manitowoc 1st, 7 85; Milwaukee Bethany, 3; — Perseverance, 9 75; — Westminster, 2 22; Richfield, 2; West Granville, 2. *Winnebago*—Appleton Memorial, 15; Fond du Lac, 10; Fort Howard, 1 65; Wausau, 82.

From Churches and Sabbath-schools..... \$ 6,256 26

#### FROM INDIVIDUALS.

Miss Elizabeth King, Durham, N. Y., 10; John Mains, N. Y., 6; "Friends, Markleton Sanitarium," 3; J. C. Thaw, Pittsburgh, Pa., 15; D. H. Gowing, Syracuse, N. Y., 100; Rev. W. J. Palm, St. Croix Falls, Wis., 5; "Wornout Ministers," 5; Mrs. Meyer, New York, for Minister's House, 5; W. D. Crossy, Phillipsburg, Pa., 10; Mrs. Mary S. Fox, Philadelphia, 75; Rev. Louis R. Fox, Philadelphia, 75; Rev. W. J. Erdman, Asheville, N. C., 10; "A friend," 50; "Maine, Minn., 2; A. Miles, Creston, Neb., 1; Mrs. Julia Fillmore, Lansingburgh, N. Y., 10; "Philadelphia, Pa., 13; Rev. Thomas J. Shepherd, D.D., Glenwood, Md., 10; Mrs. A. G. Daniels, Nordhoff, Calif., 5; Mrs. K. D. Cleaveland, Beaver Falls, Pa., 1; Rev. N. M. Clute, Charles City, Iowa, 5; Rev. J. E. Erskine, Thompson Ridge, N. Y., 5; "Cash," Creston, Ill., 2; Miss Leila R. Martin, New York City, 20; Rev. W. C. Cattell, D.D., Philadelphia, 50, "Refunded from appropriation," 15; "O. Penna., 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; "Cash," 5; M. E. Drake, Brockport, N. Y., 2.....

Interest from Permanent Fund..... 2,320 26  
Interest from Latta Fund (Synod of Ohio),... 41 67

\$ 10,240 15

#### PERMANENT FUND.

(Interest only used.)

Additional from estate of Amelia Kerr, New York, 5,483; Legacy of Mrs. Patience V. Newcomb, Davenport, Iowa (less expense), 975; Donation of Cleveland, 1st Church, O., from Mrs. Flora Mathers, 500; Donation from Mrs. Lucy D. Bryant, Lansing, Mich., on which an annuity is to be paid, 1,300; donation from Mrs. Sarah E. Harris, Perth Amboy, N. J., on which an annuity is to be paid, 500.....

\$12,226 15

WM. W. HERBERTON, Treasurer,  
1834 Chestnut Street, Philadelphia.



## RECEIPTS FOR FOREIGN MISSIONS, MARCH, 1894.

ATLANTIC.—*East Florida*—Crescent City, 10, sab-sch, 8; Green Cove Springs sab-sch, 3; Hawthorne Mission Band, 4 50; San Mateo, 40. *McClelland*—Camden, 3 21. *South Florida*—Auburndale Y. P. S. C. E., 2 79; Crystal River, 16 30; Eustis, 117 57, sab-sch, 25; Tarpon Springs Y. P. S. C. E., 2 07; Titusville, 5 10. 287 64

BALTIMORE.—*Baltimore*—Baltimore 1st, 280; — 2d sab-sch, 50; — Abbott Memorial, 10; — Boundary Avenue, 5; — Brown Memorial, 257 04; — Covenant, 2, Y. P. S. C. E., 10; — Grace, 1; — La Fayette Square, 15; — Light Street, 23 10, sab-sch, 6, Y. P. S. C. E., 20; — Madison Street, 5; Cumberland, 11 35; Deer Creek Harmony, 50; Govanstown, 16, sab-sch, 20; New Windsor, 4 95; Relay, 3; Sparrows Point, 5. *New Castle*—Bridgeville, 15; Felton, 9; Forest sab-sch, 16 53; Green Hill, 5 45, sab-sch, 10; Harrington, 12; Pencader, 5; Port Deposit, 20; White Clay Creek, 30; Wilmington Gilbert, 1; — Olivet Y. P. S. C. E., 2 95. *Washington City*—Boyd's, 7; Darnestown, 13 17, sab-sch, 5; Georgetown West Street, 100; Hyattsville, 5 25; Lewinsville Mr. and Mrs. W. H. Edwards, 5; Neelsville, 33; Vienna Y. P. S. C. E., 2 10; Washington City 4th, 5 60; — 6th, 65; — 15th Street, 10, sab-sch, 8; — Covenant, 26; — Metropolitan, 20; — New York Avenue, 27 25; — North, 2 59, Y. P. S. C. E. salary Mr. Eckels, 7 41. 2,108 74

CALIFORNIA.—*Benicia*—Arcata, 11; Eureka Y. P. S. C. E., 3 25; Kelseyville, 7 20; Lakeport, 7 55; Point Arena, 5; Santa Rosa, 12; Two Rocks, 21. *Los Angeles*—Azusa Spanish, 4; Carpinteria, 22; Coronado Graham Memorial, 23 63; Los Angeles 2d, 24, sab-sch, 9; — Grand View, 15 35; — Immanuel, 346 63; — Spanish, 23, sab-sch, 5; Los Nietos Spanish, 8; North Ontario, 16; Palma, 16; Rivera, 2 95; Riverside Calvary, 50; San Gabriel, 5; Tustin, 8 40, Y. P. S. C. E., 8 37; Westminster, 8. *Oakland*—Berkeley 1st sab-sch, 19 65; Danville, 6; Elmhurst Y. P. S. C. E. for China, 1 35; Livermore, 6 35. *Sacramento*—Arbuckle, 6; Chico, 10; Colusa, 7; Kirkwood, 2 25; Tehama, 2 50; Vacaville, 6. *San Francisco*—San Francisco Calvary sab-sch Missionary Society, 21 55. *San Jose*—Cayucos, 5; Hollister, 10. *Stockton*—Columbia, 2; Sonoma, 15. 777 48

CATAWBA.—*Catawba*—Concord, 5; Davidson College, 20 cts.; Lloyd, 25 cts.; McClintock, 2. *Yadkin*—Hannah, 1; Lexington, 2. 10 45

COLORADO.—*Boulder*—Boulder sab-sch Missionary Band, 8 76; Cheyenne, 5; Laramie, 25. *Denver*—Akron Y. P. S. C. E., 7 50; Denver 23d Avenue, 7; — Capitol Avenue, 37 25; — North, 30, sab-sch, 8; Golden 60 25, Y. P. S. C. E., 10 20; Littleton, 9 53; Otis, 15. *Gunnison*—Delta, 5; Grand Junction Y. P. S. C. E., 5; Poncha Springs, 5. *Pueblo*—Canon City, 45; Cucharas, 1; Durango, 5; Fountain, 9 45; Mesa Stedfast Boy's Missionary Band, 14 55; Pueblo 1st, 20; — 5th, 1; Rocky Ford, 8 25; Silver Cliff, 5; Trinidad 2d, 5. 352 78

ILLINOIS.—*Alton*—Alton Y. P. S. C. E., 11 68; Bethel, 3; Blair, 1; East St. Louis Y. P. S. C. E., 32 65; Elm Point, 3; Greenville sab-sch, 17 40; Hillsboro, 23, sab-sch, 37; Lebanon, 4 55, Y. P. S. C. E., 2 26; Litchfield, 14 35. *Bloomington*—Bement, 2 50, sab-sch, 1; Bloomington 2d, 200; Clinton, 106 80; Gilman, 4; Hoopston, 15 35; Mansfield, 10; Pontiac, 20; Rossville, 19; Sheldon, 20; Watsoka, 10; Waynesville Y. P. S. C. E., Sup. Mr. Chalfant, 1 55. *Cairo*—Centralia sab-sch, 16 87; Enfield, 10; Fairfield, 3 50. *Chicago*—Chicago 1st, 57 80; — 2d, 150; — 3d, 751 07; — 8th Mission, 10 42; — 9th, 25, sab-sch, 7 50, L. M. S., 7 50; — Belden Avenue, 10; — Bethany Y. P. S. C. E., 3; — Campbell Park, 23; — Central Park, 24, Y. P. S. C. E., 12 35; — Covenant, 230 14; — Fullerton Avenue, 55 69; — Grace, 3; — Italian, 10; — Jefferson Park, 75; — Lakeview, 17 11; — Scotch, 10; — Woodlawn Park, 5 50; Evanston 1st, 132 43; Gardner, 10; Highland Park, 65 10; Hinsdale, 30 28, sab-sch, 1 72; Hyde Park, 108 46; Lake Forest, 112; Maywood, 24; Oak Park, 201 87; Pullman, 10. *Freeport*—Belvidere, 60; Freeport 3d, 7; Galena South, 124 57, sab-sch, 25, Y. P. S. C. E., 16; Hanover sab-sch, 2; Linn and Hebron, 10; Marengo, 25; Oregon, 18; Polo Independent, 31 33; Queen Anne German, 5; Ridgefield, 29 30; Rockford 1st, 49 70; — Westminster, 17 32; Scales Mound German, 9; Willow Creek sab-sch, 21 26; Zion German, 21. *Mattoon*—Arcola, 5; Charleston, 28 43; Mattoon Jr. Y. P. S. C. E., 2 40; Pana, 1 43; Prairie Bird, 5; Shelbyville, 17, sab-sch, 11; Tower Hill, 8; Vandalia, 29 75; West Okaw, 10 20. *Ottawa*—Aurora, 17 25; Au Sable Grove Y. P. S. C. E., salary Mr. Eckels, 10; Mendota, 40 25, sab-sch, 40 25; Morris, 9; Paw Paw, 14, Jr. Y. P. S. C. E., 2; Sandwich, 20; Streator Park Y. P. S. C. E., 10; Waltham, 20. *Peoria*—Brimfield, 2; Canton, 22 45, Y. P. S. C. E., 3 26; Elmwood, 3 09, Y. P. S. C. E., 5 91; Farmington, 20, sab-sch, 5; Ipava, 23 30, Y. P. S. C. E., support Mr. Silsby, 10; — Y. P. S. C. E., for Hainan, 5 80; Knoxville, 24 23; Limestone, 16 50; Peoria Grace, 15 50, Y. P. S. C.

E., support Mr. Chalfant, 13; Salem, 9. *Rock River*—Aledo Y. P. S. C. E., 25; Franklin Grove, 12; Fulton, 30; Garden Plain, 1 45, Y. P. S. C. E., 7 50, Jr. Y. P. S. C. E., 4 80; Hamlet, 11; Milan, 13; Morrison sab-sch, 4 21; Munson, 30; Norwood sab-sch, 11 50; Perryton, 5 35; Princeton Y. P. S. C. E., 2 25, Jr. Y. P. S. C. E., 7 50. *Schuyler*—Augusta, 27; Brooklyn, 7; Camp Point, 32 50, Y. P. S. C. E., support Mr. Hyde, 5; Doddsville, 5; Elvaston, 43; Monmouth, 76 15, sab-sch, 1, Y. P. S. C. E., 50; Mount Sterling sab-sch, 43 51, Y. P. S. C. E., salary Mr. Hyde, 36 65; New Salem, 16; Prairie City, 8; Wythe, 5, Y. P. S. C. E., salary Mr. Hyde, 11. *Springfield*—Brush Creek, 28 87; Farmington, 33; Jacksonville 2d Portuguese, 2; — Westminster, 110; Maroa, 11; Mason City Y. P. S. C. E., salary Mr. Silsby, 3 15; Murrayville, 3 25; North Sangamon, 20; Springfield 1st, 202 33, Y. M. M. S. for Mexico School, 17; Virginia, 15. 4,777 84

INDIANA.—*Crawfordsville*—Bethel, 14; Beulah, 12, sab-sch, 1; Crawfordsville 1st, 27 38; — Centre, 60 38; Delphi Y. P. S. C. E., 6 25; Frankfort, 200; Ladoga, 10; Lexington, 50, sab-sch, 5; Newtown, 25, sab-sch, 4; Oxford, 9, Y. P. S. C. E., for Nanking School, 9; Prairie Centre, 14 16; Rock Creek, 5; Rockville Memorial, 21 97; Spring Grove, 42 41; Sugar Creek, 10; Union, 3. *Fort Wayne*—Columbia City, 22 33; Ligonier, 30 25. *Indianapolis*—Franklin, 50; Indianapolis Tabernacle Y. P. S. C. E., 25; New Pisgah, 1. *Logansport*—Bethel, 10; Goodland, 10; Kentland Y. P. S. C. E., 5; La Porta, 214 95; Mishawaka, 5; South Bend 1st sab-sch, 100. *Muncie*—Hartford City, 22; Marion, 52 09; Noblesville, 9; Wabash, 67 80. *New Albany*—Lexington Group, 2; Madison 1st, 51, sab-sch, 29; — 2d, 11; Walnut Ridge, 75 cts. *Vincennes*—Salem, 4; Terre Haute Central, 53, Y. P. S. C. E., salary Mr. Doughty, 13; Worthington, 18 16. *White Water*—Connersville German, 5; Dunlapville, 10; Mount Carmel, 2; New Castle, 43 35; Union, 15. 1,411 23

INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 9. *Oklahoma*—Beaver City, 4; Edmond, 30; El Reno, 5; Nerman, 20; Oklahoma City, 33; Purcell, 5; Stillwater, 6. 163 00

IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 11 73; — Bohemian, 5; Clinton Y. P. S. C. E. salary native preacher, 5; Garrison, 18 17; Mechanicsville, 12; Springfield, 5; Vinton, 55. *Corning*—Bedford, 27; Corning, 19 68; Creston, 30; Red Oak Y. P. S. C. E., 9 40; Shenandoah, 18; Sidney sab-sch, 4. *Council Bluffs*—Atlantic, 5; Audubon, 24; Casey Y. P. S. C. E., 1 18; Greenfield Y. P. S. C. E., 3 08; Marne, 10; Menlo, 6; Missouri Valley, 32; Shelby, 10. *Des Moines*—Albia, 29 95; Centerville, 15; Colfax, 7 43; Dallas Centre, 21 06; Des Moines Bethany, 1; — Central, 127 68; — East, 17 75; Grand River, 7; Indianola, 19 70, sab-sch, 14; New Sharon, 5, Y. P. S. C. E., 5; Newton, 2 98; Plymouth, 5; Promise City, 12. *Dubuque*—Centertown, 1; Dyersville, 1; Hazleton salary J. C. Melrose, 16; Independence German, 15; Jesup salary J. C. Melrose, 21; Otterville salary J. C. Melrose, 5; Pleasant Grove salary J. C. Melrose, 21; Rowley, 2; Walker, 3. *Fort Dodge*—Bancroft, 10; Burt, 2 25; Carroll, 19; Coon Rapids sab-sch, 10 30; Estherville sab-sch, 2 05; Gilmore City, 2; Jefferson, 5 62, sab-sch, 8 23; Lake City, 12 55; Lohrville, 3 50; Rolfe 2d, 15; Spirit Lake, 4. *Iowa*—Burlington 1st, 100 49; Fairfield sab-sch, 4 78; Keokuk Westminster, 34 08; — 2d, 10; Mediapolis, 40; Middletown, 3 30; Montrose, 10; Mount Pleasant 1st sab-sch for Jumna High School, 50; Ottumwa 1st, 69 66; Primrose 5; Sharon, 4; Union, 21 10; West Point, 13; Winfield, 32. *Iowa City*—Bethel, 4 95; Crawfordsville, 6 60; Davenport 2d, 29 32; King's Helpers, 6 10; Iowa City, 40; Keota, 7; Malcom, 10; Muscatine, 40, sab-sch, 2 50; Sugar Creek, 14; Tipton sab-sch, 15 35; West Liberty, 30; Williamsburgh, 12 50, sab-sch, 5 50, Y. P. S. C. E., 3; Wilton, 31. *Sioux City*—Battle Creek, 14, sab-sch, 5; Hosper's, 5; Larrabee, 3 65; Liberty, 1; Meriden, 50 cts.; Odebolt, 3, Y. P. S. C. E., 5; Sanborn, 28; Schaller, 42 75; Union Township, 20 50; Vail, 24. *Waterloo*—Ackley Y. P. S. C. E., 10; Cedar Valley, 7; Clarksville, 20; Greene, 5 31; Kamrar German, 5; Morrison, 4 50; Rock Creek German, 4 65; Salem, 9 50; State Centre, 33 75; Steamboat Rock, 2 50; Toledo, 2, sab-sch, 1 75; Tranquility, 22 50. 1,726 78

KANSAS.—*Emporia*—Bethany, 5; Burlingame Y. P. S. C. E., 25; Council Grove salary of native preacher, 50; Emporia 2d Welsh, 5; — Arundel Avenue sab-sch, 2 25; Florence Y. P. S. C. E., 3; Geuda Springs, 5 33; Marion sab-sch, 13 50; Mount Vernon, 6 17; New Salem, 11 15, sab-sch, 1 17; Oxford, 9 50; Peotone, 2; Walnut Valley, 9; Waverly, 5; Wichita Lincoln Street, 2; Willsie, 4 12. *Highland*—Atchison 1st, 30, sab-sch, 8; Axtel, 7; Baileyville, 13; Blue Rapids, 6; Holton, 51 25, Y. P. S. C. E. salary of Mr. Eckels, 15; Horton, 6, salary native missionary, 30, sab-sch, 3; Nortonville, 8; Vermillion, 13 50.

**Larned**—Arlington Y. P. S. C. E., 8 26; Edwin, 2 80; Hutchinson Y. P. S. C. E., 5; Kendall, 1; Lyons, 12 62; Spearville, 12 05; Ulysses, 1. **Neosho**—Carlyle, 7 26; Chetopa, 10 10; Fort Scott 1st, 14 86; Girard Y. P. S. C. E., 5; Iola, 16; McCune, 19; Mound Valley sab-sch, 2; Osage 1st, 40; Parsons sab-sch, 5 34; Pleasanton, 3; Princeton, 14; Richmond, 8. **Osborne**—Calvert, 2; Fairport, 14; Logan Y. P. S. C. E., 1 48; Russell, 13 50. **Solomon**—Belleville, 8; Beloit, 53; Cawker City, 11; Glen Elder, 2; Hope, 4 15; Lincoln Y. P. S. C. E., 4; Minneapolis sab-sch, 25; Saltville, 2; Solomon, 10 95, sab-sch, 2 30; Union, 2 06, Y. P. S. C. E., 3 16. **Topeka**—Adrian, 1 60; Baldwin, 6 10; Bethel, 8; Black Jack, 6 51; Clinton, 12; Gardner Y. P. S. C. E., 10; Junction City Y. P. S. C. E. sup. Mr. Griswold, 15; Kansas City Grand View Park sab-sch, 4 44; Birthday, 5 75; — sab-sch Infant Department, 2 06; — Western Highlands Y. P. S. C. E. for Peking School, 15; — Jr. Y. P. S. C. E. for Peking School, 5; Lawrence Y. P. S. C. E. sup. R. Irwin, 10; Mulberry Creek German, 7 55; Oakland, 4 25; Sedalia, 8; Seymour, 5; Topeka 1st, 102 27. 907 86

**KENTUCKY**—**Ebenezer**—Ashland, 51 75; Frankfort, 106; Greenup, 2 10; Lexington 2d sab-sch, 23 91; Mount Sterling 1st, 4; New Concord, 6; Sharpsburg sab-sch, 1. **Louisville**—Louisville 4th, 10; Owensboro 1st, 77 25; Shelbyville, 85 25. **Transylvania**—Columbia, 5; Danville 2d, 1 25; Dicks River, 1; East Bernstadt, 1; Lebanon 1st, 5; Livingston, 3. 457 26

**MICHIGAN**—**Detroit**—Birmingham, 10; Detroit 1st, 615; — Covenant sab-sch, 17 77; — Memorial sab-sch, 25; — Trumbull Avenue, 146 55; — Westminster, 185, two members, 150; Mount Clemens, 1; Pontiac, 49 47, sab-sch, 7 26; Ypsilanti, 18 23. **Flint**—Brookfield, 4 53; Chandler, 2; Elk, 3; Flint, 88 74; Flynn, 2; Frazer, 10; La Motte, 2; Lapeer, 29 14; Mariette 1st, 4; Popple, 48 16; Sand Beach, 8 12, sab-sch, 43 cts., Y. P. S. C. E., 75 cts., Children's Missionary Society, 33 cts. **Grand Rapids**—Grand Haven, 14 74, sab-sch, 24 60; Grand Rapids Mission Wood, 26; — Westminster, 23 21. **Kalamazoo**—Allegan, 23 46, sab-sch, 2 32; Benton Harbor sab-sch, 8 32, Y. P. S. C. E., 2 53; Cassopolis, 3; Edwardsburgh, 7 75; Kalamazoo 1st, 345; Paw Paw, 10; Plainwell, 5; Schoolcraft, 4 81. **Lake Superior**—Escanaba, 15 65, sab-sch, 3; Ford River, 7 70; Ishpeming, 8 01, Y. P. S. C. E., 5. **Lansing**—Battle Creek Y. P. S. C. E., 8; Jackson, 7; Lansing 1st, two members for deficit, 10 25; Marshall, 23 30; Mason, 56; Parma, 7 62. **Monroe**—Blissfield Hiram Hervey, 25; Coldwater, 28 09, sab-sch, 10, Y. L. M. S. for Mr. Partch, 10; Erie, 7; La Salle, 4; Quincy, 10; Tecumseh, 5. **Saginaw**—Saginaw East Side 1st, 26; — Immanuel, 8; Taymouth, 5; West Bay City Covenant, 11. 2,218 94

**MINNESOTA**—**Duluth**—Cleveland Avenue, 2; Duluth Hazlewood Park, 1. **Mankato**—Blue Earth City Y. P. S. C. E., salary Mr. Eckels, 12 13; Cottonwood, 2; Madelia, 7 25; Mankato 1st, 65 32; Red Rock, 1 26, sab-sch, 1 25; Redwood Falls, 12; Slayton Y. P. S. C. E., 5; Worthington Westminster Y. P. S. C. E., 4 21. **Minneapolis**—Buffalo, 22 64; Minneapolis Bethlehem, 25 20, sab-sch, 12 43; — Highland Park, 45 33; — House of Faith, 5; — Stewart Memorial sab-sch, 18 32; — Westminster, salary R. Irwin, 100; Rockford, 6 32. **Red River**—Crookston sab-sch, 7; Western, 5. **St. Paul**—Dundas sab-sch, 2; Oneka, 86 cts.; Red Wing, 68, Y. P. S. C. E., 32 38; Rush City, 5; St. Paul 9th, 11; — Central, 7; — Dans Norwegian, 1 73; — Dayton Avenue Y. P. S. C. E., salary Mr. Boomer, 15; — House of Hope, 216 05, sab-sch for Kanazawa School, 15; — sab-sch for African Bible Reader, 15. **Winona**—Albert Lea, 87 10; Claremont sab-sch, 5; Winona German, 3. 839 87

**MISSOURI**—**Kansas City**—Appleton City, 8 15; Butler, 10; Centre View, 3 75; Jefferson City, 10; Kansas City 2d, 437 40, sab-sch, 204 02; — Linwood, for Peking Boys School, 6 95; Knob Noster, 4; Rich Hill, 7 31; Salem, 2; Sharon, 4 65. **Ozark**—Ash Grove, 10; Ebenezer, 18; Fairplay sab-sch, 3 66; Irwin, 5; Lehigh sab-sch, 2; Mt. Vernon, 30; Ozark Prairie, 10; Preston, 5; Salem, 5; Seneca, 3; Westminster, 5. **Palmyra**—Birdseye Ridge, 14; Canton, 5; Moberly, 30 55, sab-sch, 1 79; New Providence, 6; Unionville, 22. **Platte**—Avalon, 20 35; Barnard, 14 50; Bethel, 1; Cameron, 12, Y. P. S. C. E., 3; Chillicothe, 4; Craig, 20; Fairfax, 2; Gallatin, 1; Graham, 1; Jameson, 2; Marysville 1st, 29; Mound City, 14; New Point, 6; New York Settlement, 2 05; Parkville, 47 40; Savannah sab-sch, 20; St. Joseph Westminster, 100; Tini, 95 cts.; Union Star, 11 50; Weston, 2. **St. Louis**—Cornwall, 2; Cuba, 4; De Soto Y. P. S. C. E., salary Mr. Doughty, 10; Ironton, 5; Kirkwood, 87 86, sab-sch, 37; Marble Hill, 4 33; Poplar Bluff, 7; Rolla, 8; St. Louis 1st German, 15, sab-sch, 5; — Clifton Heights, 10 20; — Cote Brillante, 33 75, Y. P. S. C. E., 5 50; — Glasgow Avenue, 20; — Lafayette Park, 54; — Washington and Compton Avenue, 508; — West, 30 35; Washington sab-sch, 12 30; Windsor Harbor, 6; Zoar, 5. 2,048 27

**MONTANA**—**Butte**—Stevensville, 10. **Helena**—Boxman, 43 20; Helena 1st, 34 70. **Great Falls**—Great Falls 15. 102 20

**NEBRASKA**—**Hastings**—Beaver City Jr. Y. P. S. C. E., 20; Bloomington, 4; Campbell German, 5; Hartwell, 7 32; Hastings German, 2; Kenesaw, 12 60, sab-sch, 2 75; Oak Creek, 5; Wilson, 5. **Kearney**—Buffalo Grove German, 7; Central City, 23; Cherry Creek, 2; Litchfield, 2; Ord, 2; St. Edwards, 6; Sutherland, 3. **Nebraska City**—Auburn, 7 66; Beatrice 2d, 13 35, Hoag Mission sab-sch, 1 65; Diller, 5 71; Fairmount, 5; Gresham, 3; Hickman German sab-sch, 5; Lincoln 2d, 66 52; Nebraska City, 15 09, salary native missionary, 50; Sterling, 25; Table Rock, 16; Tecumseh sab-sch, 3. **Niobrara**—Cleveland, 3 20, Y. P. S. C. E., 1 50; Elgin, 1 25; Millerboro, 13; Osmond, 2; Pender, 4; Randolph, 2; Rushville, 5; Willowdale, 5. **Omaha**—Fremont, 23 45, sab sch, 11 52; Lost Creek, 2 50; Monroe, 3 50; Omaha 1st sab-sch salary Dr. Bannerman, 100; — 2d, 30; — Blackbird Hills, 8 06; — Castellar Street, 40 95; — Knox, 1 50; Wahoo, 6 67. 567 35

**NEW JERSEY**—**Elizabeth**—Bayonne City, 15; Bethlehem, 11 10; Clinton sab-sch, 25; Connecticut Farms, 72, Y. P. S. C. E., 37; Cranford, 8 95; Dunellen sab-sch, 30; Elizabeth 1st German, 12; — 3d Y. P. S. C. E., 7; — Westminster, 100, sab-sch, 112 10; Lamington sab-sch, 25 64; Perth Amboy Y. P. S. C. E., 3; Plainfield Crescent Avenue, 40, sab-sch, 105 05; — Bethel Chapel, 1; Pluckamin, 19 80, sab-sch, 23 53, Y. P. S. C. E., 7 67; Roselle, 29 22, sab-sch for Kanazawa School, 50, sab-sch Peking School, 50, for Saharanpur, 50, Y. P. S. C. E. for Hainan, 5. **Springfield**, 1 25. **Jersey City**—Dundee Y. P. S. C. E. salary Dr. Beattie, 30; Englewood, 157 91; Garfield, 20 03; Hackensack, 32, Y. P. S. C. E. salary J. G. Woods, 10 73; Hoboken Y. P. S. C. E. salary Mr. Griswold, 31 26; Jersey City John Knox, 10; Passaic, 10, Y. P. S. C. E. salary Dr. Beattie, 170, sab-sch, 9 91; Paterson 1st, 16; — 2d, 112, sab-sch, 35; — 3d, 2; — East Side, 25; Rutherford, 33 22, sab-sch salary Dr. Beattie, 300; West Hoboken sab-sch, 66. **Monmouth**—Allentown, 15; Asbury Park 1st, 18 50; Atlantic Highlands, 8 64; Belmar Y. P. S. C. E., 6 50; Beverly, 73 37; Bordentown, 5 95; Burlington, 64 98; Calvary, 5; Columbus, 5 45; Cranbury 2d, 17 75; Delanco, 20; Freehold, 19 48; Keyport, 7; Long Branch Y. P. S. C. E., 5 65; Manalapan, 10; Manasquan, 1 85; Matawan, 86 56, sab-sch, 40; Moorestown, 75; Oceanic, 21; Perrineville, 4 51; Plattsburgh, 7, sab-sch, 2, Point Pleasant, 8; Red Bank, 30; Shrewsbury, 135; Tennent Y. P. S. C. E. for N. Y. Chinese School, 10; Whiting and Shamong, 1. **Morris and Orange**—Chester, 28, sab-sch, 22; Dover, 75 20, sab-sch, 75; — Welsh, 4; East Orange Arlington Avenue for work in China, 3 20; — Bethel sab-sch, 37 12; Madison, 27 41; Mendham 2d, 10; Morristown 1st, 310 62, Y. P. S. C. E., 10; — South Street, 305, \*85 29 men and boys special fund, for A Beattie and helpers, 266 50; Orange 1st Henry Hale, 100; — Central, 690; Orange Valley German, 5; Parsippany Y. P. S. C. E., 50; Pleasant Grove Y. P. S. C. E., 1 50; Rockaway Y. P. S. C. E., 15 29; South Orange 1st sab sch, 50, for Sangli, 25, for Hangchow, 25; — Trinity, 152; Stirling, 4; Succasunna, 18 20; Summit Central 34 30, \*25 41 sab-sch, for salary native missionary, 100. **Newark**—Bloomfield Westminster, 1,623; Montclair 1st, 105; — Trinity salary A. C. Good, 67; Newark 1st Y. P. S. C. E., 10; — 3d, 473 06; — 5th Avenue, 44, King's Daughters, 10, sab-sch Smith Hall Peking, 30, Y. P. S. C. E. Peking Hospital, 10; — 6th, 20; — 1st German, 26 10; — 2d German, 10; — 3d German, 10; — Bethany, 10; — Calvary sab-sch, 25; Central India Circle King's Daughters, 25; — Fewsmith Memorial salary Dr. Nassau, 200; — Park sab-sch Benevolent Association, 38 07; — Roseville, 49 11, Bruce Street Mission sab-sch, 20; — South Park, 267 12. **New Brunswick**—Amwell 1st Y. P. S. C. E. salary R. Irwin, 7; — United 1st, 6 87; Bound Brook Y. P. S. C. E., 5; Dayton, 23 10; Dutch Neck, 25; Flemington sab-sch, 15; Hamilton Square, 25; Hopewell, 6 50; Kingston, 6, sab-sch, 7; Kingwood, 3; Lambertville, 196; Lawrence, 66 14; New Brunswick 1st Y. P. S. C. E., 2 50, Jr. Y. P. S. C. E., 2 50; — 2d sab-sch, 19; Princeton 1st, 21 06; — 2d, 88 48, sab sch, 20, Y. P. S. C. E., 55; Trenton 3d, 108 05, sab-sch, 25; — 4th, 64 67, Y. P. S. C. E. self denial, 12; — 5th, 1881, sab-sch, 35 19; — Prospect St., 108, Standard Bearers for Peking Hospital, 40, sab-sch, 37 81; — Brookside sab-sch, 5 34. **Newton**—Andover, 16 60, sab-sch, 1 23; Beatyestown, 10; Belvidere 1st, 72, sab-sch for Tabriz Boy's School, 25; — 2d, 18 22, sab-sch, 16 03, Y. P. S. C. E., 16 41; Blairstown, 25; Bloomsbury, 12 25; Branchville sab-sch, 7, Jr. Y. P. S. C. E., 5; Greenwich, 20; Hackettstown, 220 80, Y. P. S. C. E. for Ningpo, 52 46; Harmony, 20 87; Mansfield 2d, 23; Musconetcong Valley, 10, New Hampton sab-sch, 3; Newton sab-sch, 108 64; Oxford 2d, 45 58, sab-sch, 6 13; Phillipsburgh, Westminster sab-sch, 5, Y. P. S. C. E., 6; Stewartville, 72, sab-sch 13 12; Wautage 2d Y. P. S. C. E., a member, 5. **West Jersey**—Blackwoodtown, 40 06, sab-sch, 5, Y. P.





4; Middle Sandy, 10 70; Mineral Ridge, 10; New Lisbon, 10, sab-sch, 8 08; Niles, 10; North Benton, 15, sab-sch, 18; Salem, 19; Warren, 33; Youngstown Westminster, 9 78. *Marion*—Cardington, 5; Iberia, 4; Marysville, 21 78. *Maumee*—Defiance 1st, 22; Fayette, 3 05; Kunkle, 5; Mt. Salem, 6 26; Toledo 3d, 11 15; — 1st German, 4; West Unity, 10. *Portsmouth*—Georgetown, 19; Ironton, 20; Manchester, 22, sab sch, 7; Portsmouth 1st, 116; — 2d, 122 25; Winchester, 18 75, sab-sch, 5. Y. P. S. C. E., 3. *St. Clairsville*—Barnesville, 18; Bellaire 2d, 13; Bethel, 17; Cadiz, 96; Cambridge, 26; Jerusalem, 8; Mount Pleasant, 20 64; Senecaville 40. *Steubenville*—Amsterdam, 20, sab-sch, 10; Bethel, 22; Bloomfield, 10; Carrollton, 31; Deersfield sab-sch, 5; Dell Roy, 6; Dennison, 22; East Springfield, 5 25; Kilgore, 18; Leesville, 2; Long's Run Y. P. S. C. E., 1 24; Madison Y. P. S. C. E., 2; Richmond, 19 98; Ridge, 15; Smithfield, 3; Steubenville 2d, 129 82, sab-sch, 73 20, \*44 31, Y. P. S. C. E., sal. Mr. Jessup, 10; Still Fork, 10; Toronto, 13; Ulrichsville sab-sch, 8; Wellsville sab sch, \*63; West Lafayette, 2 98. *Wooster*—Bethel, 3 50; Creston, 23; Fredericksburgh, for Tabriz Boys' School, 71 50; Jackson, 8 14; Lexington, 19; Millersburgh, 6; Orange, 16 50; Wayne, 7 88; Wooster 1st, 133 42; sab-sch., 10 87;—Westminster sab-sch, 28 06, \*3 91. *Zanesville*—Coshocton, 58 50; Fredericktown, 20; Homer, 8 46; Kikersville, 5; Mt. Vernon, 29; Mt. Zion, 8; Muskingum, 42; Newark Salem, German, 12 38; Pataskala, 18 84; Waterford, 3; Zanesville 1st, Mrs. M. O. Robertson, in memory of her late husband, 500;—2d sab-sch, 25. 7,542 99

**OREGON.**—*East Oregon*—Baker City Y. P. S. C. E., 4; Monkland, 3 20; Moro, 2 95. *Portland*—Bethel, 2; Portland Calvary, 96 35;—Chinese for China, 2 70;—Mizpah, 1 64, sab-sch, 1 86; Springwater, 3. *Southern Oregon*—Ashland sab-sch, 12. *Willamette*—Dallas, 10. Independence Calvary, 5; Lebanon, 5; Octorara, 2; Salem, 17; Woodburn, 7; Yaquina Bay, 5. 180 90

**PENNSYLVANIA.**—*Allegheny*—Allegheny 1st, 345 64, Bible School, 56;—Bethel, 12;—Central, 11 05, Y. P. S. C. E., 55 91;—McClure Avenue sab-sch, 90 50;—Westminster, 25; Bakerstown, 13 45; Bellevue sab-sch, 4; Emsworth, 21 25; Freedom, 12, Y. P. S. C. E., 5; Glasgow, 1; Glenfield, 12 25; Hoboken, 5 23; Pine Creek 1st sab-sch, 2; Plains, 4; Sewickly, 250, sab-sch, 373 80. *Blairsville*—Blairsville, 347 25; Conemaugh, 3; Congruity, 35; Ebensburg, 8; Irwin, 18 31; McGinnis, 5 05; New Salem, 22; Pine Run, 10; Turtle Creek, 10 63; Wilmerding, 4 65. *Butler*—Butler, 4 10; Centre, 25; Centerville sab-sch, 13 35; Concord, 1; Harlansburgh, 4; Jefferson Centre, 3; Martinsburgh Y. P. S. C. E., 5; Mount Nebo, 2 55; North Liberty sab-sch, 18 78, Y. P. S. C. E. for Mexico, 5 60; Scrub Grass sab-sch, 14 12. *Carlisle*—Big Spring, 92 56; Carlisle 2d, 206 22; Chambersburgh Central sab-sch, 19 14; Chapel sab-sch, 2 65; Duncannon, 48, sab-sch, 23, Y. P. S. C. E., 14; Fayetteville, 7 34; Green Hill, 5; Harrisburgh Elder St., 3;—Market Sq., 235 14, Y. P. S. C. E., 25;—Pine St., 282 74; Lebanon 4th St., 3, Y. P. S. C. E., sal. Mr. Chalfant, 10; Millerstown, 15, sab-sch, 6; Monaghan sab-sch, 12 69; Shermansdale, 3; St. Thomas, 22 50; Waynesboro, 29 59. *Chester*—Bryn Mawr Missionary Society, 557 50; Calvary sab sch, 5; Chester 1st, 30; — 3d, 82 74; Darby Borough sab-sch, 6; Fagg's Manor, 68 05; Lansdowne 1st sab-sch, \* 8 68; Marple, 25; Middletown Y. P. S. C. E., 15; New London, 50; Oxford 1st, 195 77; Penningtonville, 25; Phoenixville, 10; Ridley Park sab-sch Association, 40; Upper Octorara, 107 50. *Clarion*—Brookwayville, 14 60; Brookville, 27 44; Du Bois Y. P. S. C. E., 18, Jr. Y. P. S. C. E., 10; East Brady, 25 05; Johnsonburg, 2 25; Leatherwood sab-sch, 36 36; Mount Tabor, 5; New Rehoboth, 5; Oak Grove, 4; Penfield, 2; Punxsutawney, 50 77; Rathmel, 3; Reynoldsville, 10, Y. P. S. C. E., 13 15; Richland, 1 28; Scotch Hill, 2; Sligo, 2; Tylersburgh, 2; Wilcox, 2 72. *Erie*—Conneautville, 30 62; Cool Spring Y. P. S. C. E., 6; Corry, 8 25; Erie 1st Y. P. S. C. E., salary J. G. Woods, 50; — Park, 31 83; Fairview Y. P. S. C. E., 1 50; Fredonia, 16; Hadley, 3; Kerr's Hill, 5 49, sab-sch, 95 cts.; Meadville Central, 56 68, Y. P. S. C. E., 8 66; Mercer 2d, 45; Mill Village, 8; New Lebanon, 1; Oil City 1st, 4 60; Sugar Creek Memorial, 5; Warren Y. P. S. C. E., 20; Westminster, 6, sab-sch, 9 66. *Huntingdon*—Alexandria, 57; Altoona 3d Y. P. S. C. E., 10; Bellefonte, 2 50, Y. P. S. C. E., salary Mr. Peoples, 200; Beulah, 5; Birmingham Warrior's Mark sab-sch, 58 10; Duncansville, 26; Everett, 6; Houtzdale, 15 46; Huntingdon, 149 20; Lewistown, 107 25, sab-sch, 100; Infant School, 10; Little Valley Ladies Mite Society, 7; Lost Creek sab-sch, 3 38; McVeytown, 34 25, Y. P. S. C. E., 1 25; Kaufman Union Y. P. S. C. E., 1 25; Mann's Choice, 4; Mapleton, 12; Middle Tuscarora, 2, Y. P. S. C. E., 9; Mifflintown Westminster, 36; Mount Union, 28; Osceola Y. P. S. C. E., 7 07; Peru, 3; Phillipsburgh, 20 75, sab-sch, 22 68; Pine Grove sab-sch, 2 78; Shaver's Creek, 1; Spring Mills, 3; State College Y. P. S. C. E., salary Mr. Finley, 26; Upper Tuscarora, 10; Williamsburgh sab-sch, 17 18. *Kittanning*—Apollo, 90

sab-sch, 10; Atwood, 4; Bethel, 15, sab-sch, 5; Concord 1; Elderton, 23; Indiana sab-sch, 76; Leechburg, 2; Marion, 12; Midway, 4; Parker City Y. P. S. C. E. for Hainan, 7 05; Rayne, 2, sab-sch, 2; Rural Valley, 6; Union, 11 80; West Lebanon sab-sch, 7 95. *Lackawanna*—Bethany Y. P. S. C. E., 8; Bethel, 2; Canton, 50, Y. P. S. C. E., 10; Carbondale salary J. A. Fitch, 112, sab-sch, 27 37; Franklin, 1; Herrick, 10; Honesdale, 408 79; Montroeton Y. P. S. C. E. salary Mr. Chalfant, 4 50; Montrose sab-sch, 13; Mount Pleasant, 1; Nanticoke, 3; Newton, 5; Orwell, 75; Pittston, 83 84, Y. P. S. C. E. salary J. G. Woods, 25; Rome, 5; Rushville, 5; Scranton 1st, 259;—Green Ridge Avenue sab-sch, 13 66;—Petersburg German Ladies' Society, 10, Y. P. S. C. E., 10;—Summer Avenue, 1 00; Stevensville, 5, Troy sab-sch, 20, Y. P. S. C. E., 10; Tunkhannock Y. P. S. C. E., 10 50; Uister Village, 3; Warren, 5 25; Wilkes Barre 1st sab-sch, 260 52. *Lepist*—Catasauqua 1st Y. P. S. C. E., 8 26; Easton 1st, 45;—Brainerd Union, 18 86; Lock Ridge, 10; Portland, 14; Stroudsburg, 10; Upper Mount Bethel, 4; White Haven Y. P. S. C. E., 13. *Northumberland*—Berwick, 3; Y. P. S. C. E., 125; Briar Creek, 5; Buffalo, 33; Derry, 2; Grove, 86; Lewisburgh, 83 25, Jr. Y. P. S. C. E., 10; Milton, 200, sab-sch, 24; Montgomery, 20; Mount Carmel, 10 01; Muncy, 9 27; New Columbia, 7; Renovo 1st, 5; Sunbury sab-sch, 42; Washington sab-sch, 12, Allenwood sab-sch, 11 90; Washingtonville, 6; Williamsport 1st, 15, sab-sch, 75;—2d sab-sch, 39 81. *Parkersburgh*—Morgantown, 5; Sistersville, 23. *Philadelphia*—Philadelphia Arch Street, 408 25;—Calvary, 1792 25;—Carmel German, 3;—Cohocksink, 307 50;—Evangel, 21 40, sab-sch, 7 80, Y. P. S. C. E., 7 80;—Gaston, 57;—Green Hill "D," 10;—Greenway, 15;—McDowell Memorial, 6 90;—North, 16 60;—Northern Liberties 1st, 73 56;—Olivet, 68 83;—Patterson Memorial, 8;—South, 10, sab-sch, 5;—Union Tabernacle, 25;—Walnut Street, 631 09;—West Hope Boys' Covenant Band, 15;—West Spruce Street, 100;—Woodland, 45 33;—Zion, 57th Street, 14. *Philadelphia North*—Abington Mr. & Mrs. J. M. Colton, 100; Ashbourne, 19; Chestnut Hill sab-sch for Africa, 35; Frankford Y. P. S. C. E., 4 40; Germantown 2d Y. P. S. C. E., 20;—Market Square, 163 88; Hermon Y. P. S. C. E. salary J. G. Woods, 25;—Huntingdon Valley, 15, sab-sch, 25; Jenkintown Grace, 1; Lawndale, 1; Mount Airy, 33 06; Narberth, 12 85; Newton, 103 70; Norristown Central Wm. McDermott, 5;—Bertha McDermott deceased, 1; Roxborough Y. P. S. C. E. 10. *Pittsburgh*—Cannonsburgh 1st sab-sch, 16 38; Courtney and Coal Bluff, 3; Hebron, 36 30; Lebanon, 30; McDonald 1st, 39 72; Monongahela City, 200; Oakdale, 9 25, sab-sch, 17; Y. P. S. C. E., 20; Pittsburgh 1st, 255;—2d, 43 23;—3d, 5;—6th Y. P. S. C. E. salary Mr. Drummond, 15;—Bellefield, 298 15;—Covenant, 6 46;—East Liberty, 216 34;—Lawrenceville, 41 20;—Point Breeze, 1000;—Shady Side, 1,636;—South Side, 1; Racoon, 63 22, sab-sch, 15 78; Sharon, 65 20; Swissvale, 47 73; Valley, 6. *Redstone*—Connellsville, 159 35, sab-sch, 3 48; Little Redstone sab-sch, 7 18, Y. P. S. C. E., 8 25; McClellandtown, 6; McKeesport Central, 53 55; Mount Pleasant, 43; Pleasant Unity, 11; Suterville, 3; Uniontown sab-sch, 30; West Newton, 149 88. *Shenango*—Clarksville, 48, sab-sch, 12 87; Hermon, 10; Mahoning Y. P. S. C. E. for Hainan, 10; Neshannock, 23 50; New Brighton, 37 68; New Castle 1st, Y. P. S. C. E. 18; Sharon Y. P. S. C. E., 25; Slippery Rock Y. P. S. C. E., 4 50; Westfield, 3. *Washington*—Cameron, 12; Claysville sab-sch, 47 15; Cross Creek sab-sch, 15, Y. P. S. C. E., 2 03; Upper Buffalo, 83 15, sab-sch, 27; Upper Ten Mile, 100; Washington 2d, 158 65, sab-sch, 40 68; Wheeling 3d, 10, sab-sch, 8 50. *Wellsboro*—Antrim, 10; Arnot, 10; Knoxville, 1. *Westminster*—Centre Y. P. Society, 2; Chestnut Level, 8 45; Columbia, 59 81; Donegal, 14; Hopewell, 17; Lancaster 1st, 19, sab-sch, 31 05; Leacock, 37 38, sab-sch, 71 cts.; Slate Ridge, 5; Union, 25; York 1st, 30 08, Y. P. S. C. E. for Hainan, 50; Y. P. S. C. E. for Mr. Fulton's boat, 10. 18,500 19

**SOUTH DAKOTA.**—*Aberdeen*—Groton, 15 73; Leola, 1 55; Pembroke, 1 50; Wilmot, 2. *Central Dakota*—Artesian, 5; Hitchcock Y. P. S. C. E., 10; Miller, 10; Pierre, 5; St. Lawrence, 9. *Southern Dakota*—Alexandria, 4 59; Bridgewater sab-sch, 9; Kimball, 1 45; Scotland, 6. 50 73

**TENNESSEE.**—*Holston*—Johnson City 2d, 3; Jonesboro, 9, sab-sch, 5; Mount Olivet, 1; Salem, 11; St. Marks, 2. *Kingston*—Bethel, 5 25, sab-sch, 12 08; Chattanooga 2d, 32; Harriman L. M. S., 4; Pleasant Union, 1; Spring City, 4. *Union*—Erin, 4; Knoxville 2d, 57 36; Madisonville, 3 62; Mt. Zion, 4; New Prospect, 4; South Knoxville, 3 60. 166 31

**TEXAS.**—*Austin*—Austin 1st, 51 50, a member, 5; Galveston St. Paul's German, 4; Kerrville, 4; Lampasas, 11; New Orleans Immanuel, 26; San Antonio Madison Square, 67; Taylor sab-sch, 5. *North Texas*—Henrietta, 8; Jack-

boro, 16 25; Ladies' Society, 5, sab-sch, 2; Seymour, 5 75; Throckmorton, 5. *Trinity*—Dallas 2d, Y. P. S. C. E., 5; —Exposition Park, 4; Terrell, 20. 244 50  
*UTAH*.—*Boise*—Caldwell, 7 75; sab-sch, 69 cts., Y. P. S. C. E., 2 87. *Kendall*—Franklin, 1 *Utah*—Hyrum Emanuel, 3; Kaysville Haines, 10 50; Mendon, 5; Mt. Pleasant, 8 47; Spanish Fork sab-sch for Laos, 2 50; Springville sab-sch, 3 20. 24 48

*WASHINGTON*.—*Olympia*—La Camas St. John's, 8 30, Y. P. S. C. E., 2 85; South Bend, 3; Stella, 5; Tacoma, 40 20. *Spokane*—Grand Coulee, 1; Spokane 1st, 7 90. *Walla Walla*—Kendrick, 1; Moscow Y. P. S. C. E., 4 50. 73 75  
*WISCONSIN*.—*Chippewa*—Cadotte, 2; Chippewa Falls, 16 87; Eau Claire 1st, 45;—2d, 16; Rice Lake, 10 16; Superior, 24; West Superior Y. P. S. C. E., sal. Mr. Eckels, 35. *La Crosse*—La Crosse 1st sab-sch, 4 70; Mauston German, 15 cts.; New Amsterdam, 5. *Madison*—Belleville, 7; Beloit 1st, 25 58; Jamesville Y. P. S. C. E., sal. Mr. Finley, 11; Lodi, 19 33; Madison St. Paul's German, 2 60, sab-sch, 50 cts.; Monroe, 3 75; Poyntette, 9 49, Y. P. S. C. E., 3 51; Richland Centre, 6; Verona, 14 33. *Milwaukee*—Cedar Grove, 20, Y. P. S. C. E., 5; Manitowoc 1st Y. P. S. C. E., 6; Milwaukee Immanuel, 104 23; Oostburg, 20; Somers, 11; Willing Workers, 15. *Winnebago*—Buffalo, 15; Florence, 25, sab-sch, 2 52, Y. P. S. C. E. self-denial, 6 10; Fort Howard, 28 41, Y. P. S. C. E. self-denial, 1 34; Marshfield Y. P. S. C. E., 10; Omro, 7 23; Oshkosh, 25 93. 576 23

## WOMEN'S BOARDS.

Women's Board of New York, 13,787 11; Women's Board of South-west, 1,148 88; Women's Board of North-west, 20; Women's Board of Philadelphia, 16,049 64; Women's Board of North Pacific, 1,057; Women's Board of Northern New York, 1,500; Women's Occidental Board, 215 30. 33,787 87

## LEGACIES.

Estate of Elizabeth W. Galbraith, deceased, 56; Estate of John Love, deceased, 100; Estate of Albert M. Whitten, deceased, 404 46; Estate of Frederick A. Hoag, deceased, 21 79; Estate of Magdalen M. Craft, deceased, 3,000; Estate of Sallie Thompson, deceased, 500; Estate of Calvin W. Bradley, deceased, 5,000; Estate of Sidney Shepard, deceased, 3,000; Estate of Mary A. Dunston, deceased, 500; Estate of Harriet E. Brown, deceased, 10,000; Estate of Enoch Sniffin, deceased, 500. 23,076 25

## MISCELLANEOUS.

Mrs. A. Peers, Rush City, Minn., 1 86; Rev. W. H. Moore, Brookville, Ind., 2; Rev. W. W. A., 100; Chambersburg, Pa., 5; Francis G. Wood, Utica, N. Y., 50; Miss M. S. Hawkins, Fort Scott, Kans., 5; A Friend, 5; In Memoriam, Palisades, N. Y., 5; F. H. Peters, St. Louis, Mo., 25; Miss Hattie S. Swesey, Amityville, N. Y., 3 30; J. P. Holliday, Newburn, Ia., 66 cts.; Missions, 1; Miss Gussie McCoy, Rushville, Ind., salary Mr. Drummond, 20; Mrs. M. J. Reeder, Edinboro, Pa., 3; Mrs. T. G. McCullough, support W. L. Swallen, 25; In Memoriam, G., 10; W. M. Guthrie, University Park, Col., for Africa, 5; J. M. Richey, Brooks, Ia., 6 10; A Friend, 1; Cash, 5; Miss E. B. Chamberlain, Perth Amboy, N. J., 2 50; Cash, 3; J. M. Chambers, Burlington, Kans., 5; Mrs. Caleb S. Green, Trenton, N. J., 1,200; State of California, 2,000; Mary L. I. Albertson, 25; A Friend from Brockport, medical work, 200; Miss Agnes L. Carter, 6; Mr. Walter Carter, 25; Y. M. & Y. W. C. A. of Parson's College, sal. Mr. McClure, 17; Mrs. J. H. Edwards, 5; Mrs. E. F. Halstead, 50; M. J. S., 100; Mrs. Geo. H. Adams, New York, for scholarship Tabriz Boys' School, 30; Rev. Henry T. Scholl, Big Flats, N. Y., 12; Alice

M. Dickensheets, Gloucester, N. J., 10; Katrina, New York, C. E., 1; Kelsey, O., C. E., 40 cts.; Rev. and Mrs. H. H. Kellogg, 25; Kokoma, Ind., 2; Mr. and Mrs. James M. Ham, 50; Mrs. M. L. Shipman, Belvidere, N. J., 15; Rev. W. M. Hunter, Mt. Jewett, Pa., 5; Rev. H. H. Benson, Wauwatosa, Wis., 2; Mrs. M. F. Gamble, Ponca, Neb., 5; Cash, 10; A Friend, 150; Geo. Bopes, San Diego, Cal., 10; C. H. M., 1 ct.; J. A. Boyner, Danville, Ky., 1; F. E. Nettleton, Lake Helen, Fla., 10; A Memorial to Mrs. Mary Bayard, from a friend, 1,000; Mrs. Nannie H. Robinson, 10; Miss M., 5; Miss Anna V. Peebles, Hollins, Va., 35; March 7th, 15; A Friend, 5; Miss Jennie M. Baird, Oceola, Ia., for Siam and Laos, 3, for Syria, 3, for Persia, 3, for Korea, 3, for Brazil, 3, for Hospital work in China, 1; A Friend, 250; Rev. J. G. Woods, Mexico City, 26 88; F., 100; Friend, 1; H. W. Paul, Wellburg, W. Va., 16; Rev. Samuel Ward, Emporia, Kans., 5; Presbyterian Woman, for the debt, 13 cts.; Rev. P. D. Cowan, Canastota, N. Y., 25; Mrs. A. A. Friend, Fond du Lac, Wis., 5; Miss T. B. Henry, Elizabeth, N. J., 60; Mrs. M. D. Ward, Afton, N. J., 10; A. Norman, O. T., 5; Rev. A. J. Waugh, Cleveland, O., 10; A Friend, 15; For Korea, 1,633 71; R. J. Nicholas, Villisca, Ia., 1; M. M., 25; Special Cash, 100; Miss Maud McEcken, Concordia, Kans., 1; A. L. Ingerson, Paola, Fla., 5; M. M. M., 5; C. Penna, 22; John Matthew, Anderson, Ind., 25; John Thomas, Coolidge, Kans., 1; H. T. F., 10; A Friend, Pa., 1,500; Y. W. C. A. Albert Lea College, Native Missionary, India, 5; Rev. A. M. Lowry, Watson-town, Pa., 10; T. Blanchard and wife, Tamaroa, Ill., 40; George Hills, Towanda, 50 cts.; L. R. Yeager, Huntsville, O., 2; One Tenth of Jamie's pear money, 1 50; Freddie's One Tenth, 50 cts.; G. F. W., 1; Mrs. S. E. Woodbridge and Miss Lucy Anderson, 5; Miss Georgiana Fulton, Vails Gate, N. Y., 2; X., for Ambala Boys' School, 25; M. H. Birge, Buffalo, N. Y., 50; S. P. N. J., 50; S. A. Davidson, Newville, Pa., 7 50; A Friend, Slate Lick, Pa., 1 31; The heirs, in memory of the late D. O. C., 100; A. S. Billingsley, Statesville, N. C., 2; W. H. Carson, Caro, Mich., 10; W. D. Ward, Springfield, Ill., 1; Hapland, Chicago, 400; Trustees of the General Assembly, 643 02; Mrs. H. N. Payne and family, Atlanta, Ga., 7 00; J. L. Godfrey, Pulaaki, Pa., 5; Substitute, support Native Helper, 25; A. M. Ashcraft, Keota, Ia., 10; S. R. Warrender, Otego, N. Y., 5; E. D. Shepard, N. Y., 180; Chas. H. McCreery, Northfield, Minn., 3; Miss Agnes Anderson, 5; E. L. T., 15; Cash, 5; Binghamton, 25; Peter Cameron, Houtzdale, Pa., 12 50; A Thank Offering, Niobrara, 8; Loomis Memorial Missy's Society for Boys' School, Canton, 5; Lakawn, Laos Church, 6 86; W. C. Dodd, from Howard Church, San Francisco, 20; Mrs. James Boyd, Harrisburg, for Woman's Hospital, Chinanfu, 2,000; James Harris, 50; A friend to Foreign Missions, 10. 312,904 23

Total received during March, 1894. \$12,904 23  
 Total received from May 1, 1893, to March 31, 1894. \$875,484 80  
 Total received from May 1, 1892, to March 31, 1893. \$718,611 08

WILLIAM DULLES, JR., Treasurer,  
 53 Fifth Avenue, New York City.

\* For Mitchell Memorial Laos Fund.

## RECEIPTS FOR HOME MISSIONS, APRIL, 1894.

ATLANTIC.—*East Florida*—Starke (sab-sch, 3), 9. *Knox*—Madison Ladies, 1 25. *South Florida*—Bartow, 11. 21 25

BALTIMORE.—*Baltimore*—Annapolis (sab-sch, 30), 40;—12th, 15;—Boundary Avenue sab-sch Missionary Society, 7 56;—Ridgely Street (sab-sch, 7 10), 18 85;—Westminster sab-sch, 33 66; Barton, 5; Frederick City, 5; The Grove (Y. P. S. C. E., 15), 95. *New Castle*—Elkton, 45; Makemie Memorial (sab-sch, 15 72), (Y. P. S. C. E., 90 cts.), 16 62; Newark, 5 75; Wilcomico (sab-sch, 20),

73 50; Wilmington West, 10. *Washington City*—Washington City 1st Self Denial, 10 21;—Covenant, 50. 421 05

CALIFORNIA.—*Los Angeles*—Alhambra, 15; Los Angeles 2d (sab-sch, 10) (Y. P. S. C. E., 10), 40 50; Pasadena Calvary, 4; Redlands, 5; Santa Barbara, 145; Saticoy, 3. *Sacramento*—Eureka, 5; Placerville, 9 25; Red Bluff, 12. *San Francisco*—San Francisco Calvary, 28 30;—Trinity, 41 60; *Stockton*—Merced, 8. 316 65  
 CATAWBA.—*Cape Fear*—T. Darling Mission, 1. *Cata-*

ba—Lloyd, 1. *Yadkin*—Cool Spring, 1. 3 00  
**COLORADO.**—*Boulder*—Longmont Central Y. P. S. C. E., 8. *Denver*—Denver Central Young Ladies' Missionary Society, 50. *Pueblo*—Monument, 8 80; Pueblo 1st, 4 38. 71 18  
**ILLINOIS.**—*Alton*—Belleville, 5; Jerseyville Y. P. S. C. E., 7; Plainview, 20. *Bloomington*—Gibson City sab-sch, 5 71. *Cañero*—Du Quoin 1st, 30; Odin sab-sch, 1; Richland, 1 30. *Chicago*—Bloom, 52 85; Chicago 3d, 83; —Normal Park, 48; —Onward, 2; Oak Park 1st Bal, 41 25; River Forest, 6. *Freeport*—Freeport 3d German Ladies, 5; Woodstock, 28 35. *Peoria*—Farmington (sab-sch, 4), (Jr. Y. P. S. C. E., 2), 47. *Schuyler*—Carthage sab-sch, 10; Huntsville, 6; Mount Sterling, 4 15; Nauvoo 1st, 3 25. *Springfield*—Decatur, 54; Jacksonville United Portuguese, 3; Springfield 1st Jr. Y. P. S. C. E., 3 10; —2d, 35 69. 497 15  
**INDIANA.**—*Indianapolis*—Indianapolis 7th, 10. *New Albany*—Lexington (Mrs. Nancy Middleton, 5), 15. 26 00  
**INDIAN TERRITORY.**—*Cimarron*—Cooper, 1; Paul's Valley, 1; Watonga, 1; Winnview, 45 cts. *Sequoyah*—Muscogee, 42. 45 45  
**IOWA.**—*Cedar Rapids*—Blairstown, 18 55; Centre Junction, 7 65; Lyons, 3 20; Prairieburg, 3; Watkins, 2; Wyoming Ladies, 4 50. *Des Moines*—Dexter, 7; Oskaloosa, 18. *Dubuque*—Maynard, 3 50. *Fort Dodge*—Carroll, 7 50; Estherville Y. P. S. C. E., 10; Fonda Y. P. S. C. E., 5; Grand Junction, 5 50. *Iowa*—Grandview (Ladies' Union Missionary Society, 5 70), 10 73; Salina, 2 25. *Iowa City*—Fairview, 3 50; Hermon, 5; Princeton, 2. 118 88  
**KANSAS.**—*Neosho*—Coffeyville Y. P. S. C. E., 5; Fort Scott 1st Y. P. S. C. E., 3 75; —2d, 2; Monmouth, 3; Neammon Y. P. S. C. E., 12 75; Yates Centre sab-sch, 3 57. *Osborne*—Fairport, 11; Grainfield, 2 24; Oakley, 2 05; Russell, 18. *Topeka*—Junction City add'l, 1; Kansas City Grand View Park Y. P. S. C. E., 1; Topeka 2d, 13. 73 26  
**KENTUCKY.**—*Ebenezer*—Murphysville, 3. *Louisville*—Hopkinsville 1st Ladies, 7. 10 00  
**MICHIGAN.**—*Detroit*—Detroit 1st, 139 77; —Covenant, 21 66; Springfield (sab-sch, 87 cts.), 12 57; White Lake (sab-sch, 7 41), 18 16. *Flint*—Flint, 9. *Kalamazoo*—A member, 5. *Lake Superior*—Newberry, 3. *Lansing*—Jackson Y. P. S. C. E., 7; Marshall, 8 21; Oneida, 6 39. *Monroe*—Adrian 1st, 90; Petersburg, 14. *Saginaw*—Alpena Y. P. S. C. E., 5. 389 79  
**MINNESOTA.**—*Duluth*—Two Harbors Y. P. S. C. E., 4 50. *Minneapolis*—Minneapolis Highland Park, 22 11; —Stewart Memorial sab-sch, 10. *Red River*—Argyle, 7 25; Maine, 1 75. *St. Cloud*—Litchfield 1st, 33 26; Oak Grove Y. P. S. C. E., 5 40; St. Cloud, 24 27. *St. Paul*—Shakopee, 5 03; St. Croix Falls, 7 45; St. Paul Goodrich Avenue, 2 50. 123 56  
**MISSOURI.**—*Kansas City*—Sedalia Central, 11; Tipton, 7 90. *Ozark*—West Plains, 5 05. *Palmyra*—Enterprise, 1 25; Pleasant Prairie, 5; Shelbyville, 3. *Platte*—Breckenridge, 6; Martinsville, 6; Mound City sab-sch, 5; Parkville, 50 70; Rosendale, 2 21; Tarkio (sab-sch, 7 50), (Y. P. S. C. E., 5), 59 50. *St. Louis*—St. Louis 2d German, 3 50. *White River*—Harris Chapel, 3; Hot Springs 2d, 1 50. 170 61  
**MONTANA.**—*Butte*—Presbytery Meeting, 8 30. *Helena*—Helena 1st sab-sch, 49 44. 57 74  
**NEBRASKA.**—*Kearney*—Grand Island, 25. *Nebraska City*—Nebraska City 1st, 3; Tamora Y. P. S. C. E., 4; York, 28. *Omaha*—Blair, 1 55; South Omaha, 8; Waterloo, 11. 80 55  
**NEW JERSEY.**—*Elizabeth*—Clarksville, 2; Lamington, 16; Rahway 1st sab-sch, 30; —2d Infant Class, 3 55; Westfield, 100. *Jersey City*—Hackensack Y. P. S. C. E., 4; Jersey City 1st sab-sch Missionary Association, 25; Kingsland Y. P. S. C. E., 6; Passaic 1st German, 5. *Monmouth*—Burlington sab-sch, 82 79; Freehold, 33 28; Hightstown, 40; Manchester, 11 50. *Morris and Orange*—East Orange Brick, 309 40; Morristown South Street sab-sch Missionary Society, 87 50; New Vernon sab-sch, 5 98; Rockaway, 93 65; St. Cloud, 12. *Newark*—Newark Park, 74 19; —Wickliffe, 44 45; —Woodside (sab-sch, 5), 30. *New Brunswick*—East Trenton Chapel (Y. P. S. C. E., 25), (Jr. Y. P. S. C. E., 5), 30; Frenchtown sab-sch, 5 10; Princeton 1st, 13 72. *Newton*—Blairstown, 16; Delaware, 6; Hackettstown sab-sch, 4 05; Stillwater, 2; Wantage 1st, 6; Washington, 60. *West Jersey*—Bridge-ton 2d sab-sch, 23 48; Gloucester City, 6; Salem 1st, 16; Williamstown Y. P. S. C. E., 8 50. 1,206 14  
**NEW MEXICO.**—*Arizona*—Florence, 1. *Rio Grande*—Albuquerque 1st, 3 15. 4 15  
**NEW YORK.**—*Albany*—New Scotland, 25; Northville, 3; Saratoga Springs 2d, 1 93. *Binghamton*—Bainbridge, 7. *Boston*—Boston 1st sab-sch, 40 63; Holyoke 1st Jr. Y. P. S. C. E., 8. *Brooklyn*—Brooklyn 1st in part, 1,314 92; —Lafayette Avenue sab-sch Missionary Association, 120; —Memorial Y. P. S. C. E., 18 85; —Siloam, 2; —Throop

Avenue, 56. *Buffalo*—Fredonia, 17; Ripley (Y. P. S. C. E., 2 85), 38; Sherman Ladies, 4 18. *Cayuga*—Auburn Calvary, 14 72; Ithaca 1st additional, 18 75. *Champlain*—Champlain Y. P. S. C. E., 10. *Chemung*—Elmira Lake Street, 20; Spencer, 10; Watkins 1st, 40 20. *Columbia*—Hudson Y. M. Missionary Association, 20. *Genesee*—Canandaigua, 10 28; Seneca Falls 1st sab-sch, 50. *Long Island*—Bridgehampton, 23 12; Greenport, 10; Moriches (E. Moriches sab-sch, 20), 51 61. *Lyons*—Lyons, 21 65. *Rose* Y. P. S. C. E., 2 50; Wolcott 1st, 27 14. *Nassau*—Jamaica, 20. *New York*—New York 13th Street, 20. —Bethany (Y. P. S. C. E., 3 18), 5; —Brick add'l, 100; —Covenant Willing Workers Miss'y Band, 12; —Good Will sab-sch, 50; —North, 75; —Park, 81 75; —Rutgers Riverside sab-sch, 85; —Tremont, 10; —University Place, 2,564 56. *Niagara*—Albion sab-sch, 7 50; Lewiston, 5; Lockport 1st special, 48 42; Wilson 1st, 10. *North River*—Matteawan Jr. Y. P. S. C. E., 5 50; Pine Plains sab-sch, 5 30. *Otsego*—North Guilford, 6 40; Oneonta 1st sab-sch, 48 11. *Rochester*—Groveland, 28 50; Lima, 25 50; Rochester Central Y. P. S. C. E., 16 08. *St. Lawrence*—Brasher Falls, 5. *Steuben*—Bath, 155; Hornby, 7 50. *Syracuse*—Fayetteville, 10 30; Fulton 1st sab-sch, 35; Syracuse 1st, 181 97. *Troy*—Malta, 2; Sandy Hill, 27 23; Schaghticoke, 10; Troy Woodside additional, 5; Waterford sab-sch, 25. *Utica*—Mt. Vernon, 15; Oneida, 40 20; Utica 1st, 158 26; —Memorial, 7. *Westchester*—Scarborough, 45. 6,005 52  
**NORTH DAKOTA.**—*Bismarck*—Dickinson, 4. *Fargo*—Jamestown, 17 25; A minister's tithe, 2 23. *Pembina*—Hoop, 3 35. 26 28  
**OHIO.**—*Athens*—Athens sab-sch, 6 40; Bashan, 1; Deerfield, 5; Rutland, 5; A minister's tithe, 2 23. *Bellefontaine*—Upper Sandusky, 7 15. *Cincinnati*—Batavia, 29; Cincinnati 5th, 28 32; —6th, 82; Glendale sab-sch, 25; Loveland sab-sch, 31 68. *Cleveland*—Cleveland Bethany, 7 10; —Calvary, 208; —Case Avenue, 100; —Enclid Avenue, 120 62; —Madison Avenue (sab-sch, 14 24), 21 24; Independence, 9 10. *Columbus*—Columbus 1st, 170 44; —Broad Street, 1 10; Lower Liberty, 2. *Huron*—Elmore, 5; Olena, 4. *Lima*—Harrison sab-sch, 5; Kalida, 1; Leipsic, 3 17; Rockport, 9 25. *Marion*—Liberty sab-sch, 5; West Berlin, 3. *Maumee*—Bowling Green 1st sab-sch, 17 88; Pemberville, 15. *Portsmouth*—Portsmouth 2d Y. P. S. C. E., 5; —1st German, 5. *St. Clairsville*—Barnesville sab-sch, 14; Beallsville, 4; Birmingham, 2; Buffalo, 35; Concord, 9; Kirkwood, 11 14; Powhatan, 1; Rock Hill sab-sch, 6 75; West Brooklyn, 2 83. *Steubenville*—Feed Spring, 3; Waynesburgh, 6. *Zanesville*—High Hill, 12 45; Jefferson, 18; Keene, 28; Zanesville 1st, 29 25. 1,114 65  
**OREGON.**—*Portland*—Mount Tabor, 10; Portland 4th, 16 30; Tualatin Plains, 1. *Southern Oregon*—Grant's Pass Bethany, 50. *Willamette*—Salem, 18. 95 20  
**PENNSYLVANIA.**—*Allegheny*—Allegheny Central Ladies, 10; Bull Creek sab-sch, 7; Natrona, 20; Sharpsburgh, 20. *Blairsville*—Black Lick, 5; Cross Roads, 5 04; Derry, 49 43; Fairfield (sab-sch, 13 35), (Mite Boxes, 6 88), 20 23; Harrison City, 5; Johnstown (sab-sch, 30), 65 50; New Salem, 21 50; Turtle Creek, 9 01; Unity sab-sch, 9 72. *Butler*—Butler, 179 07; Fairview, 3; Millbrook, 10; Petrolia, 1; Westminster, 5. *Chester*—Bryn Mawr sab-sch, 25; Darby 1st, 9; Downingtown Central, 10 88; Forks of Brandywine, 18; Lansdowne 1st, 10; Media sab-sch, 12 50; New London sab-sch, 5; Oxford 1st, 10. *Clarion*—Licking, 4; Richardsville, 2 20. *Erie*—Erie 1st sab-sch, 40; —Central, 50; Franklin add'l, 35; Harbor Creek, 1 53; Tideoute add'l, 100. *Huntingdon*—Altoona 1st, 42 40; —2d, 22; Bald Eagle, 15; Clearfield (Y. P. S. C. E., 25), (Jr. Y. P. S. C. E., 25), 50; East Kishacoquillas, 45; Lower Spruce Creek (Y. P. S. C. E., 7), (sab-sch, 8 00), 15 60; Newton Hamilton Y. P. S. C. E., 2; Port Royal, 25; Shade Gap, 5; Spruce Creek (Miss R. McPherran, 79), 114 52. *Kittanning*—Clarksburgh, 86; Crooked Creek, 2; Ebenezer, 65; Jacksonville, 5; Leechburgh, 12; Mechanicsburgh, 2; Middle Creek, 4; Parker City, 11 07; Rural Valley, 6; Slate Lick sab-sch, 10. *Lackawanna*—Archbald Y. P. S. C. E., 2; Bernice, 8; Columbia Cross Roads sab-sch, 1; Greenwood, 3; Honesdale estate of Stephen Torrey, dec'd, 250; Kingston sab-sch, 20; Plains, 11; Salem, 5; Scranton 2d sab-sch, 100; —Sumner Avenue, 1; Silver Lake Y. P. S. C. E., 1 80; Wilkesbarre 1st a balance, 85 cts.; —Memorial, 150; Wyoming sab-sch, 4. *Lehigh*—Ashland (Jr. Y. P. S. C. E., 10), 35; Easton Brainerd Union add'l, 113 34; Mountain Y. P. S. C. E., 5 08; Port Carbon, 10; Portland, 5; Pottsville 1st, 47 37; Sandy Run, 3 65; Slatington sab-sch, 7 13; South Bethlehem, 45; Upper Mount Bethel, 4. *Northumberland*—Chillisque sab-sch, 11 71; Grove sab-sch, 30; Lycoming, 28 24; Mahoning sab-sch, 42 36; Muncy, 4 35; Orangeville, 4 45; Shamokin 1st (Y. P. S. C. E., 5), 10 41; Williamsport 3d, 29 53. *Parkersburgh*—Fairmount, 7; French Creek, 14; A minister's tithe, 2 23. *Philadelphia*—Philadelphia 3d sab-sch Missionary Society, 60; —Cohocksink sab-sch, 9;

— Grace, 20; — Princeton, 2; — Richmond (Jr. Y. P. S. C. E., 4), (Girls' Jr. Y. P. S. C. E., 10), 14; — West Arch Street, 550 85; — West Green Street Ladies, 15; — West Park, 30. *Philadelphia North*—Doylestown sub-sch, 6 23; Eddington, 15; Germantown 2d sub-sch, 50; — West Side, 159 35. *Pittsburgh*—Bethany, 6; Highland Y. P. S. C. E., 10; Ingram, 40; Pittsburgh 1st add'l, 318 03; — 2d sub-sch, 30; — 8th, 10. *Redstone*—Fairchance, 4 87; Long Run, 15; Mount Pleasant, 63; Uniontown Central, 5. *Shenango*—Hopewell, 4; Neshaunock, 18; North Sewickley, 2; Sharpsville, 10 64; Volant, 7. *Washington*—Allen Grove, 3; Claysville, 66 87; New Cumberland, 62 80; Upper Buffalo sub-sch, 24 60; Washington 1st (Y. P. S. C. E., 100), (sub-sch, 131 16), 544 96; — 3d (sub-sch, 23 93), (Y. P. S. C. E., 7), 40 93; Wellsburg Y. P. S. C. E., 30 45; Wheeling 2d sub-sch, 15. *Westminster*—Centre, 4 48; Chestnut Level, 60 cts.; Lancaster Memorial Y. P. S. C. E., 10; Pequea, 31 50. 4,331 76

**SOUTH DAKOTA**—Aberdeen—Britton, 10. *Southern Dakota*—Bridgewater, 6 70; Hope Chapel, 13; Mitchell, 28. 57 70

**TENNESSEE**—Holston—Salem (sub-sch, 8), (Y. P. S. C. E., 3 25), 5 25. *Kingston*—Thomas 1st, 4. *Union*—Clover Hill, 3; Knoxville 2d, 73 15; — 4th additional, 10; — Belle Avenue Jr. Y. P. S. C. E., 2 50. 96 90

**TEXAS**—Trinity—Mary Allen Seminary, 15. 15 00

**UTAH**—Boise—Boise Bethany, 10; Caldwell (sub-sch, 69 cts.), (Y. P. S. C. E., 7 28), 13 15. *Kendall*—Paris additional, 5. *Utah*—Springville, 17 70. 44 85

**WASHINGTON**—Olympia—Aberdeen Y. P. S. C. E., 1 45; Montesano, 17 05; Wynchoe (Y. P. S. C. E., 9 65), 7 90. *Puget Sound*—Anacortes Westminster, 3. *Spokane*—Spokane River Indian, 2. 31 40

**WISCONSIN**—Chippewa—Ellsworth, 3 53; Hager, 3 29; Hartland, 1 75. *Madison*—Madison Christ, 25; Platteville German (sub-sch, 5), 15 30. *Milwaukee*—Milwaukee Bethany, 6; — Westminster sub-sch, 1 71. *Winnebago*—Merrill, 15 38; Oconto 1st (sub-sch, 37 61), 69 83; Omro, 15. 351 75

Woman's Executive Committee of Home Missions..... 10,637 36

Total from churches..... 26,951 53

LEGAIONS.

Miss Columbia N. Harrison, late of Holly, N. Y., 333 33; A. G. Richie, late of Trenton, N. J., 2,000; George Hunter, late of Marshall, Ill., 336 09; John B. Jones, late of Independence, Ia., 1,000; Josephine R. Stewart, late of Pittsburgh, Pa., 1,900; James Lavender, late of Gilman, Ia., 1,000; John S. Davison, late of Cranbury, N. J., 140 89; Mrs. Jane S. H. Mitchell, late of Pennsylvania, 1,890 45; Mrs. Lucy M. Snow, late of Van Buren, N.Y., 240; E. T. Slater, late of Ridgeway, N.Y., additional, 375; Wm. Flanegin, late of Ostrander, O., 500; Sarah F. Shaw, late of Brown Township, Pa., 500; Charlotte L. Barnes, late of Batavia, N. Y., 1,083 38..... 11,194 64

MISCELLANEOUS.

Calvin M. Hayes and Brother, Pa., 7 50; Mrs. S. C. Young, 1; Mrs. W. F. Humphrey, 1; Dewitt Baxter, 3; Miss L. I. Thompson, Las Vegas, N. M., 10; Wm. B. Wray, Brockwayville, Pa., 5; Hon. J. W. Strevell, Mont., 10; Mrs. E. J. Ruthrauff, Mt. Jackson, Pa., 5; Shawneetown, Ill., Friend, 3; Mary O. Sherrard, Cedar Spring, S. C., 15; Rev. E. R. Davis, Chicago, Ill., 20; M. A. Myers, 1; Jno. McFeeters, 1; John C. Wick, Youngstown, O., 500; Rev. M. P. Welch, Peekskill, N. Y., 5 25; Selmon Wells, Josiah, W. Va., 5; F. E. Clingan, Sandy Lake, Pa., 2; "C," 5; "A friend from New Jersey," 500; "Society of Missionary Inquiry, Auburn Theological Seminary," 54 33; R. E. Huffman, Halbert, Mont., 5; "Thank Offering, W." 4; Mr. and Mrs. Francis Whiting, Jeffersonville, Pa., 5; "M. E. P.," Brooklyn, N. Y., 2; "Cash," 2; Geo. P. Reaick, Spring Mills, Pa., 5; Mrs. S. C. Dickinson, Dunkirk, N. Y., 5; Rev. Thomas J. Shepherd, D.D., Glenwood, Md., 30; Indian Friends, So. Corydon, Pa., 3; Richard Young, Morton, Pa., 75; O. F. Harper, Sidney, N. Y., 5; Widow Ray, Wellstown, O., 1 50; "W. W. A.," 50; H. L. Bunstein, Milford, Del., 5; Irwin & Craig, Pinal Rancho, Ariz., 100; Friend, 3; Several Friends, 5; Mrs. E. T. Haled, Batavia, N. Y., 50; John H. Holliday, Indianapolis, Ind., 250; Miss Clarissa Hills, Nashua, N. H., 25; "M. E. W.," 10; Wm. T.

Harris, Merion Station, Pa., 10; Cash Box, Creston, Ill., 1; W. H. Vail, Blairstown, N. J., 25; Brooks Sayre, Summit, N. J., 5; E. B. M., 10.....\$ 1,850 48

Total received for Home Missions, April, 1894...\$39,996 65  
Amount received during same period last year, 38,743 04

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNOCDICAL AID FUND,  
MARCH, 1894.

**NEW YORK**—*Albany*—Albany 4th, 190; — 6th, 30; — Madison Avenue, 25; — State Street, 4 02; Batchellerville, 10; Bethlehem, 8; Charlton, 5; Corinth, 5; Experience, 15; Galway, 10; Hamilton Union, 12; Jefferson, 13; Johnstown, 110; Mariaville, 7; Menands Bethany, 15; Princeton, 30; Rockwell Falls, 5; Saratoga Springs 1st, 33 30; Schenectady 1st, 139 08; — East Avenue, 6; West Milton, 2; West Troy Jermian Memorial, 80. *Binghamton*—Afton, 3; Binghamton 1st, 65 69; — North, 25; — Ross Memorial sub-sch, 7 50; Freetown, 5; Masonville, 5; Nichols, 6; Smithville Flats, 1; Union, 4 81; Waverly, 19 64. *Boston*—Lonsdale, 3; Lowell, 3; Roxbury, 5. *Brooklyn*—Brooklyn 1st German, 10; — Arlington Avenue, 3; — Bethany, 3 70; — Cumberland Street, 5; — Mount Olivet, 9 50; — Noble Street, 10; — Ross Street, 24 60; — South 3d Street sub-sch, 10. *Buffalo*—Buffalo 1st, 300; Portville, 30; Sherman, 13. *Cayuga*—Dryden, 9; Genoa 2d Y. P. S. C. E., 53 cts.; Ithaca 1st, 130 77; Owasco, 2 54; Scipio, 3; Scipioville, 7. *Champlain*—Belmont, 2; Mooers, 1 75; Plattsburgh 1st, 40 23; Saranac Lake, 4 51. *Chemung*—Breesport, 8; Elmira 1st (Y. P. S. C. E., 10), (No. Chapel, 74 cts.), 101 74; — Franklin Street, 10; Horse Heads, 23; Rock Stream, 8; Sullivanville, 4; Rev. C. H. Kilmer, 1. *Columbia*—Ancram Lead Mines, 10; Catskill, 73 33; Durham 1st, 3 75; East Windham, 4; Greenville, 5; Hilldale, 5; Hunter, 7 25; Valatie, 6 04; Windham, 15. *Genesee*—Attica, 14 01; Batavia, 58 70; Bethany, 2; Byron, 20; East Bethany, 2 25; Elba, 5; Leroy, 30; Perry, 20; Wyoming, 5 25; Rev. J. C. Long, 5. *Geneva*—Branchport, 3; Naples, 62 cts.; Ovid, 31 33; Trumansburgh, 14 35. *Hudson*—Amity, 11; Callicoon, 1; Centerville, 14; Clarkstown German, 10; Congers 1st, 5 73; Denton, 1 03; Florida, 4 25; Good Will, 21 cts.; Goheen, 50 67; Haverstraw Central, 25; Hempstead, 1; Liberty, 10; Livingston Manor, 3; Middletown 1st, 25; — 2d, 25 45; Montgomery, 3; Monticello, 5; Otisville, 9; Palisades, 4; Ramapo, 10; Ridgebury, 4 54; Scotchtown, 10; Unionville, 15; West Town, 3. *Long Island*—Southampton, 34 53. *Lyons*—Palmyra, 24 cts.; Rose, 6; Sodus, 5; Wayne, 2. *Nassau*—Glen Wood, 3; Green Lawn (Y. P. S. C. E., 1 32), 2 33; Hempstead Christ Church, 10; Melville, 10; Smithtown Y. P. S. C. E., 8 19; Springfield, 35; Whitestone, 4. *New York*—New York 1st Hebrew Work, 5; — 2d German, 5; Bethany (sub-sch, 5), 11; — French, 15; — Harlem (sub-sch, 10 79), 39 01; — Mizpah Chapel sub-sch, 25; — Mt. Tabor, 2; — Mt. Washington, 21 50; — Puritans, 48 98; — Rutgers Riverside, 134 73; — Scotch Hugh Cheyne, 50; — University Place, 5; — West Farms, 2; — West 51st St., 4. *Niagara*—Albion, 16; Knowlesville, 5; Lewiston, 5; Mapleton Y. P. S. C. E., 2; Middleport, 3 03; Niagara Falls, 10; North Tonawanda North, 6; Wright's Corners, 1 03. *North River*—Little Britain, 12; Malden, 1 24; Matteawan, 3; Milton Y. P. S. C. E., 3; Newburgh 1st, 30 57; — Calvary, 10 41; Rondout, 12 13; Wappinger's Creek, 23; Westminster, 3. *Otsego*—Delhi 1st special, 75; Gilbertsville, 16; Guilford Centre, 6; Hamden, 1; Middlefield (Y. P. S. C. E., 2 50), 8 60; Otego, 10; Stamford, 25; Unadilla, 7 68. *Rochester*—Avon Central, 3; Brighton, 13; Brockport, 8 25; Caledonia, 3; Fowlerville, 1; Ogden, 22 cts.; Piffard, 1; Rochester 1st, 50; — Emmanuel, 65 cts.; — Memorial, 45; Sparta 1st, 21 23; Springwater, 17 50; Sweden, 13. *St. Lawrence*—Brownville, 4; De Kalb, 8 40; — Junction, 9 60; Gouverneur, 68 80; Heuvelort, 12; Oswegatchie 2d Y. P. S. C. E., 2; Ox Bow, 13; Sackett's Harbor, 10; Waddington Scotch Y. P. S. C. E., 8. *Steuben*—Addison, 12; Arkport, 13 cts.; Corning, 50 cts.; Hornellville 1st, 9 18; Painted Post, 3; Prattsburgh, 5 50. *Syracuse*—Baldwinsville, 17 35; Camillus, 2; East Syracuse, 5; Fulton, 30; Hastings, 3 50; La Fayette Y. P. S. C. E., 5; Manlius, 5 16; Marcellus, 17 07; Oneida Lake, 7; Onondaga Valley, 7 32; Oswego Grace, 52 38; Parish, 2 50; Syracuse 4th, 15; — Memorial, 31 43. *Troy*—Bay Road, 6; Brunswick Y. P. S. C. E., 3; Green Island Y. P. S. C. E., 5; Hebron, 5; Hoosick Falls Y. P. S. C. E., 1 40; Middle Granville, 9; North Granville, 3; Salem, 6; Troy 1st, 87 55; — 9th, 50; — Second Street, 130; Waterford, 21 18. *Utica*—Camden, 3; Cochran Memorial, 24; Ilion and sub-sch, 13 29; Litchfield, 3; Little Falls, 20;



\$ 75; New Hartford, 8 15;  
4; Norwich Corners, 3;  
ethany, 18 41. Westchester  
alls, 1; Darien, 15; Greens-  
25; Katonah, 20; Mahopac  
New Haven 1st Y. P. S. C.  
; 66; Peekskill 1st, 30 71;  
South East Centre, 9 52;  
minster, 15 80; Yorktown,

Woman's Executive Committee..... 71 12

Total from Churches..... 4,424 27

#### MISCELLANEOUS.

Walter Carter, N. Y., 5; Agnes L. Carter, N.  
Y., 3; H. M. Humphrey special, N. Y., 10;  
Rev. D. Stuart Dodge special, N. Y., 100;  
"M. M.," 25; Mrs. B. F. Harding, Bridgeton,  
N. J., 1..... 148 00

Total received for New York Synodical Aid  
Fund, March, 1894..... 4,567 27

Total received for New York Synodical Aid  
Fund from April 1, 1893..... 10,578 78

Amount received during same period last  
year..... 10,778 40

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

#### RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1894.

Albany—Gloversville Kingsboro Avenue, 35; Ballston  
Spa and sub-sch, 19; New Scotland, 30; Albany 1st, 54 20;  
— West End, 36; — Second, 190; Saratoga Springs 2d, 35.  
Binghamton—Bing. West, 23; McGrawville (Y. P. S. C. E.,  
5), 17 75. Brooklyn—Brooklyn Friendenkirche, 7. Buf-  
falo—Fredonia, 8. Cayuga—Ithaca 1st sub-sch, 33 04.  
Champlain—Port Henry 1st, 11 92; Chemung—Elmira  
Lake Street, 72; Spencer, 2. Columbia—Canaan, 6 91.  
Lyons—Lyons 1st, 17 30; Newark, 20 75. Nassau—New-  
town 1st, 25. New York—Tremont 1st, 5; — 7th, 3; —  
Park sub-sch sp., 15; University Place, 200; West-  
minster of West Twenty-third Street, 10. Niagara—  
Lockport 2d Ward, 1. North River—Highland Falls,  
5 64; Marlborough, 16 25. Otsego—Unadilla, 10; Delhi  
2d, 34; Oneonta 1st, 31. Rochester—Victor, 10; Grove-  
land, 4 13. St. Lawrence—Watertown Stone Street sub-  
sch, 12 51; Louisville, 11 30. Steuben—Canisteo 1st,  
23 23; Bath, 24. Syracuse—Fulton 1st sub-sch, 10; West  
Monroe, 1 35; Syracuse 1st, 120; Skaneateles, 8 29.  
Troy—Malta, 5. Utica—Mt. Vernon, 4; Oneida, 29 27;  
Whitesboro, 1.  
Total received from churches..... 1,364 87

#### MISCELLANEOUS.

"G.," 3; John G. Bogart, New York City, 25.. 2 00

Total received for New York Synodical Aid  
Fund, April, 1894..... 1,361 87

Amount received for New York Synodical Aid  
Fund during same period last year..... 137 71

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

#### RECEIPTS FOR SUSTENTATION, APRIL, 1894.

ATLANTIC.—East Florida—Starke, 2. South Florida—  
Bartow, 1. 2 00

BALTIMORE.—Baltimore—Aberdeen Grove, 5; Baltimore  
12th, 2 50; — Westminster sub-sch, 10; — Alequith St., 4  
23 23

CALIFORNIA.—Sacramento—Eureka, 2. 2 00

COLORADO.—Boulder—Boulder 1st and sub-sch, 10. Pe-  
sble—Pueblo 1st, 14 cts. 10 14

ILLINOIS.—Oairo—Harrisburg, 1; Du Quoin 1st, 7 7.  
Richland, 20 cts. Rock River—Centre, 4. 12 28

IOWA.—Cedar Rapids—Clarence, 1. Cornsag—Em-  
son, 25 cts. Iowa City—Princeton, 1. Waterloo—Greene  
2. 4 25

KANSAS.—Neosho—Osawatomie 1st, 1. 1 00

MICHIGAN.—Detroit—Detroit Forest Ave., 4. Lansing  
—Oneida, 21 cts. 4 25

MINNESOTA.—Duluth—Duluth 1st, 24 16. Minneapolis  
—Minneapolis Stewart sub-sch, 3; Oak Grove, 1 52. St.  
Cloud—St. Cloud, 61 cts. 23 67

MISSOURI.—Ozark—West Plains 1st, 4. Pahrump  
Louisiana, 1. Platte—Tarkio, 6. White River—Hot  
Springs 2d, 1. 12 00

NEBRASKA.—Kearney—Grand Island, 5. Nebraska City  
—York 1st, 5; Tecumseh 1st, 2. Omaha—Wahoo, 2.  
14 00

NEW JERSEY.—Elizabeth—Westfield, 13 95; Clarksville,  
1. Newton—Wantage 1st, 7 86. 21 81

OREGON.—Portland—Tualatin Plains, 1. 1 00

TENNESSEE.—Holston—Mt. Bethel, 4 77. Union—Knox-  
ville Belle Avenue, 1; Knoxville, 2d, 10. 13 77

UTAH.—Boise—Boise Bethany, 2. 2 00

WASHINGTON.—Puget Sound—Port Townsend 1st, 1. 1 00

WISCONSIN.—Milwaukee—Milwaukee Perseverance, 6  
Waukesha 1st, 5. 11 00

Total for Sustentation, April, 1894.....\$ 109 65

Amount for Sustentation during same period  
last year..... 10,215 19

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

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General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

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Sustentation is not incorporated. Requests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for Sustentation."

N. B.—Real Estate devised by will should be carefully described.



# THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA.



HENRY A. NELSON, D.D., EDITOR.

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# THE CHURCH AT HOME AND ABROAD.

AUGUST, 1894.

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Lapsan-Park, Mass.  
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# THE CHURCH

## AT HOME AND ABROAD.

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AUGUST, 1894.

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REV. ALBERT B. ROBINSON, of Buffalo, N. Y., has become known to our readers by what has proved a most acceptable feature of our magazine, its *Gleanings at Home and Abroad*. These "golden nuggets," as they have been fitly called, are secured by his wide and careful reading, judicious selection, and skillful condensation. He is also the author of the *Suggestive Hints for Study* which have appeared in several recent numbers, and to the value and helpfulness of which much favorable testimony is coming to us from thoughtful readers.

Arrangements have now been made by our Committee, for still larger assistance from Mr. Robinson. He has consented to supervise and direct a systematic and extensive effort to promote the circulation of our magazine in all parts of the Church and Country.

In whatever correspondence and personal consultations he may have with ministers, officers of mission bands and Young People's Associations or any other persons, we cordially commend him to their confidence and respectfully ask for their helpful co-operation.

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President Booth of Auburn Theological Seminary, when a pastor at Englewood, N. J., was for ten years or more a member of the Board of Home Missions and Chairman of its School Committee. On page 97 he pictures for our readers the busy-bee work

that goes on day by day in the Home Mission Rooms at 53 Fifth Avenue, New York. Of this graphic description of "A Day at the Home Office" we may say "Ab uno disce omnes," From one learn all." It will surely help our readers to understand what those busy men have to do and how they go about it.

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UTAH LIFE, or rather Christian life in Utah is instructively shown up by Dr. Wishard on page 154. Our young people, and old ones too, will find that good reading.

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In our next issue, we are to have an excellent article on "The Young Christian at Prayer-meeting," by Rev. Teunis S. Hamlin, D.D., of Washington, D. C.

"How do we know it is *excellent*?" Anyone might know, that it would be, but it is already written and in our possession—a good example to young Christians at the prayer-meeting: *Be there early*.

---

THE PICTURES in this number cannot fail to attract attention. Boys and girls and their mothers will have good talks about Tom Willard and Nell Howard whom they will look at on page 160 and read about on page 161. A great deal is written about the good, refining and elevating influence which girls and women can exert over boys and men. Does not this story suggest that boys can

give the same kind of help to girls, who may not have had as good teaching? We masculines take pride in using our greater muscular strength to help and defend the "weaker sex:" ought we not to be ashamed to expect all the moral uplifting to be done the other way—girls and women doing all the hard up-lifting?

We owe this cut, as also the article which it illustrates, to the courtesy of the *Youth's Temperance Banner*.

"A BOY'S PLEDGE," also on page 161, is another good thing for boys to talk about with their mothers. Miss Willard has put some good thinking into those lines,—good thinking out of a pure heart. Nobody else so well as his own mother can help a boy to find all the sweet and holy meaning in them. But does a right manly boy need any help? Think, my boy, what do you want that girl to be, who is, you hope, moving on through the years to meet you? Have you any right to give her a less pure mate than you wish her to give you?

**DECEASED MINISTERS.**—The roll for the year ending April 30, 1894, is given on pages 169 and 170. The whole number thus reported is 128—more than an average of ten for every monthly issue of this magazine. This shows at once our necessity of limiting our monthly notices, under the head **MINISTERIAL NECROLOGY**, to the colorless statement of the few significant facts and dates, which are most important for preservation in such a permanent record. A worthy tribute to the character and work of each would fill quite too many of our pages. But we earnestly desire the help of those nearest to each departing minister to make this simple record complete.

## PERCENTAGES OF UNDESIGNATED CONTRIBUTIONS.

For the guidance of our Church Sessions in the distribution of miscellaneous and undesignated contributions taken up in the Sabbath collections, the General Assembly has made certain recommendations. It is to be remembered, however, that these percentages of distribution do not apply to the general collections taken up by order of the Assembly for the several Boards. The Assembly has made no recommendation concerning these latter collections, but leaves the amounts to be contributed entirely to the judgment of the individual donor. The Assembly's percentages of distribution apply only to contributions concerning which the individual donor has expressed no desire, and are as follows:

Home Missions, . . . .	31 per cent.
Foreign Missions, . . . .	33 "
Education, . . . .	5 "
Sabbath-school Work, . . . .	3 "
Church Erection, . . . .	8 "
Freedmen, . . . .	5 "
Ministerial Relief, . . . .	9 "
Aid for Colleges, . . . .	6 "

WM. HENRY ROBERTS, *Stated Clerk*

At the request of Rev. Dr. Roberts, we cheerfully insert the above—especially as he desires to correct an error in its recent issue in several papers, in which the figures for Home Missions and Foreign Missions were transposed.

We are not able to see that this apportionment is of much practical value, for a comparison of it with the action of the last Assembly in its estimate of the sums needed for the several Boards shows this to be quite out of date. None the less is it quite right for the stated clerk to announce this recommendation of the General Assembly, as it has been left standing. Is it not, after all, best for each donor and each session to distribute offerings to the Lord's treasuries according to their own thoughtful and prayerful judgment?

THE NORTHFIELD BIBLE CONFERENCE is announced by Mr. D. L. Moody, for this, the twelfth summer, August 1-14. The new auditorium will furnish enlarged accommodation, and board and lodging can be engaged on reasonable terms by addressing the manager, Mr. A. G. Moody, East Northfield, Mass.

Mr. Moody invites God's people to "come together to wait upon the Lord, that we may renew our strength and enter into closer fellowship one with another for the work that he has given us to do." He invites "the weary, the discouraged, the faint-hearted, to come also, and find rest, refreshment and new life 'in the secret of His presence.'"

### PRACTICABILITY OF SABBATH-KEEPING.

That there are "works of necessity and mercy" which are properly exempt from the law forbidding "any work" upon the Sabbath, is admitted. Our Saviour sanctioned this view by what he said about lifting an ox or an ass out of a pit into which it may have fallen and by what he did in healing the sick or disabled on the holy day. He thus taught us that to keep the Sabbath holy is not to make it a weariness or a bondage, but an emancipation from the bondage of incessant toil, a delight and a blessing.

But this teaching of "the law of the Sabbath" is not seldom perverted. "Works of mercy" are made to include works of *convenience*, and "works of necessity" all that are expected to be helpful to money-getting. It is held to be *necessary* to run railroads, furnaces and creameries so as to make them pay the largest dividends. There is no justification for this in any word or example of Jesus. A man who will work or compel his employees to work seven days in the week, for pecuniary gain, calling *that* a necessity, is not less disobedient to Christ than to Moses.

Nevertheless it is remarkable that conscientious Sabbath-keeping, regardless of its effect upon financial gain or loss, is shown by large and careful observation of facts, to be profitable for this life as well as for that which is to come.

We notice with pleasure some items of testimony in the *Advance*, showing how this conscientious Sabbath-keeping works in the milk business as managed in a number of creameries in Illinois. We select one of those items:

#### TESTIMONY FROM ELGIN.

The *Advance* articles upon keeping Sunday in the milk business interest us exceedingly in this milk-producing region. This County of Kane is said to produce more milk than any other county of its size in the world. The Elgin Condensing Establishment (the largest in this county) has ever been Sunday-keeping in its strictest sense. Mr. Gail Borden, the founder, was a Christian gentleman of the first water. I have distinctly in mind his most pronounced conviction upon Sunday-keeping. Some five years ago I had a week's meeting at Bartlett (seven miles east of Elgin) and was the guest of Dea. John C. Carr. On Sunday I noticed no attention to business whatever. I learned that he entered the creamery business with a clear understanding that no wheels turned on the Lord's Day. He now has been a full decade in the milk business. His four sons with their families are all with their parents and all in the incorporated company. John Calvin Carr entering the creamery business said to the farmers, I will be open till midnight Saturday night if it will aid you, and I will be open Monday before the rising sun of June's longest day. I will do anything to accommodate the farmers and help them in keeping one-seventh part of the time as He said.



This John Calvin (rightly named) and his four sons have now seven creameries, all within twenty miles of Aurora. From this time onward (the best of the season) they ship a car load of butter (fifteen tons) per week to their New York

house. They make only the best butter. Their brand is always salable. No questions are asked. This house of butter makers knows that it is wise to keep the Commandments.

K. A. BURNELL.

As we go to press, (July 18), the unlawful tumults which have so widely and alarmingly prevailed through our land seem to be subsiding. The wisdom and firmness of the President, the calm courage and moderation of the military forces, the quiet dignity of the courts, "the sober second thought" of the multitudes, who had to choose between submission to the arbitrary behests of "masters" and obedience to their country's rulers, have restored order and safety and peace. Reverently we recognize all these human forces as ordained of God "to attend continually upon this very thing." Verily it is He who, through these subordinate, responsible agencies, "stilleth the tumult of the peoples" even as through appointed physical agencies he "stilleth the noise of the waves" and "maketh the storm a calm."

—

And now that it is calm and still, it is a good time to do some serious thinking.

In what school have those men been taught, who have been misled so nearly to "levying war against the United States?" Most of them have been in the employ of rail-road corporations which habitually compel them to work on the Sabbath as on other days, in violation of the laws of the States of which those employers are citizens and under which those corporations are chartered. What more effectual training to disregard of law could have been given them?

Large numbers of these oppressed servants of the public have made pathetic appeals to the

conscience and the honor of their countrymen, to restore to them their right to the day of rest, and to the opportunity of accompanying their families to places of religious instruction and worship. Has not their cry come up into the ears of God? Must we not expect him to "visit for these things?" Can we go on exemplifying and requiring such disregard of highest and most sacred law, and not reap whirlwinds from the wind thus sown?

And what is to be said for the press, now so generally and so properly remonstrating against riotous breaches of the peace and of the laws of the land? How has it been educating its multitudes of readers? With few exceptions—fewer probably than among rail-road corporations—the secular newspapers have now long been conspicuous for disregarding all laws guarding the sacredness of the day of rest and the right of laborers to enjoy it.

Will not the intelligent and patriotic men who control this great institution for the education of the people, pause and ponder the object lesson which has just now illustrated so fearfully the danger of that disregard of law of which the practice into which they have drifted in the last three decades, has set so conspicuous example?

Most respectfully, and most earnestly, we entreat the men who control the railroads and the newspapers, and also all those who use the one and read the other to think on these things.

## A DAY AT THE HOME OFFICE.

HENRY M. BOOTH, D.D.

A day at the Home Office must be one of the days of Dr. Kendall. Perhaps the days are the same now as they were then, or they may have changed with the ever-changing demands of the work. The present efficient Secretaries of the Board, Drs. Roberts and McMillan, are always ready to grasp a situation, and as ready to adapt their methods to new conditions. Home Missions deal with the keenest, most progressive life of the world; and the executive officers who fail to appreciate that fact, will soon find that they have ceased to be leaders, and that the Church in the West is beckoning to them to take their appropriate position in the front rank of a glorious advance. Leadership is the duty of the Home Office; for as Dr. Kendall used to say: "To stand still in Home Missions is to lose ground."

Whatever a day with Drs. Roberts and McMillan may be, a day with Dr. Kendall was always interesting and instructive. "The grand, old man" himself, for such he was, was a study and an inspiration. The great head, with the heavy eye-brows, and piercing eyes, and genial smile, and resolute expression, and intense vehemence was finely associated with a rugged, muscular frame, that told its own story of boyhood life on the farm, of privation and hard work, and of cordial sympathy with the noble men and women, all over the country, "who live off the soil." It was easy for the Secretary, whose office life in the city met the requirements of social propriety, to adapt himself to the life of the mountains and the prairies when he was out on a missionary tour. He was a man of the people, and the people's man. He loved them, and with their hardships he was always in close touch. How often he would exclaim, "Help that man. He is a noble fellow and has a grand wife!" With the forecast of a statesman, and with the skill of a general, Dr. Kendall outlined the work of Home Missions for 30 years, seizing strategic points, locating judicious men, and developing the kindred institutions of Church and school. No man of his generation was permitted by God to do more for

Christ and the country. He was a Christian patriot, whose life has exerted a powerful influence upon the liberty, the education, and the religion of the American people.

Associated with Dr. Kendall, in the secretaryship, was Dr. William Irvin, whose purity of character, singleness of aim, devotion to the work, and practical good sense made him an efficient officer of the Board. He quickly caught "the western fever," after he was called from his pastorate in Troy to undertake these executive duties; and with all the intensity of a holy consecration, he threw himself into the service. Home missionaries and their families never had a truer friend. He was not always expressive. Life in cities may have made him somewhat formal. But he could be trusted. His word was as good as his bond. Those who knew him loved and honored him.

Mr. Eaton was on hand, as he still is; exact, attentive to every detail, ready to advance, but cautious as to expenditures, cordial in his greeting, and ever intensely anxious to relieve suffering, and to make life comfortable, by prompt payments. With him was Mr. Boyd, who has become an encyclopædia, a biographical dictionary, a gazetteer of Home Missions, who can locate every church, and every school, and every missionary, and every teacher, and give the history of each; the managing man of the office, quick to suggest an expedient, wise in counsel, and gentle in Christian sympathy.

These four were the officers of that day, who met with busy pastors and ruling elders around the council table. Monday, the fourth of each month, was always the great day for work. On that day the School Committee met at 9 A. M. and the Monthly Committee at 3 P. M. For years the meeting-place was on the top floor of the old building, No. 28 Centre Street, and then, for a short time, in the Stewart Building on Broadway, and afterwards at No. 53 Fifth Avenue, where the Board now has a comfortable home. The house is on the N. E. corner of Twelfth Street, and was once the family mansion of Mr. Lenox, whose great wealth

was freely given to the promotion of whatever is good. The entrance hall is broad, and a generous staircase leads up to the offices of the Foreign Board and the Board of Church Erection. On the left of the entrance is Mr. Eaton's room, where a number of clerks assist the treasurer in receiving and disbursing nearly \$1,000,000 annually, paying salaries and bills in distant Alaska as readily as in New York City, and keeping a sharp eye upon all accounts rendered to see that they are accurate and that vouchers are presented. In front of the entrance door is the department of the Woman's Executive Committee, whose activity is ceaseless. Women in Home Missions, as Ex-Gov. Murray of Utah once remarked, have done more to solve the Mormon Problem than the politicians. The same is true with the Indian question, to which the women of the church, through their schools, have given answer that a Christian Indian is much better than a dead Indian. It is a benediction to any man to meet these noble women who are serving our blessed Lord in the activities of Home and Foreign Missions. Their intelligence is evident, their consecration is genuine, and their enthusiasm overcomes all obstacles. The treasury of Mission Boards would be empty, if it were not for the offerings of *living* women and *dead* men.

Close to the rooms of the Executive Committee is the Lenox Chapel—once Mr. Lenox's Library—in which devotional meetings are held, and also the monthly meetings of the Boards. This chapel has become a veritable Jerusalem Chamber to the Presbyterian Church, for the conferences held, each month, by the different Boards are as much more important than the conferences of cabinets as the affairs of the kingdom of God are superior to the interests of worldly empires.

Across the hall are the rooms of the Secretaries of the Home Board; Dr. Irvin's in the rear; Mr. Boyd's in the centre; and Dr. Kendall's in the front. At his desk, Dr. Kendall will be found. It is early morning, and he has just come in. The mail is before him, and he is opening it. Each letter is read carefully, pencil notes are made, when necessary, and the letter is then placed in a

basket. Meanwhile men are coming and going, and questions are asked and answered. Interruptions are constant, but the experienced leader thinks nothing of them; and his mind turns rapidly from one subject to another, apparently finding enjoyment in the variety of its thoughts, and occupations.

At 9 A. M., the School Committee are on hand, ready to begin the work that must be in order for action by the Board on Tuesday. This work comes to the Committee from the Woman's Executive Committee, after it has been considered by that Committee and the Secretaries. Mr. Boyd has his hands filled with papers, and Mr. Eaton appears with a large package of bills. For every item must pass before the School Committee, and then must receive the approval of the Board. With the Board alone, when in session, rests the authority. Dr. Irvin is called, and the work begins.

First of all, Alaska is heard from. Each school is considered by itself. The condition of the school is reported. Criticisms are offered. Applications for new teachers are received. The papers of teachers are examined; and these include school, medical, church membership, pastoral and presbyterial credentials. Then teachers are selected. Each teacher must be voted upon, and located. New work must be discussed. Is it important? Can it be undertaken at the present time? Where is the money to come from? Then Mr. Eaton must be heard, as he opens his budget of bills, and exhibits the business accuracy and economy of some of the workers, and the inability of others to render a satisfactory account. For some Christian workers, like other people, seem to forget that a treasurer cannot pay money on demand without vouchers; and they seem to forget, too, that the authority to spend money must be given before contracts can be made. After Alaska, the schools among the North American Indians receive attention, and then those in Utah, and among "the poor Whites" of the South, and in New Mexico, until the docket has been cleared, and the work is in readiness for the report to the Board. Two to three hours are passed in this way. The discussions are animated, but always frater-

nal. The senior member of the Committee—Mr. Joy—is always cautious about adopting new methods and entering upon new work. He is hardly prepared to accept the new order which calls for houses and industrial education, as well as the preaching of the Gospel. Yet the Committee insist that the heathens in America must be taught to live in a Christian way after they have been brought to Christ, and that no man can be expected to train his family as a Christian should, if he must live in a hut with several other families. Model cottages are a necessity, and the missionary agency must help the people to secure them. Dr. Kendall keeps at his letters, with one eye upon what is going on around him, ready to make suggestions, and anxious that nothing shall escape his notice. He is prompt with an anecdote to illustrate a case. His quaint remarks frequently provoke a laugh, which serves to lubricate the friction of discussion. His fund of missionary anecdotes seems inexhaustible. He knows the fields and the workers as no one else does. These hours around the table are delightful. They will live in the memory long after the beloved brethren who participated in them have passed on to their reward. Dr. Kendall has gone and Mr. Joy has gone, and those who remain of the Committee to-day think lovingly of the fellowship of the sacred hours, when the one endeavor was to bring Christ into the hearts and lives of the heathens in America.

As the Committee are ready to adjourn, Mr. Boyd has an abundance of material for the report that must be rendered to the Board. That report will be presented in a regular form, so that the items can be quickly grasped by the members of the Board, who must vote upon them.

In this way the school work of the Board was conducted for ten years, developing in every direction, increasing the income from \$22,000.00 in 1880 to \$288,000.00 in 1891, and the number of teachers from 39 in 1880 to 340 in 1891. Mistakes were made, of course, but not many. When it is remembered that there were no precedents to govern the work, and that sometimes as many as

15 teachers were approved at a single meeting of the Committee, that buildings were erected, children fed and clothed, disciplined, and trained in industrial pursuits, the wonder is that the mistakes were so few. God's good hand was on the work. He led. Prayer was constant. As a result the record has never been surpassed in the history of Christian missions.

After lunch on this fourth Monday the Monthly Committee of the Board must meet in Dr. Kendall's room. This Committee is composed of three members of the Board, who serve for one month only, so that during the year all the members of the Board, in turn, become acquainted with the details of the work. The applications that come before the Committee are of three kinds, and these applications must all be reported to the Board for final approval.

1. There are applications from churches for the service of ministers, who are named. The condition of the church must be stated; the membership; the amount of salary; the amount pledged by the church, and the amount asked from the Board. Then the endorsement of the Presbytery, or the Presbyterial Committee, must appear.

2. There are applications for Sustentation Pastorates. These are administered under a special act of the General Assembly, and are accompanied by strict requirements that must be met in each case. The minister must be a pastor actually installed. Towards his support the Church must contribute at least \$500.00 in cash, and as much more as is possible, and an average of \$7.80 per member, exclusive of manse. When these conditions, and others, are met the salary can be made \$1,000.00 by the supplemental grant of the Board. This scheme has not worked as satisfactorily in the United States as it has in Scotland. The area of the country and the difference in the cost of living, and the tendency of the churches to change back to the Home Mission plan, when unable to meet the conditions, have affected the practical working of Sustentation, so that in several of the Synods its place has been taken by Synodical Aid, which undertakes to maintain Home Mission

work within the bounds of the Synod without calling upon the resources of the Board.

8. There are applications by definite ministers for service. These men are commissioned for new work, and are sent out to organize churches under the direction of the Presbyteries. In such cases the Board guarantees the entire salary.

Seated at the table, with Dr. Irvin, Mr. Eaton and Mr. Boyd, and the Monthly Committee around him, Dr. Kendall takes up the printed sheet, a copy of which is in the hand of each one present, and begins to read. On the sheet is the name of the missionary, the Presbytery, the church, its membership and the salary. After reading a name Dr. Kendall remarks: "We recommend it," or, "We recommend \$200.00 in place of \$250.00, or \$250.00 in place of \$300.00," or "We recommend that the case be referred for correspondence." Then the proposal is discussed, the desire being to deal justly and considerately by every church and minister. These applications have already been examined by the officers, who have taken every means of acquainting themselves with the facts in each case. Sometimes the applications are numerous, and the amount of money required is large. But patient attention is given, and the report

to the Board is the expression of conscientious inquiry.

On Tuesday, the Board is to meet, with Dr. John Hall in the chair as President, and the members in their places around the table. After prayer, and the reading of the minutes and the Treasurer's statement, unfinished business is considered, and then the Monthly and School Committees are heard, and action is taken on their reports. Thus the business of the Board goes on year after year increasing steadily with the growth of the country, and the new opportunities that invite. It calls for untiring industry. A day at the Home Office is a day in a bee hive. No one is idle, and no one can be idle. The pressure is intense. The call of God is constraining. Rome was not built in a day, but western empires are. The Gospel must keep pace with the advance of population. Godless towns need a standing army. Home Missions are a necessity. The Bible, and its teachings are essential to the perpetuity of free institutions.

If this brief sketch of a day in the Home Office shall serve to impress any one with the greatness of the work of Home Missions, and with the carefulness and fidelity with which it is carried on, the purpose of this paper will be met.

## MARY HOLMES SEMINARY.

MRS. E. F. JOHNSTON.

[From *The Presbyterian Messenger*.]

Mary Holmes Seminary is not old enough to boast of a graduating class, and must still wait some years before that honor can be bestowed upon her; but the closing exercises are a great source of pleasure and interest to both pupils and patrons.

In spite of a hard year and poor cotton crops, our building was crowded beyond its capacity the greater portion of the year, and the attendance was large even at the close of the term.

Tuesday and Wednesday, June 5 and 6, were the closing days, and were times of real thanksgiving for teachers and parents alike. Friends began to assemble on Tuesday, and by Wednesday morning the beautiful oak

grove back of the seminary building looked like a veritable camping ground. One after another equipages arrived, some rude, none pretentious, all filled with guests who were "proud to be here."

The weather was beautiful, and the exercises passed off very pleasantly. The Study Hall, too small for even the ordinary needs of the school, was filled to overflowing, especially on Wednesday morning.

The girls, over one hundred in number, were all simply attired in white wash dresses, according to the requirement of the school; in the majority of cases these were made by the pupils themselves in the Industrial Room, and in many cases the funds that purchased

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MARY HOLMES SEMINARY.  
By permission, from *The Presbyterian Messenger*.

materials were obtained by "doing washing" for the teachers.

Flowers and music added their charms. Thus while the simplicity and freedom from display which characterize every department of the work were emphasized upon this occasion, there were not wanting the influences that make for true refinement. On mission fields, as elsewhere, they do well who follow the beautiful words of advice, "Serve God and be cheerful. Religion looks all the more lovely in white."

The entertainment on Tuesday afternoon was given by the Third Preparatory division, a class of twenty-three girls who exhibit both talent and energy, and who are, as a rule, faithful, earnest Christians.

If they can remain under the influences of the school until they pass through the Grammar and Academic departments, we believe they will do real service for God and their race.

The exercises on Wednesday morning began at 9:30 a. m., and long before that hour guests began to arrive.

The three Grammar grades—twenty-one girls in all—took part in the programme on Wednesday morning, and acquitted themselves most creditably in music, essay, or recitation. Any impartial observer would declare that they exhibited fully as much talent, and were as capable of holding the attention of an audience, as any class of white girls of the same grade of advancement that might be chosen. But best of all we feel confident that the majority of them are possessed of character, and we believe that they will follow throughout life high aims and noble purposes.

Between the concert recitation of "The Old Clock," with its prophecy that all should meet again, "Never here, forever there," and the beautiful chorus, "Farewell," came the impromptu "Three Minute Addresses" from friends who were present, a large proportion of the speakers being colored ministers or professors.

The joy and pride of these people in the work accomplished here, and the words expressing genuine gratitude, not only to the workers on the field, but also to the "friends

in the North" who are sustaining this institution, made the hour that followed one of great interest.

They seemed to be, as one of their number expressed himself last year, "completely enraptured with the ecstasies of the occasion." Many of the short addresses were really eloquent in their earnestness, and were full of good suggestions, whether couched in the peculiar phraseology of their race, or in language drawn from "a well of English undefiled."

Joy and pride in what their race had accomplished since the War, an earnest purpose to do still more in the future, appeals to all present to work earnestly and faithfully for the advancement of their people, frequent allusions to our school motto, "Not to seem, but to be," which seemed to impress itself strongly upon them—and with all a goodly admixture of ready Negro wit and versatility in expression—these points characterized words that were earnest, sincere and helpful.

Quite a graceful tribute paid by one of our patrons to the "blue banner" was narrated by the one colored Presbyterian minister present. He was visiting in a neighborhood where no colored Presbyterians were found, but where some of the girls were sent to this Presbyterian school rather than elsewhere.

Some of the neighbors had remonstrated with the mother of one pupil, saying, "Aren't you afraid they'll make Presbyterians of the girls there?" The mother quickly responded, "Well, if they make our daughters as consecrated Christians as they are themselves at that school, and teach them how to be as good as they want them to be, I don't care. It might be a good thing if we were all Presbyterians."

Both in public remarks and in private conversations with the speakers and others at the close of the exercises, the gratitude of these people for the establishment of this and similar schools in the South was touching and impressive.

They feel that God has provided these schools where their daughters may be fitted to become noble, useful Christian women.

We share in their joy, and are glad to see



the dream of such schools which Mrs. Stowe, with prophetic insight, put into the mind of "Eva," a fair reality.

So ended the second year of work here, a year of care and trial, but a year of great joy and rare blessing, one that has shown

that our Father careth for His own, and is always ready to guard and guide those enlisted in his service.

To his blessing we attribute all past success, and in his strength we are ready to go forward.

#### MARY POTTER MEMORIAL SCHOOL, OXFORD, N. C.

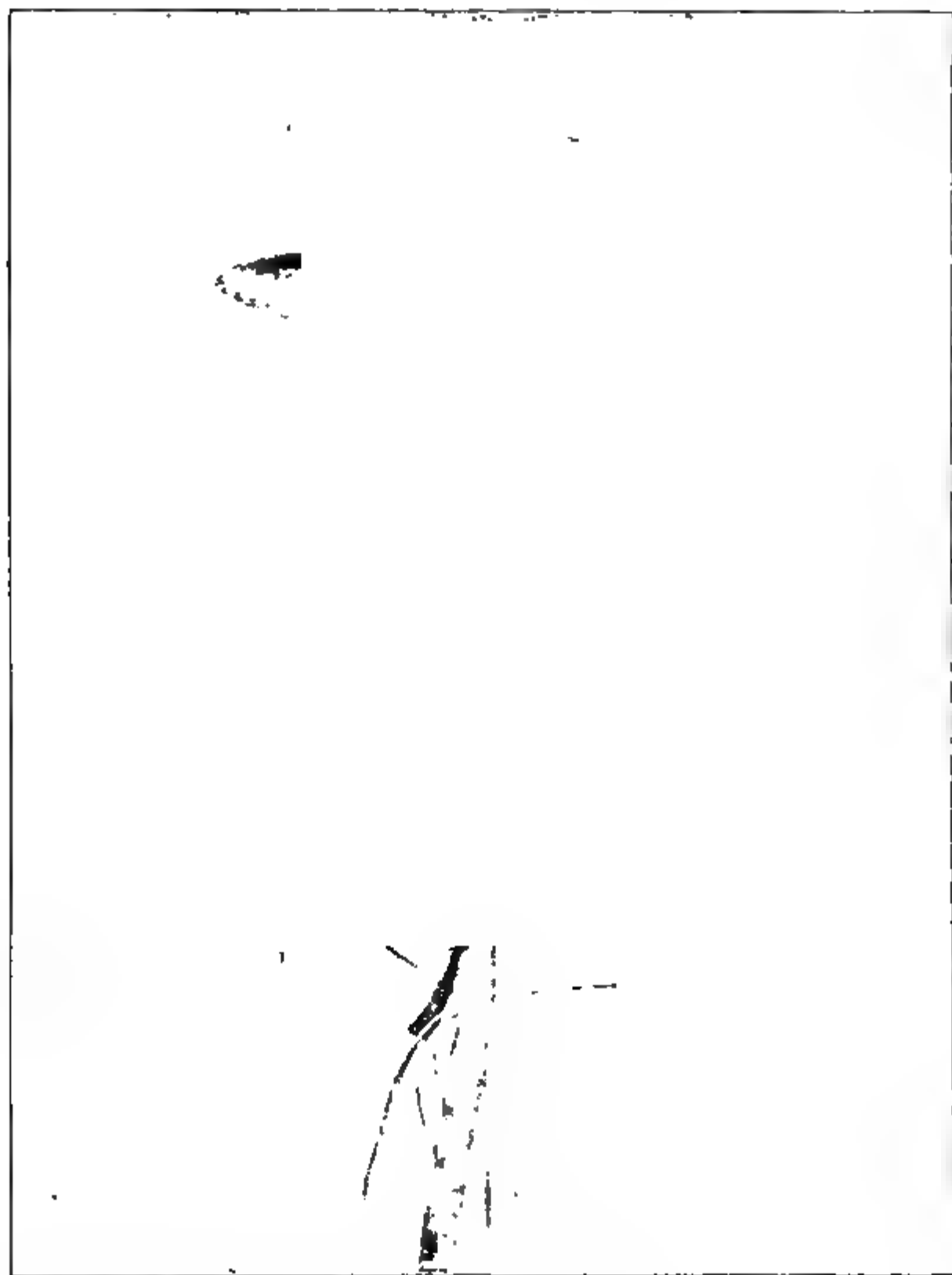
REV. G. O. SHAW.

This interesting school is named in honor of the late Mrs. Mary Potter, of Schenectady, N. Y., through whose influence and untiring zeal the work was started. The friends of Mrs. Potter have erected a large two-story building at a cost of about \$1,500. The building contains two recitation rooms and a chapel. The attic will be finished up into rooms for boarders. We have just closed our third year's work with 257 students and four teachers. The school is for both males and females, and purposes to give a thorough moral, practical education. At present almost all our students are day scholars. Some walk in daily from 2 to 3 miles in the coun-

try, others find board with friends around the town. Granville County, of which Oxford is the county seat, held more slaves than any other county of the state, and it has been more neglected as to educating the freedmen than any other county. We have here 714 colored children without even a public school house of the cheap grade that generally characterizes our Southern towns. A part of the public funds for this school district is taught out in our school. But of the 714 children we can not possibly accommodate more than half. What shall be done with the others, or what will they do with those we are trying to educate?

## FOREIGN MISSIONS.

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We present above a picture of "Old Kim," the converted Korean, to whom reference was made in our September issue of 1898, and in that of last month, by Mr. J. S. Gale, of our Korea Mission. Old Kim belonged to a family living in the little town of Chung Chyeng, some four miles from Gensan. He was a farmer, and first heard the Gospel from the lips of a Christian gateman

in the employ of Mr. Gale. The truth took such hold upon him and his two brothers that in course of time they made a bonfire of their ancestral tablets and articles of Naeki worship in front of their house in the village, declaring publicly that these things belonged to devil worship, and that they were done with them for ever. The oldest of the family is spoken of as "a little dried-up man of

fifty years, who works hard for a living with his hands."

His religion was subjected to the test of severe discipline in bodily suffering, and also of petty persecution on the part of his countrymen. While lying ill on one occasion, this verse was read in his hearing, "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory is revealed ye may be glad also with exceeding joy." Instantly he responded—"Well, this is a marvel, this book. *It fits so.*" According to the measure of his opportunity whether in the home, on the street, or on a bed of sickness, he never hesitated to declare the Gospel message, and to testify to the power of God's grace. His Christian life was short but beautiful, an object lesson to all with whom he came in contact. Though dead, he yet speaketh!

The condition of the Board's treasury reflects all too well the depressed condition of business in the country. The Treasurer's statement on July 1st, showed that for the first two months of the current fiscal year, the receipts had fallen behind those for the same period last year, \$1,425.69. It is gratifying, however, to note that the churches were \$6,727 in advance of last year. The Women's Societies and Boards have fallen behind almost \$7,000, but as the remittances may not have been as prompt this year, the deficit may be more apparent than real.

Let us bear in mind the urgent need for an average advance of not less than 25 per cent. over last year. Nothing short of this can save the Board from falling sadly into arrears.

The Board of Foreign Missions has just issued a brief circular on "Independent Missions,"\* embodying a letter from the Eastern Japan Mission touching the Rev. Satori Kato who has come to this country to raise funds for his so-called "Tokyo Mission."

A leaflet on "Prayers and Pains in Foreign Missions," containing a condensed statistical table showing the work of the Board for fifty years. Copies of these may be had on appli-

cation to the Recording Secretary of the Board, 53 Fifth Avenue, New York.

"A Question for Young People," being a neatly printed leaflet for young people's societies.

An illustrated envelope for Sabbath-school offerings.

Deep anxiety has been felt concerning our missionaries in Southern China because of the prevalence of the "Plague," or "Black Death," as it is sometimes called. A letter from Dr. D. A. Beattie, one of our physicians in Canton, says that the deaths in that city from the disease were estimated at the date of writing at from 100,000 to 250,000. A number of native Christians had fallen victims, but our missionaries thus far had been mercifully preserved. Dr. Beattie had secured a boat which was anchored in the river, and in which he was treating patients.

At Mui Luk, one of our outstations, at the last account 1,500 persons had died, including four of the six Christians in the place and several members of their families. The death rate was about 80 per day.

The latest cable dispatches do not encourage the hope that the disease has yet spent its force. May the Lord spread his protecting wings around our beloved missionaries in this hour of peril!

An interesting work seems to be going on among the thousands of students gathered in Calcutta. Rev. Mr. Wilder, of our Presbyterian Church, and also Rev. Mr. Tomory, of the Free Church of Scotland, are at present specially laboring among these students. The young men form clubs of fifteen or twenty and live together in houses rented for the purpose. The missionaries visit these houses and come into personal contact with the students. A reading-room and library have been established by Mr. Tomory, and a course of lectures which are well attended. The students are accessible, and, being to a certain extent free from caste influences, can be approached with considerable success. The work is an interesting one and is full of promise.

\* See page 118.

Missionary effort in Calcutta has availed itself of a novel method of attracting the attention of the populace. Some of the spaces for advertising in the street-cars have been rented, and texts of Scripture in native languages, and also in English, have been inserted in these spaces. Some searching passage of God's Word may in this way reach the heart of some one amidst the thronging crowds of the city.

The British Government has officially decided to establish a Protectorate over Uganda. The political importance of this is great, and no doubt missionary work will share to a certain extent in the advantage. The converts of Uganda have shown themselves proof against fire and sword, and it is to be hoped that when the subtler temptations of political protection come that their spiritual calibre will be able to cope with them with equal earnestness. Bishop Tucker has issued an urgent appeal for a large and vigorous reinforcement of the Uganda Mission. The number of Protestant Christians is estimated at about twelve or fifteen hundred, but in addition to these there are between twenty and thirty thousand inquirers, or "readers," whose full conversion may be hoped for in the near future. There is besides a vast multitude of political adherents to the "Protestant party" as yet uninstructed in religious matters. Bishop Tucker is of the opinion that with a British Protectorate the country will be sufficiently safe for Christian women to take up mission work in Uganda. He would not have them wait for the building of the railway, but hopes that some may be found who have the strength and courage to undertake the journey now. It will surely be an advance in Christian missions to have consecrated women in Central Africa teaching the first lessons of Christianity where degradation, ignorance and sorrow have brought such depths of sadness to the lot of woman.

It seems to be such a natural and commonplace thing to gather vast audiences to hear the Gospel in Uganda. A recent report says with reference to a missionary tour that the audiences numbered between one and two

thousand, and that upon one Sunday there were fully two thousand present. A plan has been devised for erecting what are called "reading houses," a few miles apart, and appointing a teacher to each house. The natives assemble at these houses and are taught the truths of Christianity. We can have little conception of the elementary character of the instruction required. It must be "line upon line, and precept upon precept." Minds that have been stupefied by ignorance must be led wisely and faithfully, and taught the first principles of truth and righteousness as little children are taught the alphabet. It is interesting to contemplate that overruling Providence which has commissioned the English Government to the responsible duties of administration in Uganda, and sent consecrated Englishmen to do a foundation work requiring such patience, sacrifice and heroism as is called for in that mission.

There is a "Society for the Diffusion of Christian Knowledge" among the Chinese, with headquarters at Shanghai. In a recent report the Secretary, Rev. Timothy Richard, gives the following interesting facts. The object of the Society is the dissemination of Christian knowledge among the higher classes of the Empire. Two monthly magazines in Chinese are published, one religious and the other secular. The Society is accustomed to distribute its publications from centers located in different parts of the Empire. Its purpose is to reach the ruling classes and the literati with instructive literature which will guide their minds toward an enlightened understanding of the underlying principles of Christian society. An edition of 2,000 copies of a work on "Civilization," by Dr. Faber, a book of five volumes treating of all the leading phases of Western life, has been published with the intention of presenting all the great mandarins of the Empire with a copy. Another work, by Dr. Williamson, on "What a Nation Needs," has also been published. Another on "The Benefits of Christianity" has been sold out, and a new edition is about to be issued. The magazines published by the Society are in Chinese, and have a constantly increasing subscription list.

The Society aims especially to offset the false statements made against Christian foreigners, and to show to the Chinese the true significance of Christianity as a social force. While its aim is religious, it is especially sociological. The vast Empire of China, with its teeming populations, is a victim to every species of social misery, and little thought or care are taken by the rulers to alleviate the suffering. Philanthropic movements and efforts at reform are sadly needed everywhere, and this Society is doing a noble and timely work in awakening Chinese thought to some sense of responsibility with reference to the reigning misery among the poorer and more destitute classes of the population.

There is a mighty indirect or unrecorded influence to Christianity in mission lands, concerning which no statistical report can be invented, and which eludes even a definite statement of its real extent. This is especially true of a country like India. Christianity is slowly sweeping everything before it. It is forcing an entrance into the secret places of the heart beyond the scrutiny of observation, and what it is accomplishing there only God, who knows the secrets of all hearts, can fully understand. *The Missionary Record* of the U. P. Church of Scotland gives an illustration of this in the following note:

"An interesting account is given of the Rajah of Ramnad, in the Madras district. He was one of the nobles placed under the charge of the 'Court of Wards,' and himself elected to receive his education at the Christian College in Madras, and looks back with affection to his student life there. Visiting lately a school of the American Mission, he offered a gold medal for proficiency in English. This native prince well illustrates a process going on in India, such as is probably going on in no other non-Christian country in the world. He still holds on to his Hinduism, but he is appreciative of Christianity; and, while he gives to Hindu charities, he is also liberal towards the work of missionaries, and personally friendly with them. The old type of heathen is to a large extent disappearing, and its place being taken by those who are in many respects 'not far

from the kingdom of God.' And when at length the awful power of caste is broken, and when the Hindu reverence for their family system is placed below reverence for Christ and obedience to His call, it will be found that great multitude who were in heart already Christians, suddenly confess the Lord."

Methodist missions are remarkably successful at two points in the world at the present time. One is in India and the other in South America. Bishop Thoburn, who has just returned from India, has brought us thrilling accounts of a revival movement which in its sweep and power has not been surpassed even in Christendom. An average of fifty conversions a day should fill any Christian heart with gratitude and wonder. There are at present between seventy and eighty thousand communicants in connection with the North India Conference. It goes without saying that such rapid advances imply immense responsibility in instruction and training of converts, and it is here that the Methodist missionaries in India feel themselves at their wit's end to overtake the simple duties of instruction to eager and waiting hearts.

In South America the Methodist Mission has organized during the year a South American Conference. Work is carried on in the Argentine Republic, Paraguay, Uruguay, Peru, Chili, and Brazil. The rate of increase during the last seven years has been three hundred per cent. When we consider the intense character of the opposition, this is a wonderful record. There are no lands that need the Gospel more than these ignorant, priest-ridden countries of South America.

The Christian Endeavorers are girdling the globe, and carrying their banner into the most unexpected and unlikely places. We can hardly take up a newspaper that we do not discover some new Christian Endeavor Society springing up in some strange, far-away corner of the earth. It will not be surprising if the first flag unfurled at the North Pole will be the standard of the Christian Endeavorers. Here comes the

report that Samoan native missionaries have established the first Christian Endeavor Society in New Guinea. How many Endeavorers will have to pick up their atlases and look this up? If they have been wide awake students of missions, they will understand at once that the converts of the Samoan Islands have been doing a noble missionary work in the distant and barbarous island of New Guinea, under the direction of the London Missionary Society. The announcement of the new society is received from the parent society at Malua, in Samoa, where there is a most successful educational institution for preparing native ministers, the latest report of which says that they have now on their books the names of one hundred students who are preparing for the ministry. The president of the New Guinea Society (Pastor Timoteo) sent the following lines to the Christian Endeavorers at Malua:

"Brethren, your society is the parent of this little society just born. When I visited Samoa two years ago, I first saw a meeting of a Society of Christian Endeavor, and my heart felt then, and has since continued to feel, encouraged and blessed by what I saw and heard, and I asked permission to enroll my name together with my wife's. We have both been more and more convinced of the great benefit of the pledge. We have been consciously drawn nearer and nearer to Jesus in blessed fellowship, by prayer and the reading of His Word. That is why I have wished to establish a society here in New Guinea, and although there are very few members (only eight now) Jesus is with the two or three who meet in His name."

Plans are already matured for establishing another society in another section of New Guinea.

Another training institution after the pattern of Lovedale is to be established in connection with the United Presbyterian Missions of Scotland in Old Calabar, on the western coast of Africa. The combination of religious, intellectual, and industrial education seems to be of special practical advantage in Africa.

Missionary hearts are beginning to eagerly anticipate the occupation of Thibet. At present, the easiest access, by way of India, seems closed, but a missionary band is preparing for the task, and awaiting the Master's orders to advance. There is, however, another access from China on the east, which seems to be more open and to be attended with less forbidding obstacles on the part of the people and government. It is a long and wearisome journey of many months, however, to even reach the borders of Thibet by way of China. The heroic record of the China Inland Mission seems to guarantee that before long we shall find that some of its missionaries have pushed on through the western Province of Szchuan into the precincts of the "Sullen Land." The Christian Church is beginning to realize that the world, and the whole of it, must be won for Christ, whatever the difficulties of the task, and that His promise, "Lo, I am with you always," is specially true where the missionary must bear the cross of loneliness and isolation in his work for the Master.

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CONFERENCES ON FOREIGN MISSIONS.—The Synod of Missouri has arranged to hold several such conferences early in next autumn.

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## MISSIONARY CALENDAR.

### DEPARTURES.

June 2—From New York, returning to Colombia Mission, Rev. T. H. Candor, Mrs. Candor and two children.

### ARRIVALS.

May 22—At San Francisco, from Canton, China, C. W. Swan, M.D., Mrs. Swan and two children.

May 22—At San Francisco, from Kang Hau, China, Miss Gertrude Thwing.

May 22—At San Francisco, from Nanking, China, Rev. Charles Leaman, Mrs. Leaman and two children.

June 23—At New York, from Bangkok, Siam, Rev. J. B. Dunlap, Mrs. Dunlap and one child.

## A CHURCH PROBLEM IN SYRIA.

REV. FRANK E. HOSKINS, ZAHLEH.

There is probably no question to which the minds of the missionaries turn more sadly than to the matter of self-support. No one except a resident of Syria can ever fully understand all the difficulties that hedge round this thorny question. The few facts here presented are not a defense or a plea, but simply a contribution to the better understanding of the matter.

### A MEDIEVAL ENVIRONMENT.

Even missionaries are sometimes in danger of forgetting how far the land is behind the age. As a test of this let each one make a mental comparison between Syria and the home land while the following items are mentioned:—education, rights of women, kindly treatment of dumb animals, imprisonment for debt, courts of justice, trial by jury, bribery, false witness, the law's delays, freedom of the press, respect for human life, cruelty to women and children, and freedom of conscience in things, political and religious.

### HOW FINE CHURCHES ARE BUILT.

There are three things concerning which a superficial observer might easily be misled, the native churches, the native schools, and the support of the native clergy. The poverty of the land and the poverty of the people outside the large cities is written on the face of everything. The prevalence of debt, the galling nature of the government yoke are matters which gain a ready assent. But what of these churches which are everywhere remarkable for their abundance and dimensions? It is true that every small village has two or three buildings that seem out of all proportion in size and expense to the homes of the people. This, however, is only what is seen in every land where the doctrine of salvation by works holds sway. The people build massive churches, thereby cheating purgatory out of centuries of their presence, but give nothing to any earthly object. And in larger towns few, if any, of the churches have been built without help from Europe. For centuries it has been a fashion among priests and bishops to make tours to other

lands to collect money for churches in the Holy Land.

### GRATUITOUS EDUCATION A PRECEDENT.

As to the schools, their support is almost entirely a matter of foreign money. The Jesuits lead of course in this, and their money is gathered from the ends of the earth. They manage and control most of the schools within the Maronite and Catholic sects, especially in the smaller villages. Where a Maronite or Catholic bishop has established a system of his own, as in Jedeideh and Zahleh, the money came from, and is still coming from, Europe. The Catholic Dar el Mutraun (Bishop's Seat) in Zahleh receives about \$25,000 yearly from Europe for their schools. The Greek schools and enterprises are subsidized by Russian money, since the Russian Church looks as longingly towards the Holy Land as does the Pope from his seat in Rome.

Hospitals, homes for the insane, the poor, the orphans, are almost unknown, except as founded and managed by foreigners. It is not too much to say that up to the present time there is perhaps no philanthropic or religious enterprise dependent entirely upon native sources.

### ENDOWMENTS AND EMOLUMENTS OF THE PRIESTHOOD.

As to the living of the priests, this is apparently the only thing that comes from the people. But here one might easily go astray. In the first place, there is scarcely a church in the land that has not some *wakf*—consecrated property. How these properties have fallen to the churches is easily understood by all who know the dealings of priests and Jesuits with dying people. Some of the large churches are immensely wealthy compared with the people around them. In some sections of the country, as for example Maronite Bsherry, the church owns everything. Now this *wakf* is treated as personal property by the bishops and priests who enjoy its income, and though the priests cannot amass wealth in their own names it is a notorious fact that their poor relations often rise suddenly in worldly affairs. In some villages where there is no *wakf*, such as Furzul, they set aside a piece of ground for



the property held in common, and this is sown and harvested for the priests. It is a common sight to see the people plowing and tilling this piece of ground on the Sabbath, for the people are taught that while they may not work their own portions on the Sabbath and feast-days, it is a matter of merit to till that belonging to the priests. In other villages, such as Meshghara, a sum of money is collected along with the government taxes. The church collections, of which there are usually two, one for the poor and one for the priests, are also a small addition to the priests' income. But by far the greater part of their living is from the charges they levy for all religious services, and the traffic in masses. At a certain feast they go through the village sprinkling houses and shops with holy water, for which they receive small pieces of money or presents of food. At another feast they visit the houses and print a religious seal on the large bakings of bread, and for this they also receive a return. Forty days after every funeral the friends of the dead make a huge offering of boiled wheat, one half of which goes to the poor, the other to the priests. At the birth of a child they come to bless and receive pay. Baptisms, funerals, and weddings are all paid for. If a man wishes to marry within the prescribed degrees of relationship he can do so by paying from ten to one hundred dollars. Then, especially among the Maronites, prayers for the dead are so meritorious and so obligatory that families often part with their homes to defray the cost. In a Maronite church in Muallaka, under the place where the priest stands, is a deep well into which they cast dead bodies instead of burying them outside the town. But for this precious privilege they pay as much as \$10. In every service the priest is supposed to make some mention of *all the souls* in that foul pit beneath his feet. And these are only a few of the many ways in which they reach the pockets of their followers.

#### THE TRAFFIC IN MASSES.

But the Jesuits have promoted a traffic that is iniquitous. All over the world they teach that masses said in the Holy Land

carry with them peculiar blessing, and hence every priest in Syria, Catholic and Maronite, is saying masses for people who die in other lands, and for people who died hundreds of years ago. This traffic is only semi-secret, but in full blast. A priest comes in from a village to his superior, and after the ordinary business asks: "What have you for me to-day?" "Well, here are a lot of ten cent masses, how many will you take?" "Have you nothing worth more than that? Do please give me one or two at a dollar." And so they bargain and barter. Not long ago I heard of two priests talking in the street over the price of a new official priestly robe that the one was trying to get from the other. The owner of it had received it in return for a certain number of masses, and while he was willing to turn the garment over to his brother priest he wanted to do so at a profit, namely, a larger number of masses than he had agreed to say. The Jesuits make use of this subletting of masses to obtain influence over the native priests.

The mention of these facts is to show how very far from all their thoughts and customs is the matter of voluntary giving to the treasury of the Lord. And that the money which the native ecclesiastics and Jesuits do collect is by means and principles that are an abhorrence to Protestant Christianity.

#### THE PROBLEM OF VOLUNTARY SUPPORT.

Now, our Protestants gathered out of these Oriental sects have not changed their spots, and cannot be expected to do so in one or even three generations. Moreover, evangelical work in all years past has been at the charges of the churches in America, and the converts to Gospel religion here, as from the days of Paul, and as in all other lands, are not from those who are satisfied with the good things of this life, but from among the poor. That the missionaries have striven hard to awaken and educate these people to the privilege of giving no one will for a moment doubt. That these people have given as generously from their poverty as do Christians in the home land can be proved by comparison. That they have not given as much as they could or should is no more

to their shame than is the same charge to Christians in the home land.

Another element that enters deeply into the problem is the fact that rightly or wrongly our native Protestant helpers and workers have in their dress and habits and homes approximated to the customs of Europeans. To lay this all to the charge of the missionaries would be gross injustice, since many reasons and influences have conspired to bring this about. No land on the earth is so overrun by foreigners. The travellers and the expensive Consular establishments from all lands, the thousand and one societies that have come pouring in money without stint.

#### THE INROADS OF EMIGRATION.

Emigration is another element that providentially changes many of our plans, and modifies many hopes. Of all who have gone perhaps one-third will die in foreign lands, another third will become citizens of their adopted countries, leaving only one-third whom we can hope to see again. Now, what have we to work upon or depend upon in the town of Zahleh? The Protestant community of the town numbers 128 souls. But of these 58 are absent, 40 in other lands, and 13 in other parts of Syria. Of the remaining 75, at least 30 are children less than 12 years of age. The church members on the roll are 131, but of these 4 are absent in Egypt, 4 in South America, 2 in Australia, and 30 in the United States. Twenty-one are not living within the limits of Zahleh field, and of eight we have at present no clue to their whereabouts. The remaining 62 include the workers scattered in the 12 northern outstations, and who do not gather in Zahleh more than once or twice in a year. We have with us temporarily perhaps 12 or 13 members of other evangelical churches, making in all 75 communicants.

The Meshghara church is no better off. In the Meshghara region are 123 Protestants, of whom 12 are absent.

#### THE SERIOUS STRESS OF THE PROBLEM.

To suddenly leave these native communities and their preachers to themselves, surrounded as they are, and opposed from all sides by influences hostile to Protestantism and evangelical Christianity, would be disas-

trous. Neither of the churches has any *wakf*, or consecrated property. The preachers are by instinct and teaching and principle unable to levy or accept charges for visits when children are born, baptized and buried. They cannot sprinkle Protestant homes and shops with holy water, they cannot print papal seals on loaves of bread for money, there is no way of collecting a living for them along with the government taxes, even though in Meshghara the Protestants are taxed along with the Catholics to support the Catholic priests; they have no profit in prayers for the dead, and no share in the traffic of masses. We have raised them up, and through them we hope for the regeneration of Syria. Certainly the time has not yet come to cast them suddenly on their own resources with the native sects, the Jesuits, the government against them, not to mention their own meagre attainment in principles of Protestant church government, Christian fellowship and co-operation, and the matter of voluntary Christian giving.

Under the pressure of these circumstances the organization of new churches is at a standstill. The Mission will not ordain any pastor over the churches now existing until the church itself or the Presbytery pays at least one half his salary. The native preachers are all required to do some other work beside that of preaching, such as helping the missionaries, teaching in the boarding or day schools. We know of no other spurs that could be applied, unless it be the adoption of some sliding scale according to which the help now given would decrease year by year, and cease altogether in say twenty or thirty years.

#### MEDICAL WORK IN SHANTUNG.

JAMES B. NEAL, M. D., CHINANFU.

Of the six stations of the Presbyterian Board in the province of Shantung, China, all except that at Chefoo, the port of the province where outside medical advice is available, are supplied with a medical man for each station, and in four of them there is also a lady physician. In every station except Chefoo there is also daily dispensary and hospital practice carried on for the benefit of

the Chinese who largely patronize such institutions, and in addition more or less medical itinerating among outside country stations is done from time to time.

In all the stations the supplies and running expenses of the medical work are paid out of the treasury of the Board, but in three of the stations the necessary buildings have been erected or bought with funds contributed by private individuals or left by legacy. For instance the two hospitals at Wei Hien, for men and women, have been built from a fund collected for the purpose of commemorating the life and work of Mrs. Sarah Archibald Mateer; the hospital at Chining Chow is also a gift of private individuals; while the McIlvaine Hospital at Chinanfu has been built from a legacy left by Rev. Jasper McIlvaine, who died at his post here in Chinanfu in 1881. In the other two stations, Fengchowfu and Ichowfu, medical work is carried on in premises rented by the Board.

Throughout the province it is the aim of those who have charge of the medical work to make it both a direct and an indirect agency in the evangelization of the Chinese, as well as to do careful and satisfactory work in the way of healing disease. It has always been the writer's feeling that no matter how earnest a doctor might be in his desire to see the Chinese converted and to do them good himself, if he did not make a success of his profession, he thus far failed of being a success as a missionary. At each hospital and dispensary direct efforts are made to bring the truth to the hearing of the patients, either through preaching and talking to the daily patients while waiting to be treated, or by conversation with and teaching of the patients while in hospital. As to the amount of good accomplished in this way it is almost impossible to form any estimate. It is the universal testimony of missionaries in China that the daily dispensary work, where patients are seen for only a few moments, and perhaps never return, yields very little perceptible fruit. And yet it is impossible to think that such work is not without large results in the way of breaking down prejudice and inclining the people to feel kindly toward those who provide such benevolent institutions.

In China especially an immense amount remains to be done in disabusing the minds of the people of false and foolish notions in regard to the intentions of "foreign devils," as they still persist in calling us, and nothing seems to appeal to them and enlist their sympathy so truly as medical work.

The people everywhere are keen in their desire for foreign medicine, and in places where it may be impossible to obtain a respectful hearing for the Gospel they will come in numbers to be treated for their various ailments. In hospital practice the results for Christianity are much more encouraging, though still a little disappointing. Where for some days, or still better for some weeks, we have the opportunity to regularly instruct patients and drill them in the principles of the Gospel, there is far more chance of obtaining a hold upon them which will not relax the instant they leave the hospital. Even in cases where we cannot rejoice in any evidences of conversion it is often gratifying to see the increased friendliness and confidence and allaying of suspicion which has been brought about by a stay in hospital. Sometimes our hearts are warmed by seeing patients come out openly and make a good confession of their faith in Christ and perhaps become centres of influence in the regions where they live. In the report from the Wei Hien Hospital for 1892 is cited the case of a young man converted while in a hospital, who went back to his home, nearly a hundred miles away, and told of his faith to such good purpose that a church of sixteen members was gathered together in his house. Since the writer's late return from America he has been gratified by a visit from an old patient, who was treated over two years ago for a broken leg, and who seemed sincerely converted and united with the church in Chinanfu. He is a self-respecting blacksmith, working at his trade in a distant town, and apparently still sincere in his Christian life.

Much as we may desire such spiritual results from our medical work, and heart warming as they are when they do come, as physicians we cannot but feel that the work is worth doing simply for its visible

results in the curing of disease and the alleviating of some of the miseries which the native Chinese practitioners are utterly incapable of relieving. During 1893 at our five daily dispensaries in Shantung there were in all nearly 50,000 visits paid, representing perhaps 30,000 patients. Even eliminating those who would take no pains to follow directions in the use of remedies and would thus fail to receive any good, there still remains a large number who must have been benefited more or less by the treatment received. A very short experience in this land is sufficient to persuade one of the usefulness of foreign medical practice, not only in relieving the more serious surgical diseases but simply in teaching the people how to care for their skin and their eyes. One is often saddened by the ravages of eye troubles and skin diseases, which if they had not been neglected might easily have been cured.

An interesting side field, distinct from the daily medical work and from the evangelistic side of the question, is opening up before the Shantung Mission in the line of training up young men to practice medicine on their own account. Up to the present only some eleven or twelve have been so trained, and of these, four are still under instruction, but will be ready for work in a few months. The aim of those most interested in this undertaking is not merely to train up medical helpers for use in our various dispensaries, but to also develop a body of young Christian doctors, most of whom will eventually go out and settle among their own people and, relying upon their profession for support, will not only benefit the Chinese by giving them foreign medical treatment, but will also influence them towards Christianity by a consistent Christian life. The prospects, so far as can be judged from the experience of those who have already tried the experiment, seem good for the making of a comfortable livelihood from the practice of medicine, so that if we can so impress upon our students, all of whom so far have been Christians, the necessity of living a warm, earnest Christian life after they leave us, the field open before us in the line of training independent medical men seems a most broad and inviting one.

#### INDEPENDENT MISSIONS.

The repeated and persistent efforts of native Christians from various foreign countries to secure funds in the United States with which to establish so-called "Independent Missions" have attained such proportions as to demand a plain statement of facts. These persons have usually received their training in connection with some Protestant Mission in their native country, and have been employed to some extent in Christian work, but through dissatisfaction with the salary paid them, or from some other cause, have resolved to establish Missions independent of all official oversight and control, and look to the Christian people of the United States to furnish funds for the founding and maintaining of such Missions. The readiness and liberality with which many of our Christian people have responded to appeals from such persons have encouraged others to undertake similar enterprises, greatly to the annoyance of pastors and people at home and to the injury of Mission work abroad. While each case is differentiated in some points from others, all agree in desiring to carry on work and handle funds without the oversight of foreign missionaries. The latest case brought to our notice is that of the Rev. Satori Kato, of Japan. Concerning him and his scheme our Eastern Japan Mission has sent the following statement for publication:

The Mission is informed that Rev. S. Kato is about to visit the United States for the purpose of raising funds with which to carry on his work in the so-called "Tokyo Mission." As it is no doubt Mr. Kato's intention to appear before the churches as well as to appeal to individuals for aid, the Mission deems it important that the facts in reference to him and his work should be made known, in order that those to whom he may appeal may be enabled to act intelligently in the matter. It is thought proper, therefore, to state at once that the Mission cannot endorse either Mr. Kato himself or his plans for work, and that, although different members of the Mission have been asked for testimonials and letters of recommendation to be used by him in America, no one has felt it possible to comply with the request, and this for the following reasons:

FIRST.—It is the policy of the Mission never to encourage efforts on the part of irresponsible

parties to raise funds in America for inaugurating and carrying on work outside of the regular lines authorized by the Mission and the Board.

SECOND.—On account of Mr. Kato's present ecclesiastical standing, which is regarded as very questionable. It is true that he is a member of the Chinzei Presbytery, which is one of the six presbyteries of the "Church of Christ in Japan," and that he carries with him a letter from the clerk of his Presbytery stating that such is the fact and recommending him to the churches in America. But Mr. Kato is the same who, a few years since, withdrew from one of the presbyteries of said Church under circumstances very unfavorable to himself, dissolved his connection with the Church entirely and at once went over to the Unitarians. After working with that Mission for a year or more, at a much higher salary than he could have obtained for the same kind of work in any other connection, he became dissatisfied and gave up his position. Soon after he made application to be readmitted to the Presbytery to which he had formerly belonged. But when the Presbytery proposed to examine him as to his theological views preparatory to readmitting him, he refused to be examined, upon which the Presbytery dismissed the case.

Mr. Kato then went to the United States where he spent a year, more or less, first at McCormick and later at New Brunswick Theological Seminary, and partly in going from place to place. Upon his return to Japan late in the year 1892, or early in 1893, he was advised to apply again to the same Presbytery as before for admission. But this he declined to do, and instead made application to the Chinzei Presbytery which has for its territory the island of Kyushu, 600 miles and more distant from Tokyo. Before this Presbytery he submitted to examination, and, after some discussion of his case, was admitted, no conference being had with his former Presbytery. Against this proceeding the latter body raised objections at the earliest opportunity. Thus a difficulty has arisen between the two Presbyteries in reference to the case which is still unadjusted and the issue of which is extremely doubtful. It is now a full year since his admission to Presbytery. In the meantime, instead of endeavoring to obtain work in the bounds of the Presbytery to which he belonged, he has persisted in remaining in Tokyo and has opened the "Tokyo Mission." This "Mission" is nothing more than a preaching place where, besides public preaching, a Sunday-school and children's meetings are con-

ducted, and inquirers are invited to come for information about Christianity. The work is thus no more important than that carried on at a score of other places under the care of our Mission, or of the native churches.

THIRD.—Because of the spirit manifested by Mr. Kato since leaving the Unitarians. As it is no part of the Mission's purpose or desire to say or do anything by way of making a personal attack upon Mr. Kato, this point need not be enlarged upon. His disposition has been such as to shake the confidence of the Mission as well as of most of his native brethren in him. So that both in the Mission and in the native Church there is a general feeling of distrust of the man and of his methods.

In making the above statement the Mission does not overlook the fact that Mr. Kato, in his early history as a Chinese worker, did excellent service at different stations in connection with the Western Japan Mission.

The Mission also desires now and always to put itself on record as being anxious to encourage every laudable and reasonable effort on the part of native brethren to carry on independent work. Indeed, we labor and pray for the speedy coming of the day when the whole native Church shall become entirely self-supporting and independent.

We feel more sure that it is necessary to give publicity to the foregoing respecting Mr. Kato on account of the fact that in the recent past direct appeals have been made by Japanese to American Christians similar to that which Mr. Kato is now proposing to make, and with results that we cannot but regard as prejudicial to the cause of Christ in Japan. We believe that the great success financially that has attended those appeals might not have been had to the same extent if the antecedents here in Japan of the persons who made them had been made public.

TOKYO, JAPAN, May 9, 1894.

The above careful statement is earnestly commended to the consideration of the pastors and people of the Presbyterian Church. The case to which it refers stands in its essential facts for many similar cases which have been or are now being pressed upon the attention of the Church. JOHN GILLESPIE, *Secretary*.

Is not *Independent Missions* a misnomer for enterprises that are *dependent* for support on churches by which they refuse to be directed? ED.

# Concert of Prayer

## For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

### MISSIONS IN KOREA.

**SEOUL:** the capital, near the western coast, on the Han river, and twenty-five miles overland from the commercial port, Chemulpo; mission begun in 1884; missionary laborers—Rev. H. G. Underwood, D D., and Mrs. Underwood; Rev. D. L. Gifford and Mrs. Gifford; Rev. S. F. Moore and Mrs. Moore; Rev. F. S. Miller and Mrs. Miller; C. C. Vinton, M.D., and Mrs. Vinton; O. R. Avison, M.D., and Mrs. Avison; Charles H. Irvin, M.D., and Mrs. Irvin; Misses S. A. Doty, V. C. Arbuckle, and Ellen Strong. Licentiates, 6; native helpers, 3; native teachers, 3; Bible-woman, 1.

**FUSAN:** on the southeast coast; occupied as a mission station, 1891; missionary laborers—Rev. W. M. Baird and Mrs. Baird; H. M. Brown, M.D., and Mrs. Brown; Bible-woman, 1; licentiate, 1; native helpers, 2.

**GENSAN:** on the northeastern coast; occupied as a missionary station, 1892; missionary laborers—Mr. J. S. Gale and Mrs. Gale; Rev. W. L. Swallen and Mrs. Swallen; native ministers, 2; licentiate, 1; Bible-women, 2.

**PYENG YANG:** 180 miles northwest of Seoul; occupied 1893; missionary laborers—Rev. S. A. Moffett; Rev. Graham Lee and Mrs. Lee; native ministers, 3.

*In this country:* H. M. Brown, M.D.

The statistics of our Presbyterian Mission in Korea are as follows:

Ordained missionaries, 8; medical missionaries, 4; lay missionary, 1; single lady missionaries, 3; married lady missionaries, 12; total of foreign laborers, 23; Bible-women, 4; native licentiates, 8; native teachers (male), 5; native teacher (female), 1; number of churches, 1; present number of communicants, 141; added during the year, 14; boys in boarding school, 13; girls in boarding-school, 16; boys in day-school, 15; total number of pupils, 44; pupils in Sabbath-school, 85.

The present total of church members connected with all these missions is 209. The Methodist Episcopal Mission has received during the past year 24 into full membership, and also 71 upon probation.

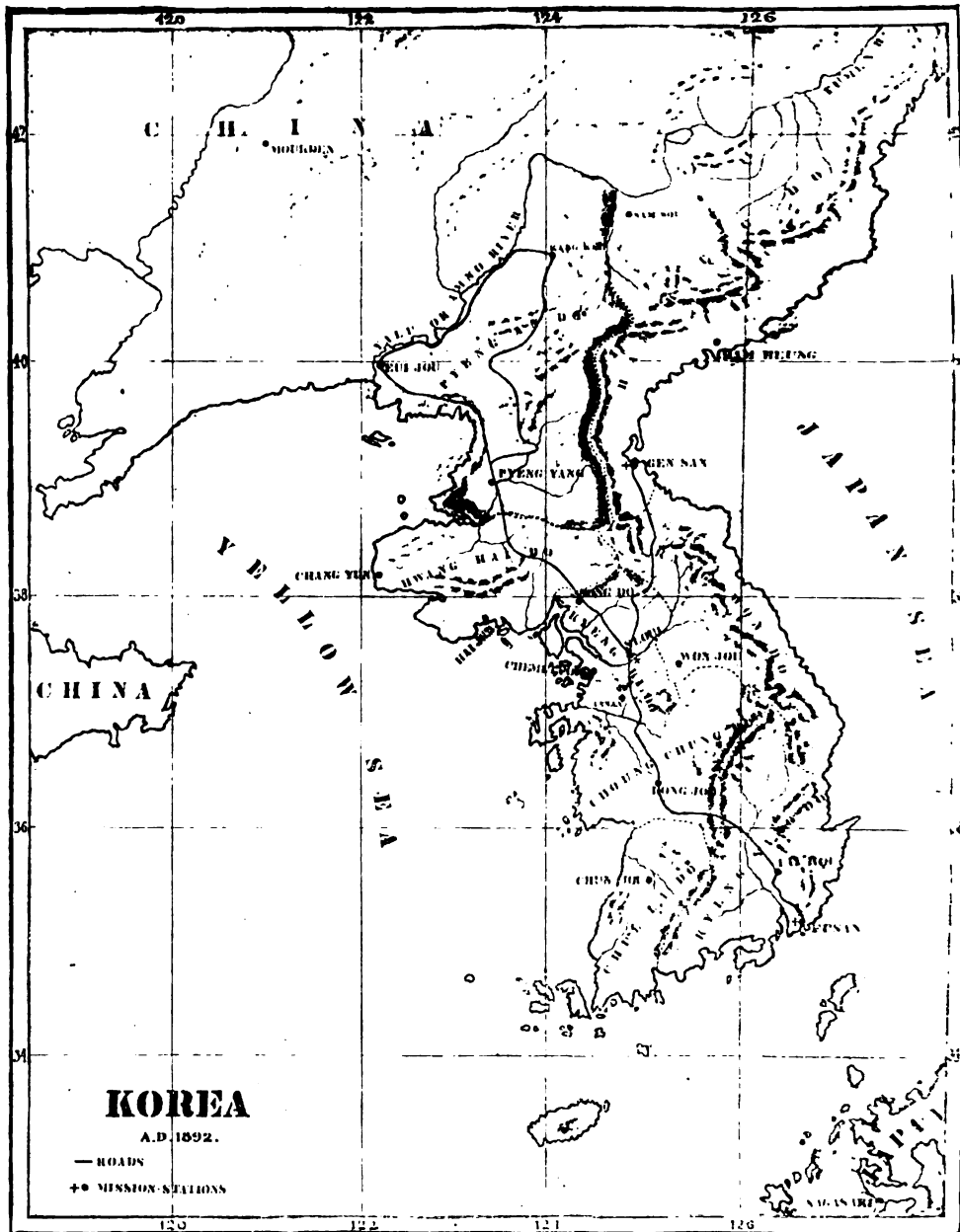
The following missions are now established in Korea:

American Presbyterian (North), American Presbyterian (South), Canadian Presbyterian, Australian Presbyterian, Methodist Episcopal, and the High Church, Anglican. There are also a few independent individual missionaries.

Our mission stations in Korea at the present time are four. They are Seoul, Fusan, Gensan, and Pyeng Yang. Connected with Seoul and Pyeng Yang are several outstations. Our principal station is Seoul, the capital, a city of 300,000 inhabitants, on the banks of the river Han, amidst beautiful mountain scenery. It is surrounded by a wall ranging from twenty-two to thirty feet in height. It is a center of varied missionary activities. There is an organized church, preaching at three localities, a Sabbath-school, Bible classes for women, theological instruction, schools for boys and girls, medical work, and it is the place where the mission publications are issued. The preaching services during the year have been crowded. Besides the two regular services, a new street chapel has been opened, just inside the South Gate. The chapel is the gift of Mr. J. T. Underwood. Daily services are held in it. Upon the Sabbath there are two services during the day, and in the evening a special class for religious inquirers. The rule with reference to all candidates for baptism is that they shall have six months of careful instruction in biblical truth before they are received to the church. The church has made progress in its benevolent gifts during the year, and a marked development of liberality is manifest.

Two recent events in Korea have caused some anxiety for the safety of the missionaries and the native Christians. An organized rebellion in the South which threatened Seoul, the capital, had made such alarming headway as to induce the King to telegraph the United States Government for a war vessel to protect American interests. Happily one of our new cruisers was in Nagasaki, and it was immediately ordered to Chemulpo, the seaport of Seoul. On its arrival the rebel force melted away and peace was restored.

The other event was the arrest, imprisonment and brutal beating of Christian servants and helpers in the employ of Dr. Hall of the Methodist Episcopal Mission in Pyeng Yang, a station recently opened in the interior, where our mission also has a force of workers. Through vigorous protest on the part of the British Minister at the Korean Court, Dr. Hall being a British subject, and peremptory orders from the Government, the prisoners were finally released. The incident, however, serves to illustrate the hostile attitude of the authorities in the interior, and the need of great prudence on the part of the missionaries in prosecuting the work, that prejudice be not unnecessarily offended and persecution provoked. With thanksgiving for deliverance in the





past let the Church mingle earnest supplication for our missionaries and their work in the future!

The work for women at Seoul has been under the direction of Mrs. Gifford, assisted by other ladies. Special efforts have been made in the direction of systematic instruction. From four to eight meetings have been held every week. Two women have united with the Church from these classes. Owing to the great ignorance of the women, much pains must be taken in elementary instruction before they can be guided to an intelligent understanding of Christianity.

The educational work at Seoul has received an impulse during the year. The arrival of Mr. and Mrs. Miller to take charge of the boys' school has released Mr. Moffett for his pioneer enterprise at Pyeng Yang. An industrial turn has been given to the school, and the boys are now engaged in work during part of the day. The curriculum has been enlarged by substituting more religious instruction and lessening the amount of teaching in the Chinese classics. The enrollment has been 28. One of the pupils died during the year. He was a simple-hearted Christian and had persuaded others to follow in his footsteps. At the girls' school sixteen have been in attendance. It has been made a center for work among the women.

The Mission have felt the need of educated native helpers, and have decided to push on with vigor the work of training desirable candidates. The theological class is as yet rather an informal effort for training any and all candidates for Christian service in connection with the Mission. It is proposed, if possible, to establish classes at the other stations. The class during the past year has been conducted by the missionaries at Seoul.

Medical work has been conducted at Seoul in connection with the Royal Korean Hospital, which has been placed under the supervision of the Presbyterian Mission. 1,398 patients have been treated at the hospital and 546 at the dispensary, and 70 surgical operations performed. The Government has been slow to meet the requirements of the hospital service, and our physicians have been somewhat embarrassed by the delay. Since the appointment of Dr. Avison to the charge of the hospital, the needs of the institution have received more attention at the hands of the authorities, and there is a decided improvement in the facilities of the institution. The Board of Foreign Missions has recently appointed Maude Allen, M.D., and Miss Anna P. Jacobson, a trained nurse, to be associated with Dr. Avison in the hospital. Dr. Vinton has conducted his dispensary during the year, and has combined religious instruction with medical ministry. A grant of land has been made in the immediate vicinity of the hospital for the erection of a residence for the doctor in charge. A branch dispen-

sary has been conducted by Mrs. Underwood since her return from America.

A special committee of the Mission has charge of the literary work, and nothing is undertaken which is not sanctioned and recommended by this committee. Progress has been made in the preparation of various useful works. Among them are the translation of "Pilgrim's Progress," a hymn-book, and a number of tracts. A permanent committee on the translation of the Bible is in existence, and also an examining committee to whom all work must be submitted. The permanent Bible committee is composed of members of the various missions. The following missionaries have been appointed to engage in the work, and have had portions of Scripture assigned to them: Rev. Messrs. Appenzeller, Scranton, Trollope and Underwood, and Mr. Gale. The New Testament translated many years ago by Rev. Mr. Ross, of Moukden, is answering the purpose for the time being, until a careful revision can be made. In the meantime steps have been taken for the translation of the Old Testament. No more important and fundamental work in any mission field can be undertaken than the preparation of the Oracles of God in the language of the people.

The station of Fusan, on the southeast coast of Korea, has been lengthening its cords and strengthening its stakes during the past year. There are now two substantial dwelling houses there for the residence of missionaries, and a *sarang* for work among the Koreans. A new dispensary is approaching completion, where Dr. Brown hoped to avail himself of better facilities for conducting medical work, but in the providence of God he has been compelled to return to the United States because of ill health. Dr. Irwin has been assigned to the station for the present. Fusan is the point of entrance for an evangelistic campaign in the large provinces of Southern Korea. Mr. Baird has made extensive journeys during the year in the province of Kyung Sang Do, in which Fusan is situated. He reports the existence of six large cities and many smaller ones, and considers the city of Kyungjoo as the most desirable place for the next interior station. Mr. Baird made the journey overland from Fusan to Seoul to attend the Annual Meeting. He reports the western section of the Kyung Sang Do Province as very mountainous, and the roads exceedingly rough and even perilous.

The evangelistic work at a new station like Fusan is laborious, and calls for sturdy faith, unflinching patience, and cheerful, unwearied toil. The first principles of Christian truth must be taught over and over again to individual inquirers. The *sarang* is the place where the missionary meets all who wish to see him, and where he seeks to attract all who will come. The great need at Fusan at present is a suitable native helper. Kyung Jo, a native Korean, assisted Mr. Baird in evangelistic work for four

months. He then declared that Fusan seemed so far from his home, and the people so rude and different from those to whom he had been accustomed, and that he was himself so utterly homesick that he could endure it no longer. If native Koreans cannot stand it, we can easily understand that the task is no light one for our missionaries. The new *sarang* was the gift of Mr. John Underwood, and during four months of the year Mr. Baird has been present daily, spending his time in study, translation, and personal instruction of all comers. There are at present three applicants for baptism. Many visitors have come from the interior provinces, and the tidings of a new center of religious light are gradually spreading through the interior. Streams of Christian influence have started from the *sarang*, and have quietly flowed into individual hearts and Korean homes widely scattered through the province.

Mr. Baird writes that the destruction of the people seems to be their awful poverty, and that great care and judgment are necessary lest merely worldly and mercenary motives should be stimulated in the minds of the people, leading them to false professions of conversion in the hope of some worldly advantage. The people are so near to actual starvation that they find it almost impossible to practice the rules of common Christian honesty. Their daily struggle and all-engrossing desire is to sustain life, and they come to regard any means to this end as not only necessary but justifiable. The missionary is often in a strait betwixt two—on the one hand, he desires to avoid as far as possible the offering of mere material inducements to the people, and, on the other hand, he does not wish to be blind to the claims of Christian sympathy and charity. Owing to the failure of health of Mr. MacKay of the Australian Mission at Fusan, Mr. Baird is now the only clerical missionary in South Korea. Mr. Baird pleads hard for reinforcements, as there is a great work in Fusan, its immediate neighborhood, and the outlying province opening up to evangelistic effort. Mrs. Baird also pleads for a single lady to assist in work among the women at the station.

Mrs. Baird and Mrs. Brown have been engaged in work among the women. They report 640 visits by Korean women, many of which they have been able to return, some of them being in the villages which lie inland across the hills in the vicinity of Fusan. A regular prayer-meeting was established especially for women, at the home of Mrs. Baird. Every morning a Gospel bell is rung from the hillside where the residence is situated, and the women gather. The subject of instruction has been the life of Christ. The wild, rough women have given earnest and even anxious attention, and are learning the Gospel story. An efficient lady helper is needed for house-to-house visitation in Fusan and neighboring villages. Some one whose heart will not quail before the uninviting character of the service, the dirt, the vermin, the gross customs and

the wild, rude natures of the rough Korean village women is needed. Some one who will feel that to teach Christ to a Korean sister, no matter how ignorant and uncivilized she may be, is itself an eternal reward. This is the kind of devotion that the work calls for.

The telegram announcing the Japanese invasion of Korea leaves us to conjecture for an explanation.

There is an unsettled question between the governments, Japan making demands for satisfaction for an alleged invasion of its sovereignty, an assault having been made upon Koreans in Yokohama at the supposed order of the Korean king. Next, an insurrection in Korea threatened the lives and property of Japanese and other foreigners, and at latest advices the Tokyo newspapers urgently advised the Imperial Government to land a force for their protection. Last, the opposition in the Diet has loudly accused the government of a weak foreign policy, and this action may be at once an answer to the charge and a welcome diversion of popular attention from difficult questions at home.

Should the result be war, the parties will be China and Japan, Korea will be only the battlefield, for it has neither troops nor money. In the beginning all the advantages will be with Japan, as it has a large army of regulars well armed and drilled. China in comparison has only a small force of modern troops.

Russia will be a factor, as it covets some of Korea's harbors, its own freezing over in winter. On the other hand, Great Britain does not look with favoring eyes on these designs of its great rival and may be involved in the coming struggle.

The situation has great possibilities, and none can foresee the end should war begin. But China is very slow, has her own difficulties at home, cares nothing for a few years and may pursue, perhaps, the policy that has served her so well and so often in the past: Watch, remember and wait.

An interesting account by Rev. S. A. Moffett of his experiences at Pyeng Yang was published in *THE CHURCH AT HOME AND ABROAD* for May, 1894, page 373. The difficulties connected with the occupation of that station are gradually disappearing. God's blessing and kind protection have not been withheld. Missionary pluck and consecration have not been in vain. Mr. Moffett's plan has been to win the assent of the people to his residence in Pyeng Yang, and gain his victory by love rather than by force. He has made three prolonged visits to the city, and hopes soon to be permanently located there as a welcome and accepted resident. He has already discovered the signs of a growing influence to the Gospel message. Individual inquirers are becoming intelligent believers. Some are casting aside their idolatrous and superstitious customs, and coming out fully into Christian light. There are many who, like Nicodemus, come by night to secure instruction. Seed which has been sown is springing up.

## THE STATUS OF THE FOREIGNER IN KOREA.

REV. DANIEL L. GIFFORD, SEOUL, KOREA.

I was recently asked the question: "Are the Koreans becoming more tolerant of foreigners as they come to know them better?" My reply was in the affirmative. The Koreans are not by nature a fierce, intolerant race; on the contrary, they are a kindly and inoffensive people. It is not to be wondered at that they have made every effort to close their country to the entrance of foreigners when we remember what suffering outside nations have inflicted upon them. Three hundred years ago two terrible Japanese invasions wrought much devastation, and brought heavy loss to the country. Chinese allies of the Koreans have also helped to impoverish the land, and a Manchu invasion descended from the north in the same generation, and completed the ruin of the unhappy country. Koreans have no cause to remember foreigners kindly.

After a couple of centuries the French Catholic priests slipped into the country in disguise. They brought in Christianity, but there was a taint of papal disloyalty in their doctrines. It happened soon after this, either under the impulse of the national policy that "the foreigner must go," or because the rulers of the land had observed the dangerous tendency of Catholicism, that several of these French priests, together with a great number of their adherents, suffered martyrdom.

At length the outside nations (the Japanese taking the lead, and the Americans following) unlocked the hitherto closed gates of the "Hermit Nation." When the Koreans found that they could no longer keep the foreigner out, they concluded to be gracious to him, and to give him a welcome. From that time the foreigner has received as a general rule only respectful and courteous treatment at the hands of the natives of Korea.

We would not be justified in saying, however, that foreigners are universally beloved by the people, for the Koreans are truly Asiatics in their ability to disguise their real sentiments. There is moreover a large conservative element in the country, at present

quiescent, whose malicious passions it would be dangerous to arouse. The Koreans take quite readily to foreign innovations, good or bad—especially the bad. This does not imply, however, the cordial acceptance of the foreigner himself. Upon first acquaintance, while outwardly courteous, we have reason to believe that in their hearts they are suspicious of us. Upon the whole there are decided evidences of improvement. The important government positions entrusted to foreigners (many of them Christians) have had an influence in breaking down popular prejudices. Medical missions have been especially useful in winning the confidence of the people, and in making it easy to prosecute all missionary work in Korea. Schools also have helped, but to a less degree. The just and kind treatment which the natives receive from missionaries and other foreigners is also of advantage, and is leading them gradually to have confidence in us, and is giving us an influence over them.

## AN INCIDENT IN THE STREETS OF SEOUL.

REV. S. F. MOORE, SEOUL, KOREA.

Mr. Han is my Korean teacher. We had been down on the broad street of Seoul selling books and preaching to a crowd of people. I had gone there alone almost daily for a week with all the books I could get into my overcoat pocket, a number quite insufficient, however, as I quickly sold them, and sometimes had to return for more, selling some days from twenty-five to thirty books. These were religious books giving clear instruction in the Gospel. I had never asked Mr. Han to go with me, and was a little surprised when one day he volunteered. He was reading aloud in the street from a book showing the folly of idol and demon worship, and telling of the true God and Saviour. Some one asked him if he was a believer in this new doctrine? He replied "yes," that he was a Christian. The report spread, and soon small stones came pelting down upon us. Some one also struck Mr. Han across the back with a stick while he was reading. "Hit the Korean *Nom*," said some one, and Mr. Han was soon the target

for most of the stones, until he took refuge in a wood-stall. Neither of us was at all hurt, although one small stone struck me on the head. A worthy citizen, Mr. Chay, stopped the stone throwers, and urged me to go away, as he thought there would be trouble. I replied that there was nothing to fear, and that I had a perfect right to sell my books, and that we had come to Korea on purpose to give this information of the true God and His Son Jesus Christ to the people. After we returned home, Mr. Chay having accompanied us, Mr. Han gave an interesting and natural account of his feelings when he was struck. It revealed the struggle between the old man and the new. "When that man struck me," he said, "anger just jumped up in my heart. I am a *Yang Ban*; I am *Han Chŏn Goon*; I have been an official. How could a *Nom* dare to strike me? But then I thought, this is just what Jesus said His disciples should receive. Men persecuted and killed Him, and even if they should stone me to death, it makes no difference. We are going back there to-morrow. It is our bounden duty to preach this doctrine. I am a man who has received great blessings. My mind is full of peace, and when I die Heaven is my portion. Our life here is brief. Jesus suffered very much, and died for us, so if we suffer a little for Him, it is all right."

These words were addressed to Mr. Chay, who had followed us home to express his sorrow that we had been stoned and treated so rudely. Mr. Han continued talking with Mr. Chay, and this is the substance of what he said:

"Four months ago I was ashamed to be seen here at the *sarang*, and when the congregation bowed down to pray I felt very queer, and sat up straight, but after a little while I began to bow down too, and now the feeling of shame is all gone. God has given me a believing mind. My friends say I am crazy, and they don't come to see me any more, but it is not a sign of craziness to worship the true God. To be sure, I am a *Yang Ban* (a distinguished person), but God did not make one man a *Yang Ban* and another a *Sang Nom* (low fellow). Men have made

that distinction. God made all men equal."

Americans can have little idea of the worship rendered by Koreans to rank. A *Yang Ban* has the right to arrest any *Nom* and have a beating administered. All *Noms* use language indicating the highest respect when addressing a *Yang Ban*. He, however, uses low talk in replying. The *Noms* are afraid of *Yang Bans*, and for a *Nom* to strike one is a thing almost unheard of in Korea. It is also something entirely new and contrary to Korean custom for a *Yang Ban* to become a preacher and use respectful talk to *Noms*.

Mr. Han continued his conversation with Mr. Chay, and remarked that his own experience was like that of many others who came to the chapel. "At first they think it very strange, and do not bow down at prayers, but after a while, without anyone telling them to do so, they bow down naturally, and then they begin to go to church and read the books, and finally God gives them a believing mind. We cannot make men believe, but God will give you a believing mind if you will just try."

#### VILLAGE PREACHING IN KOREA.

C. C. VINTON, M. D., SEOUL.

On this particular day we went by invitation to one of the largest of a group of populous villages extending almost continuously for two or three miles along the river bank in the neighborhood of Seoul. This means some three miles from the city walls, but the whole route is closely built up with native huts, although at a little distance back from the road cultivated fields and hills covered with conical burial-mounds are usually to be seen.

"The little girl from the river" had come to be quite a familiar phrase in the dispensary. Not that she was often seen there; but with amazing regularity, considering which side of the globe we are on, her bottle and prescription-card had been presented for renewal every five or seven days for several months. She is very pretty according to Korean standards, and far from ill-favored according to our own. But without her medicine a dozen or more epileptic seizures per day render her life miserable, and one

side of her body is partially paralyzed. I had made up my mind that the seat of her trouble lay in a tumor of the brain, and it was to gain permission to attempt its removal that I visited her father. He had called several times upon me, but had sent word now that he was too busy.

I found his house commanded a view of several villages, of a long stretch of river busy with craft, and of the broad sands beyond, over which the well-traveled road extends towards the sea coast. His office is that of toll-collector for river traffic, apparently one of no little local importance. I went upon horseback, as I usually do upon such an occasion. Beside his servant, who acted as guide, I was accompanied by my teacher, my helper, and a coolie. The teacher has become very much interested in foreign medicine, desires to become a physician after our standard, is studying anatomy from the text-book prepared by the medical missionaries in China, and went with me as being far better able than I to enter into the niceties of explanation in his native tongue. The helper is a young man brought up in our boys' school and who worked as my compounder during his last two years there. I employ him now as evangelistic helper. His chief duty is to present Christ to those who are found waiting nearly every morning outside the dispensary, especially to such as I refer to him for instruction, and to accompany me on preaching trips. I believe him an earnest Christian, and expect him to develop into an efficient worker. The coolie too professes to be a Christian, but has not been baptized. For some months he has been living at the expense of a neighbor's cook, seeking a position as teacher to some missionary, but refusing all offers of inferior employment; so that great surprise was felt when he volunteered to carry my load. He has proved himself no shirk, however, and of his own accord has taken up the role of a preacher, doing quite as well on occasion as the helper. The load consists of two boxes of medicines and one of books—partly Gospels, partly Korean tracts, and partly Chinese ones, with a few bright cards for the children.

Our host received us cordially and without the ceremony that makes official visiting such an annoyance. The professional matter was fully explained and left to the father and mother to think over and decide. The books on top of the load had early attracted attention, and my teacher now seized an opportunity to speak of their contents. The number of under officials, servants, and inquisitive neighbors usual in such a place formed a fair-sized audience. Manifestly curiosity and courtesy alone impelled them to listen. It was another example of the camel and the needle's eye. Food was brought in, and when I had eaten what etiquette required, the tables were carried into the adjoining room, where all followed and feasted together,—host, native guests, and retainers, who had been embarrassed no doubt in the reception room by my presence. One only remained, apparently the secretary of the official, and I passed a pleasant half-hour in explaining to him the truths of the "Bible Catechism." In his heart alone of all present did the Gospel seed seem to find a lodgment. Our host had heard it explained already at the dispensary, and now accepted the gift of a copy of the Gospel of Luke; but it was plain his secretary, and not he, would be the reader.

It was early afternoon when we bade the usual farewell, "May you abide in peace," and directed our steps toward a village farther northward. We soon met a summons to visit a patient in a neighboring house, and while I prepared some medicine in the courtyard, the helper spent ten minutes in reading with him "The Two Friends," and finally, because of his poverty, making him a gift of the book. It is safe to say the tract was wisely given, for several members of the family showed an interest and the women could be seen peeping from the room, where they were temporarily imprisoned.

From here a winding, narrow road brought us to a street corner where burden-bearers were constantly passing, animals and men, and where a group of listeners was readily gathered. Some were merchants from adjoining stores, others coolies and farm laborers from the neighborhood, and some were



passers-by. Before many minutes the teacher, helper, and coolie had each drawn a group about him by offering a book to some bystander for inspection, and at once proceeding to explain what it was and why we had come among them. Meanwhile I went about among them, saying a word here or there, as occasion offered, giving to some child a colored picture card on which the helper had written a Bible verse, asking some one to read a sheet on which a short synopsis of doctrines was printed like a handbill, or receiving the money for an occasional tract sold. It is better in most cases to sell or lend than to give, for books too easily gotten are little valued. Presently an old man brought a child for treatment, and the incident opened the way to tell something of the compassionate life of our Lord. Here, as in the dispensary, each patient receives a prescription number corresponding to the record of my treatment-book, and written on the last leaf of "The Great Physician." Thus it is made certain that these Bible verses go wherever the influence of the earthly physician does.

In half an hour's time our message had been delivered, a few tracts sold, a special invitation to certain ones to visit us in Seoul, and we thought best to seek a new audience. The village we came to next is one I had visited several times already, and we were warmly welcomed by old acquaintances—all people of the humbler class. They exhibited the native Korean cordiality and kindness of feeling, but upon none of them did the Gospel message as previously delivered seem to have made any impression. The scenes here, therefore, were almost a repetition of those at our last stop, and so at two other villages we were able to visit during the afternoon.

This work of village preaching is at present only seed-sowing. All about the city are clusters of closely built villages containing an aggregate population of many thousands, among whom little has ever been undertaken. How shall these believe unless they hear? and how shall they hear unless we carry the news to them? Our plan is, by several visits in the course of the year to each of these com-

munities, to diffuse the general knowledge of the Saviour, in the hope that the ground will thus be made ready for a more intimate work when possible.

### OUR MISSION IN KOREA.

REV. H. G. UNDERWOOD, D.D., SEOUL.

A steady advance all along the line and at every point, is the report which the mission in Korea sends to the Church at home.

Again, we have to declare that God is the hearer and answerer of prayer, that he has blessed us abundantly above what we have dared to think or hope, and that it almost seems as though God's power to bless his work and his Church has been limited only by the weakness of the faith of his missionaries on the field and his Church at home. Our weak faith makes us hesitate to "ask great things of God," and consequently we do not receive great things from God. But God has been more gracious to us than we have deserved, and we can report progress at every step.

First, as to *Evangelistic Work*. Since this time last year in the Presbyterian mission alone four new street chapels have been opened in this city, in all of which one or more Sunday services have been held, and in some daily services have been conducted. The attendance has been large, and has steadily increased, until now in nearly all cases the buildings are not large enough to accommodate those who come. It must not be forgotten, however, that these people are drawn largely by curiosity,—some doubtless come to ridicule, and some, as of old, that they may find occasion in Christ's teaching to accuse him. But to all Christ is preached, and whether of strife or curiosity, the cross is upheld. Thus men from all over this land are reached; a dawning of new ideas concerning man, immortality, sin, and a hereafter, has begun to rise in their hearts; some of their deep-set prejudices and misconceptions concerning the foreigner and his religion are removed; and we believe that the word thus sown will bring forth fruit.

The regular church services have steadily increased until the rooms now occupied (originally mission guest-rooms) are alto-

gether inadequate, and men and women who come to hear the Gospel are forced Sabbath after Sabbath to stand or sit outside and listen at the windows. The Mission, considering the pressing needs of the Board at home and the lack of funds, have not asked the Board to provide for the much needed new church building, but have decided to raise the money among themselves and the natives and, if possible, to put up a new church before this coming fall. It cannot be all that we would like, but we shall make an effort to raise the necessary amount and believe that in our new building God will grant unto us far greater blessings than we have ever yet had.

The whole mission feels its need of the *filling* with the power from on high, and are daily praying for the manifestation of that power. Will not the Church at home unite their prayers with ours for this indispensable blessing?

In this evangelistic work the printed word is not forgotten. Leaflets and tracts are being sold and carefully distributed widely throughout the land, and thus the printed page carries the tidings of Christ to places to which the missionary cannot go. Some thirteen tracts and leaflets prepared by Presbyterian missionaries have been published during the year, four of which are already in the second edition.

To illustrate the readiness with which tracts are sold and distributed and what may be accomplished in this line, the following may be of interest:

On the eve of one of the largest Korean examinations, to which "all Korea," had come, a native proposed to me that now was the time to reach men from all parts of the country. Three leaflets on "Peace," "Happiness," and "Death," and a small booklet called "An Exhortation to the Many," were therefore hastily prepared. The superintendent of the *Methodist Press* kept his compositors and presses working all night to get the work done. And then in two days two of us sold almost seven hundred books and distributed nearly two thousand leaflets, many of which will have been carried over the length and breadth of the land. The

crowds of "kwaga koun" (candidates) surged round us and almost tore our clothes off, as from all sides they demanded "a book," "a book." Finally with my back up against a building, with a ditch two feet wide between me and the crowd, I sold books as fast as I could hand them out and drop the money that I received into my big overcoat pocket, stopping every now and then to preach the Saviour's love and to tell my object in distributing these books.

From the out-stations too, most encouraging reports reach us. In Pyeng Yang, Euiju, Kousong, the work has been steadily advancing. The Christians have been developing in Christian character, and there has been a steady growth in numbers of those who by their Christian living are showing that Christianity is not a dead system like Confucianism or Buddhism, but a *life-giving power*.

Death has entered this part of the Church, taking away two stalwart pillars: Paik Hong Jun, whom many of your readers will remember as one who, like Paul, had been in prison oft, and received stripes many for the faith; and Kim Ni Reun, who had given time, his means, and his son to active work for Christ. It was a hard life for them to stand firm for Christ in the midst of heathenism, but now all their sorrows have been changed to joy, all the contempt they endured to glory, and for their cross they have received a crown.

Gensan also sends encouraging reports. To this station, Mr. Swallen of Seoul was transferred this spring. "Old Kim," whom you all know, remained strong to the end, and has now gone Home. Others are taking up his work.

*School Work.* Here, too, we have to report a steady progress in numbers, methods and efficiency in both the boys' and girls' schools. The proposed change for the girls' school in connection with its removal to another section of the city, making it thereby a new center for evangelistic and medical work, more especially among women, but also to reach all, will be a decided advantage, and the removal will probably take place in the fall.

The school is at least one-third larger than



a year ago, and is steadily growing in popularity.

The boys' school under the efficient management of Mr. and Mrs. Miller is constantly growing. The effort at self-support is meeting with a remarkable amount of success and the school is more popular than ever, as indeed all our institutions must become as the people learn to know and trust us more. The boys are being taught singing by Mrs. Miller, and in their white Korean dress, although not Episcopalian, they give us a very efficient surpliced boy choir for our services, and have been extremely useful in leading the singing in the street chapels and out-door meetings from time to time, and when the crowds have been so great that one could not well command the attention of all, there have not been wanting even among these young boys those who were willing to testify for Christ and to proclaim to the crowd their faith in Him as a living Saviour.

*Medical Work.* The main part of the medical work of the Korean Mission is, of course, in Seoul. That in Fusan is referred to in another article, so that the Seoul work alone remains to be spoken of. Mrs. Underwood's continued illness has made it almost impossible for her to do any medical work during the past year, and the work has been mainly divided between Drs. Vinton and Avison. Dr. Vinton has had charge of the woman's dispensary at Kwan Noma Kole since early in the winter when Mrs. Underwood was forced to give up regular attendance. He has also had his regular dispensary at his own house, and has made frequent trips into the surrounding country to do medico evangelistic work. Dr. Avison has had charge of the Government Hospital since the fall up to the present time. Owing to the lack of co-operation on the part of Korean officials in charge of the hospital, who withheld from him the authority necessary for the establishment of a good hospital, he has now been forced to resign, in spite of greatly increased numbers of patients and much success in treatment.

A *Shelter* for out-cast Korean sick has been opened in a beautiful grove on the hillside just outside the walls of the city. The means

for this have not been drawn from the funds of the Board, but are largely the unsolicited gifts of individuals. Patients crowded in before even the necessary repairs and alterations had been begun. Despite the fact that most of those who have come have been suffering with the much dreaded Korean "Yim pyeng," nearly all have been cured. Only two deaths have occurred since the opening of the house about two months ago, and of these one died before he had received any medicine. This work too is under the care of Dr. Avison. Much of course remains to be said, but all cannot be told at one sitting, and the work among the women will be told in "Woman's Work."

On the whole we see how God has guided us, and is year by year preparing us for greater work and greater blessings.

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## Letters.

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### INDIA.

REV. C. B. NEWTON, D.D., *Jullundur*.—Having returned home yesterday from a month's itineration in the Jullundur District, I must write and let you know of some encouragements. There is a good-sized town called Rahon, on the Sutlej, which I visited during a tour in December. Having found the people more than usually friendly and attentive on that occasion, I returned, according to promise made them, at the beginning of this month (February). In the meantime two native helpers had visited them, remaining each a week.

On the occasion of my recent visit I found them very much interested, and as the result of my visit baptized six adults of the Chura caste. They were all young men. Six others who desired baptism were deterred by the strenuous opposition of their friends. These baptisms, and that of an old man of sixty-five, a few days later, did not occasion as much excitement among the members of their caste as it did among the Hindus of a higher caste. The latter came out in large numbers to our camp, and were very insolent, and finally made a violent raid upon our kitchen tent. We secured police protection from the town. One of the most prominent of the rioters was arrested, and we had no further trouble. I subsequently called upon some of the leading men of the town,

and succeeded in establishing friendly relations with the better portion of the community, who denounced the disorderly proceedings in strong terms. I learned subsequently that some time ago a deputation of the Arya Somaj had visited Rahon for the purpose of converting the orthodox Hindus to their reformed faith. The people, however, would have none of their new fangled notions, and pelted them out of the town with clods. We intend to place a native helper at Rahon at once.

On our return journey to Jullundur City we encamped at Banga, a small town thirteen miles from Rahon. Near Banga is a village called Malupota, where we had found some hopeful inquirers on a previous visit. Here we met with encouragement again, and also with considerable opposition. I baptized an old man, his son, and two children of the latter. These belonged to the caste called Chumars, one step above the Churas. These baptized converts, however, became the victims of violent persecution.

I subsequently made another visit to Rahon and Malupota, I found the six Churas whom I baptized at Rahon firm in their faith, in spite of petty persecution. A seventh was baptized by me on this recent visit. Shortly after my visit one of the Christian young men was taken ill with pneumonia. Two native doctors pronounced his case hopeless. His Chura friends took occasion to denounce Christianity, and told the seemingly dying man that if he would give up Christ he might recover. The sick man paid little attention to these miserable comforters, and soon sank into a state of unconsciousness. Christian friends then began to pray at his bedside. Later on the sick man suddenly opened his eyes and said that he felt better. From that moment he made a rapid recovery, so that the people were greatly impressed.

At Malupota there has been fierce opposition. My native helpers were not allowed to stay over night in the village. A mob attacked the house where they were staying, and compelled them to flee. The old man whom I had previously baptized had been spirited away by his relatives, and could not be found while I was there. He was found subsequently by the native helpers, and gave good evidence of his joy in his religious life. His relatives, and especially his wife, treat him most cruelly, and I hear that fearing for his life, he has been frightened into recanting. I have reason to hope, however, that this is only temporary, and that we shall soon find him true to his profession.

## JAPAN.

REV. A. V. BRYAN, *Hiroshima*.—During a recent trip in the country I baptized a Japanese official, his wife, and their two children. He seemed to have a very excellent knowledge of Christianity, and was an intelligent Japanese scholar. At present he is the only Christian in the place where he resides. I spent a day with him, explaining to him the Scriptures, and answering many questions. I was able to gather an audience of 150 in the evening. Japanese is a difficult language, and I find that preaching and talking all day in this strange language involves a heavy strain upon the mind and body; but experiences such as I have mentioned, fill our hearts with joy, and cheer us on in our work.

## MEXICO.

### POVERTY AND DEPENDENCE.

REV. DAVID J. STEWART, *Zacatecas*.—The enlightenment or evangelization of a down-trodden race is a slow and difficult task. All the more so if the period of degradation has been a prolonged one. The uplifting of the Hebrews after the Egyptian bondage required prolonged and patient toil. This is true also with reference to the regeneration of Mexico.

An enslaved people always grow dependent, and in Mexico abject poverty only made this dependence more complete. A spirit of intolerance was fostered by the apparent hopelessness of their condition. The future seemed to offer nothing better, and this took away all ambition and all independence of spirit. The Mexicans are like children who have passed the period of childhood, and yet show no signs of maturity. A great difficulty meets the missionary in his efforts to infuse a self-sustaining spirit into the work. The spirit of dependence leads the people to look to the missionaries for support, and the extreme poverty of the people completely discourages them. The result is a constant appeal to missionaries for material help. No missionary has any miraculous power to increase the loaves, nor has he any public funds at his disposal to enable him to help even the truly needy. His own means are limited, and he finds himself unable to respond to the many demands made upon him for charity. He must, therefore, preach the Gospel to those who are in extreme poverty, without the ability to help them in their need. Under these circumstances his preaching is often like sowing the seed in rocky soil. Mexican church members are largely of the poorer class, so that they themselves have

little ability to relieve others. Times of sickness are often attended with much misery and distress, as few are able to employ a physician and secure necessary attention. One of our poor church members has been for many years a great sufferer from gout. I have helped him from my own resources to the extent of my ability. Recently, however, he has suffered to an unusual extent, and gangrene set in in one of his feet. He lived on a small ranch, away from a physician, and had no surgeon at hand, so in the hope of relieving his pain, he himself amputated all the toes of his foot.

We greatly need in this field a hospital and medical dispensary, where the poor can receive the medical care they may require. Not only Christianity, but motives of humanity demand this. It would be an immense boon, and would add greatly to the influence of the Gospel if we could extend in the name of Christianity a helping hand to these sufferers.

We have to contend also with another great obstacle in the indifference and unbelief of the masses. Many have become convinced of the errors and corruptions of the Romish Church, and as a result there is a tendency among the masses of the people to doubt the truth of all religious doctrine, and consider religion itself a fraud. We have also the influence of many infidel publications to contend with, and the fear of persecution in case Protestantism is accepted.

These are some of our difficulties; but God is on our side, and we are confident that a brighter day is dawning for Mexico. We see already abundant fruits of the Gospel, and if we are faithful to our trust, the Lord of the Harvest will give us in his own time a bountiful ingathering.

#### FUSAN STATION.

##### KOREAN GRATITUDE.

REV. W. M. BAIRD, *Fusan*.—Dr. Irwin was privileged recently to be the means of saving a man's life who had been burned almost to death. The cure was considered so wonderful that a wooden tablet was erected by the sick man's friends in a public place recounting the wonderful skill and grace of the American doctor. The inscription was about as follows:

*"Tablet to the American doctor Irwin in the event of his saving a man's life. \* Prelude \* (in blank verse).*

*"Though he has practiced medicine here only a few months yet ten thousand men say that he is good. He gives medicine so properly that even the dead live again. In but a few months*

*he restored a man who had been burned in the fire."*

*"A boy from Choong Chyung Do named Ko Soo Yong failing in trade came to this port to earn a living. In the last month of the last year my body luck being bad I fell into the fire and came entirely into the region of death. Just at that time an American doctor who was healing many thousands of sick persons, seeing my burnt and dying condition, took me up in his arms, laid me in his house and expended on me several thousands of Nyang." ("Nyang" is the unit of money.) "And though after several months he restored me to health, he said nothing about the money which he had expended upon me, since he has told me to return freely to my home. Such kindness is like the great mountains and the broad ocean. On this account this tablet is erected."*

The above, while very Oriental in phraseology, shows that the foreign doctor's skill is not unappreciated in Korea.

##### MESSENGERS IN TYPE.

The antipathy to foreigners and to Christianity is strong in this province, but we think there is substantial progress since last year. Some of those who have been reading our books for a year or two are now showing more interest. Quite frequently men whom I have never seen before come and inquire about Christianity, saying that they have been reading our books for some time. One man asked me to go to his village to teach his family and friends. The books travel farther than I can and are constant preachers. Koreans have at various times recently visited Fusan from the hitherto unvisited island of Qualpaert. Through them I have sent many books to that island. It is the largest island inhabited by Koreans. Its inhabitants are reported to be hostile to foreigners. I have formed a very favorable estimate of them from what I have seen here. If permitted, I desire to visit them with the gospel as soon as possible.

##### APPLICANTS FOR BAPTISM.

There have been a dozen or more applicants for baptism here during the past year. The Australian Mission, not having a clerical missionary on the field at the time, I was permitted to examine and to administer the ordinance of baptism to three Koreans who were reported as converts by the Australian Presbyterian Mission. There are others who will probably be baptized soon. Applicants for baptism have always been asked to wait for sometime, in order that there might be no reasonable doubt as to their sin-

cerity and their knowledge to discern the Lord's body.

During a recent itinerating trip into the country the influence of the work here in Fusan could be clearly seen. In neighboring towns the reception given us was always friendly and grew less and less so as we went farther away from Fusan. I was often pleased to hear individuals in the crowds telling to others some of the main facts of the gospel. Near to Fusan an unkind word by any one in the crowd would be instantly rebuked by those who had been to Fusan and knew something of our work. As we travelled further inland the difference was very perceptible in the decreased sale of books and medicines and in cases of incivility. Real earnest enquirers are seldom seen on these first trips. One came to us in Kyung Joo expressing much interest. He was by nature one of those gentlemen whom we occasionally see even in the midst of heathenism. He professed to believe what we told him, came several times at night to inquire, said that his heart was drawn out to us and that he wished to cleave to us. We left a number of books with him, promising to go again and teach a class should there be those who desired it. In every town and city we sold medicines and books and told the story to those who would listen.

#### AN ANCIENT CITY.

More than a thousand years ago Kyung Joo was the seat of government, and there are signs of its former importance still to be seen. An old bell—the largest in Korea—hangs in its bell tower and rings the hour for opening and closing the city gates. From an original forty eight there yet remain twenty-eight royal tombs of kings, the last of whom enjoyed his span of power and passed away at or before the time of Charlemagne.

#### A SHADOWED HOME.

We had almost reached Fusan and were looking forward to the pleasure of seeing our own again when a flying messenger summoned us home. The dread King of Terrors had laid his hand heavily upon our darling and in human weakness we could only hurry home and wait. That last ten miles were never traveled faster but they never had seemed to drag more slowly. The faithful physician on his stout little Korean pony made better time than Sheridan on his famous ride. At last that endless road was passed, but the hoped for welcome home could not be given. The bright sparkling happy eyes which had always spoken many welcomes were

heavy and showed no sign of recognition. Then came a few more hours of waiting, an approaching chill, and then the last long sleep. We put our Rosie away among the May flowers, so soon to fade, and now we try to tell our hearts to be still and know that He is God—the Righteous, who doeth all things well. Korean gentlemen—Christians—joined with foreign gentlemen in carrying the little one whom they had loved to the grave. Passers-by wondered at the act, for they did not realize the Gospel's power to transform custom and change a low and degrading labor into a high and noble service of Christian love.

#### LAOS.

REV. ROBERT IRWIN, *Lampoon, Laos*:—I spent last week at Bau Pen, a village about six miles south-west of the city, in an experimental work. Throughout many villages there are great numbers of people who are convinced of the truth of Christianity yet lack decision to openly accept it. In a recent tour to the southern part of the province I conceived the idea of having a week's hard Bible study in the hope of bringing some of these to a decision. Everybody was invited from all the villages around, and the numbers averaged from 80 to 70 a day. We studied Matthew through, taking four and five chapters a day. The exercise began at day-break with a prayer-service and exposition of some practical portion of Scripture. From 20 to 30 attended this service, mostly Christians. At 8.30 the trumpet sounded for an hour's exposition of Matthew. Books were furnished all and we read sometimes in concert and sometimes a single person. The interest was surprising. A short recess followed, during which personal work was done with inquirers, often prolonged through the next hour. This hour was devoted to study, reading or teaching others to read. The teachers and all the Christians who knew a little bit were pressed into service, taking a class or one person as occasion required. A half-hour's singing was followed by another hour's exposition of Matthew. An opportunity was again given for hand to hand work till dinner time. After dinner the Christians met for prayer, then paired off for an afternoon of evangelistic work in the villages around. Both men and women entered heartily into this service. After supper we assembled and reviewed the study of the morning and the work of the afternoon. This was the largest meeting of the day.

## HOME MISSIONS.

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Financial statement of the Board of Home Missions of the Presbyterian Church in the U. S. A. July 1st, 1894.

RECEIPTS, APRIL 1ST, 1893, TO JULY 1ST, 1893.

Churches .....	\$ 39,670 71
Ladies' Societies.....	35,032 10
Legacies.....	26,460 94
Miscellaneous.....	4,950 46
	\$106,114 21

RECEIPTS, APRIL 1ST, 1894, TO JULY 1ST, 1894.

Churches .....	\$ 36,945 57
Ladies' Societies.....	37,381 00
Legacies.....	30,561 53
Miscellaneous.....	6,650 20
	\$111,488 30

Loss in Churches this year..\$ 2,725 14

Gain in Ladies' Societies.....	\$ 2,298 90
" " Legacies.....	4,100 59
" " Miscellaneous.....	1,699 74

Total gain to date.....\$ 5,374 09

O. D. EATON, Treasurer,  
53 Fifth Avenue, N. Y.

The foreign born population of the United States is 9,349,547, half a million more than the entire population of both Scotland and Ireland. Here is a mighty power for the Church to enlist in the Master's service.

There are about 110,000 Swedes in New England. Five per cent. unite with American churches, 50 per cent. have churches of their own, 45 per cent., or 50,000, are without church privileges. Most of these live in cities and are accessible.

In the death of the Rev. John W. Teal, of Elizabeth, New Jersey, which occurred suddenly on June 30, the Board of Home Missions lost a most valuable member, and every home missionary a true and sympathetic friend.

The Rev. Frank L. Hayden, the missionary at Logan, Utah, whose support has been assumed by the young people of the State of Iowa, is accomplishing a great work. He is inspired by their prayers and their help, and they are stirred by his earnest, instructive letters.

Five years ago the Presbytery of Arizona had on its roll only three churches with an aggregate membership of 69. At that time the Sacaton Indian Church was organized with 16 members. That church alone has now 120 members—all Indians—nearly twice as many members as the entire Presbytery had five years ago.

Our missions among the Hebrews in New York City are already showing results. On Sabbath, June 3, Rev. Dr. Geo. Alexander, of the University Place Church, baptized four Hebrew converts. Bishop Potter confirmed four on the same day. About the same time Dr. John Hall baptized and received into the communion of his church an intelligent Hebrew gentleman. Rev. Herman Faust,



who has charge of our mission among that people reports many enquirers among the large congregation who attend his services.

An Italian church was organized with 66 members on June 8 at New Italy, near Bangor, Pa. The pastor, Rev. Mr. Aguarone, rejoices in the fruits of his labor.

Another Italian church was organized in Pittsburgh in March with 31 members.

A glorious work has been carried on among the Italians of San Francisco for more than a year by Senor Nardi, a consecrated lay worker. While he has had no financial aid, he has been greatly blessed in spiritual results.

The Christian Endeavor Societies of the State of New York gave a total of \$1,085.82 during the year 1893-'94, an advance of more than 100 per cent. on the contributions of the previous year. Rev. Clarence Thwing, M. D., of Fort Wrangel, Alaska, is their special missionary. The amount asked of them was \$1,200, and if all the pledges had been paid when they were due the full amount would have been raised. We congratulate the young people of New York State on this splendid showing. We expect much larger things this year, however, for there are 400 societies in the State that gave not a cent to the Board of Home Missions last year.

A large number of Christian Endeavor Societies contributed to Home Missions during the past year for the first time in their history, showing that the missionary spirit is gaining in this branch of the work of the Church. Many societies have begun to give systematically, and some have already found that by this means their contributions are largely increased. A few societies have fallen behind their record for 1892, and as they are situated in regions where the money depression seems to be least felt the fact is hard to understand. Perhaps the missionary leader of the society has been called to another field, perhaps the society needs a missionary awakening among its members.

But the young people in the main are doing nobly. If they will apply to Mr. Penfield

#### HYDER JOHN'S HOUSE, KASA-AN, ALASKA.

he will send them leaflets bristling with facts, fresh from the field, which will convince them that there never was a worthier cause or a greater need for help than can be found to-day in the Home Mission field.

The *Herald*, published in Fairhaven, Washington, more than three years ago, gave the following wise counsel:

A solemn warning at once demands our vigilance and moderates our confidence.

So long as the states and general government allow large bodies of men to equip and arm themselves, with no restraints, with secret instructions from either foreign governments or aliens in the United States who are protected and have all the rights that the citizen and the National Guardman enjoy, so long will public safety be jeopardized. We are of the opinion that no society of whatever kind should be allowed to drill and bear arms, that has not taken the oath of allegiance to the government, and that is not sworn into service of the state, and their names enrolled with the governor of the state.

When this is done the nihilists, anarchists and communists, who swarm to our shores after having been driven out of the old world and who have no knowledge of our laws, our constitution or our history, will have no chance to parade their dangerous ideas or carry them into execution.

Dr. Kneeland, pastor of the Roxbury church, Boston, writes:

The reception unto our membership of three Syrians, at the July Communion was an unusual spectacle. It was an object lesson as to our duty to the unreached classes in our midst. We send missionaries abroad, that precisely the same kind of people may be saved, whom we neglect or mob, when they come to our shores.

The Annual Report of the Board shows that while in nearly every item that has to do with money matters there was a falling off during the year there was a great advance in every item that relates to the life and growth of the churches.

The number of missionaries employed during the whole or a part of the year was 1,821; number of missionary teachers, 368; additions on profession of faith, 18,868; additions on certificate, 7,187; total membership, 111,830; total in congregations, 155,009; adult baptisms, 5,236; infant baptisms, 5,408; Sunday schools organized, 461; number of Sunday schools, 2,576; membership of Sunday schools, 171,841; church edifices (value of same, \$4,874,326), 1,912; church edifices built during the year (cost of same, \$224,380), 78; church edifices repaired and enlarged

(cost of same, \$80,295), 365; church debts cancelled, \$86,835; churches self-sustaining this year, 81; churches organized this year, 101; number of parsonages, (value, \$592,349), 461.

The report of the Board says: "A larger number of churches have contributed to our treasury than in any previous year of the Board's history. The aid-receiving churches responded most nobly. The heroism of the missionaries enduring hardness, and their active efforts in the Board's behalf, contributed largely toward the measure of success attained. Not a few relinquished in part their well-earned and sorely needed salaries. Some of them in the East and in the West made personal canvas with subscription papers in behalf of the Board's treasury, knowing that the results, however great, would add nothing to their own salaries."

And yet the Board is compelled to report an indebtedness of \$157,047.26 on Home Missions, and \$101,698.29 on teachers and chapels, making a total of \$258,645.55.

Rev. W. S. Shields of Keokuk, Iowa, writes of a part of that city "separated from it by a deep ravine and a wide difference in social life:"

This community has lately seen not only the benefit to be derived from our Church, but also the absolute necessity of it. One non-church-going father remarked, "I am going to do what I can to keep that church with us. Before it came my boys were out and I did not know what mischief they were at, now, they are out but I know they are at some service in that church and I am satisfied." Recently we received three mothers into full membership, six young women and three young men on profession of their faith in Jesus Christ and some others may come in next communion, April 2. The whole community is aroused and encouraged and many friends have been added unto us.

## CHURCHES AND STATIONS.

BY REV. F. D. SEWARD.

Dr. Strong, in his book "Our Country," tells of a township settled by Christian people, and of a township bordering on it settled by unbelievers. After 75 years the first is still a Christian township, and its neighbor



is still unchristian. He speaks of them to illustrate the importance of home mission work while communities are forming.

Yes, but why did not that Christian township send some of its ministers, Sabbath-school teachers and other Christian workers across the border and evangelize its neighboring township in less than 75 years? Did they establish even a Sabbath-school or a preaching station among their unconverted neighbors within four or five miles of the church? Let a minister preach a rousing missionary sermon; and then let him exemplify the truth he has spoken, not only by a large personal gift, but also by going out in the afternoon or on a moonlight night and preaching to the unchurched Americans near by the Gospel which we all desire should be preached to the heathen. Or, if he has not the physical strength for this, let him at least see that the work is done by some one.

In rebuilding the walls of Jerusalem in troublous times, Nehemiah commanded the citizens to build, each, "over against his own house." Christ said: "Go out quickly into the streets and lanes of the city." But he also said—and to the same persons—"go out into the highways and hedges.

The institutions of the gospel were planted in that one township by its earliest settlers; and their children and children's children were, and are, Christians. But the neighboring township remains unchristian, after 75 years, not simply because its earliest settlers were not Christians, but because its Christian neighbors were not wise enough, or energetic enough, or even Christian enough, to carry them the gospel, and win them to accept it.

A pastor who had been very successful in establishing churches near his own was asked in Presbytery how he did it; and answered: "In my garden I go to a thrifty currant bush and bend down some of the outer branches and put a shovel-full of dirt over them toward the ends; and when they have taken root, I cut the connection between the new and the old. So, I establish a prayer-meeting,—or send some of my members to conduct a Sabbath-school—in a community otherwise

unprovided for. Then I preach there perhaps once a month; and after a while I take the session out, and have a communion service, and there receive members into the home church; and later on, I set them off into a church of their own. Meanwhile I have been doing the same in some other community; and, as these stations grow into churches, I get some minister to come and take one or more of them, with aid, financial and otherwise, from the mother church, and from the Home Board if necessary, and at last cut them loose from the home church and give our time and energies and money to like work in other places."

Should not most ministers and churches do some thing like this? especially in mission fields. Even Home Mission churches are sometimes selfish enough to want a minister all to themselves. But every blank application sent out by the Board reads, "Church (or churches), and stations." The "stations" can be, and should be, greatly multiplied while we do good work in the churches. A little less preaching, and a great deal more practicing might help some churches.

We cordially second the above suggestions of Dr. Seward and those of the enterprising pastor from whom he quotes. We are confident that that pastor is not a solitary example. There are many such. May they be multiplied. There are many such needy outlying neighborhoods in the older as well as in the newer portions of our country. Many faithful pastors have been over-worked in their efforts to reach these needy districts.

Cannot elders or any competent young leaders of Christian Endeavor, with advice and encouragement of their pastors, do much of this work? It surely is suitable work for such pastors' assistants, and we are sure that more and more are pastors availing themselves of such helps. This is the very work that is largely done in foreign missions, by the "native helpers" of missionaries. The word "workers" is lately of more frequent use in our church vocabulary than it formerly was. Do we not need, in the same way to get the word "helpers" into more common use?

## Concert of Prayer For Church Work at Home.

JANUARY, . . . . .	The New West
FEBRUARY, . . . . .	The Indians
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

### ROMANISTS AND FOREIGNERS.

Our two-fold topic is too prolific for present treatment. Let us consider two thoughts which it suggests, viz: The *perils* and the *opportunities* which the growing power and increasing numbers of the Romanists and the foreigners in our country present. We associate the two classes not that they are mutually inclusive, but that they are so interlaced as to be inseparable, and being imports from countries whose institutions are radically different from ours they present similar problems for us to solve.

One-eleventh of our entire population are communicants in the Roman Catholic Church who pay their first allegiance to a gentleman residing in the Kingdom of Italy, known as the Pope, who never saw America and who governs his subjects on principles which are alien and hostile to those upon which our government rests. Notwithstanding its foreign origin and alien character this Church has in it much that is good and true, but all that it has that is good and true it possesses in common with our evangelical Churches, and all that belongs to it distinctively and exclusively is alien, hostile and perilous to our institutions.

The Roman Catholic Church teaches its members and enjoins upon them allegiance to a foreign power in defiance of the laws of our country. The United States statutes require that "The alien seeking citizenship must make oath to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty." The Roman Church says, "Moreover we declare, affirm,

define and pronounce it to be necessary to salvation to every human creature to be subject to the Roman Pontiff." Not only must foreigners who come to this country be and remain subjects of this foreign potentate, but all who are born in America are also enjoined against giving their first allegiance to the government of their native country which protects them, but must make the duties of citizenship subordinate to the will of the Pope. It is true that the present Pope, Leo XIII, said in his encyclical of 1885: "All Catholics must make themselves felt as active elements in daily political life in countries where they live." But what did he mean by their *making themselves felt as active elements in daily political life*? His next sentence very lucidly explains: "All Catholics should exert their power to cause the constitutions of states to be modelled on the principles of the true Church."

With the same end in view he further instructs his subjects in the same encyclical in these words: "We exhort all Catholics to devote careful attention to public matters, and to take part in all municipal affairs and elections." In obedience to these instructions the Catholic Bureau at our National Capital certainly *devotes careful attention* to very important *public matters*. And that the devout and obedient subjects of the Pope "*take part in all municipal affairs and elections*," the citizens and taxpayers of New York, Chicago and in fact of all our large cities can bear testimony.

This Church also has the power to obstruct the course of justice if for any reason it were so disposed, for according to the Papal teaching an oath administered by any of our courts of justice has no binding force unless in accordance with the interests of the Church. The exact language of that Church is this: "No oaths are to be kept if they are against the interests of the Church of Rome."

Another peril lies in the fact that the Pope claims also to be "the supreme judge and director of the consciences of men, and of the legislatures that make laws. I am sole, last, supreme judge of what is right and wrong."

Now, how can citizens so taught regard our government as anything at all unless it

become the instrument of the Pope's decrees? How can the subjects of this monarch "*exert their power*" to carry out such instructions, be loyal and safe subjects of a Republic such as ours? In recognition of this claim which the Pope makes as the director of the consciences of men, it has been frequently asserted that the priests of the Church of Rome have power to restrain mobs and to quell riots in which their subjects sometimes indulge. Then why are not the ruinous boycotts, the wanton destruction of the property of corporations and the general paralyzing of business in which the subjects of Rome are so largely engaged, prohibited? Or, are such manifestations of disregard for the laws of our country in harmony with allegiance to Rome?

The Church of Rome, the most uncatholic of all the churches in this country confines its subjects to such narrow and exclusive ideas that they are deprived of the moral helpfulness of other and more catholic churches, and so these unfortunate subjects are frequently found in our States' prisons. It is a significant fact that culprits led to execution almost without exception choose a priest of the Church of Rome to accompany them.

But much that does appear wholesome in this Church may after all be attributed to the combined influence of all the other Churches and other moral agencies in the midst of which they exist. The best test of any Church is found in regions where they have held undisputed sway or at least have been dominant, other things being at least approximately equal. Thus might Northern Europe bear its testimony to Protestantism while Southern Europe might tell its story of Roman domination. England might testify of the Episcopal Church, Scotland of the Presbyterian Church, New England of the Protestant churches, while the papal countries of South and Central America, Mexico and New Mexico tell their pitiful story of the Church of Rome which for three centuries held over them its undisputed sway. With unequalled natural advantages not one step of progress was made. There were churches and cathedrals, but no homes nor schools

worth the name. They had soil and climate and mineral mountains, but no mills, nor factories, nor railroads. But when the Protestant missionary entered he took the school with him, established homes, promoting industries which attracted railroads, so that in twenty years Protestantism has done more for these regions in the face of a powerful Romish opposition than had been done in the three centuries preceding.

There is a vitality in the liberty of the Gospel which all the power of the Roman hierarchy cannot repress. Likewise among the Indians this Church has maintained missions at great expense to the Government with little benefit to the Indian. It has been fifty years among the Osages and failed to lift them out of their blankets; fifty years among the Flatheads who have learned much about the ceremonies of that Church but nothing about the Bible or the enterprises of Christian civilization.

This friend of ignorance is of course a foe to our American institution, the Public School. It seeks by "*careful attention to public matters*" to secure from the public treasury by unjust and unfair appropriation the money for building and maintaining its parochial schools. It taxes Americans to propagate unamerican ideas.

These are some of the dangers to our American institutions from Rome. This powerful Church gathers its increase from among the children of our country and from the immigrants who come to our shores. Its strength in this country is partially represented by one Papal delegate, one cardinal, thirteen archbishops, seventy-seven bishops and 6,281,417 communicants.

Amid these perils there are great opportunities. Hundreds of communities of Romanists are now accessible to Protestant missionaries and are hungering for the truth. We find them chiefly among the French in the northern and north eastern parts of our country, among the sturdy Bohemians from New York to Nebraska, and among the Mexicans in the southwest.

One seventh of our entire population are foreign born. Their children of the first generation comprise a sixth of the popula-

tion of the population of the country. This makes a nation of 20,000,000 within a nation of 66,000,000. A large majority are inferior, so that our immigration has sadly deteriorated in a century. But among this mighty host are multitudes of as valuable citizens as ever blessed a nation with their love and service. The industrious and economical German, the steadfast Scotch, the versatile Irish,—these mingling elements are evolving under our institutions a race, distinctive, powerful, independent, such as has rarely risen in the world. Thoroughly imbued with the Gospel what need we ever fear,—reared without it what can we hope? Our perils are great, but our opportunities are greater. The power that can in one short week paralyze the business of our country can under the Spirit of the living God as easily conquer a continent for Christ.

## Letters.

### MONTANA.

REV. GEORGE EDWARDS, *Lewistown*:—At Lewistown the work and opportunities to work are growing, though there are some drawbacks incident to the hard times. The Christian Endeavor Society has increased its membership.

One of my experiences would remind Dr. McMillan of "auld lang syne." I took the coach to attend a special meeting of the Presbytery of Great Falls at the city of the same name. The coach travels night and day. Licentiate R. M. Ramsey, from Princeton Seminary and Presbytery of Philadelphia, was examined and ordained. He succeeds Bro. John Reid, Jr., at Great Falls. Presbytery adjourned Sunday evening. Monday A. M., encasing ourselves in furs, German socks and blanket overalls, we resumed our seat in the coach with the temperature reported at 11 degrees below zero. During the day and the night following we could not perceive any moderation of the temperature. I cannot say that 250 miles by coach in midwinter is exactly uncomfortable, but it becomes wearisome.

### NEW YORK.

REV. CHAS. VUILLENMIER, *Bardonia*:—Both our German and English services, and both our German and English Sabbath-schools, of which I am superintendent, were well attended, and though I cannot mention at this time any special conversions, I am persuaded that my work has not been in vain.

We had, as usual, our large Christmas tree, and this time also a large transparency, illustrating the story of the day, the latter a present of our Young People's Society to the Sabbath School. At the same time, the young people presented to the church five large Rochester wall lamps and a fine English pulpit Bible, while the congregation presented to me the usual turkey, and to my greatest astonishment a large fur blanket, so called Buffalo, asking me to take this as a little proof of their appreciation of my work among them.

Though this year has not been a very prosperous one, my people were always able so far to pay me the salary agreed upon, we were even so successful to collect enough money during the last months to pay off our last debt, amounting to \$100.

Our next object in view during these three months is to collect money for the different Boards of our Church.

REV. H. P. FAUST, *128 Forsyth Street*:—I can frankly state that my mission has proved to be a star shining in the talmudic darkness of my neighborhood, and this is manifested by the crowded attendance of my Saturday's meeting not only, but the week through. As soon as the mission hall was opened it was so well at-

tended that I was obliged to institute a regular, special prayer meeting on Tuesdays and a special Bible study on Thursdays.

But my activity in behalf of the Jews was also claimed in another direction. It is a well known fact that in this winter the poorer classes on account of lack of work, were in a great calamity and suffered much of privation and starvation and I tried to do all I could to help and their great misery to relieve, and, as a consequence of the pains I took, I succeeded in supplying them for the hardest winter months with groceries and other food articles which were distributed amongst them with a preceding short sermon and a prayer, showing them Christ is love. By this proceeding I gained their confidence in greatest measure. Another consequence of my activity is manifested by the fact that a great many of true inquirers are gathered around me seeking the Lord.

#### MICHIGAN.

REV. F. L. FORBES, *Negaunes*.:—I could say that this work to which I have been appointed seems most opportune in the special financial condition that exists in this, the Upper Peninsula of Michigan. The general stress is felt more keenly in the church than elsewhere. Three of our self-supporting churches have been obliged to fall back on the Board. I am nursing along several enterprises by giving occasional services. I am giving two points regular service to tide them over the times.

At Crystal Falls our work is peculiar. We have authority from Presbytery to organize there and could do so with twenty members, but I am holding off the organization in order to know the future of the town. Spring will determine something. I give them service once in two weeks. Amasa is a new iron town. This I am holding by regular weekday service, the only service they have.

All along the "Soo Line," between Gladstone and Sault St. Marie, towns are springing up and no one is taking care of that field. There is one M. E. man between Manistique and Sault St. Marie, a distance of 100 miles. The field is open to us if we can take it. We have a church organization at Corinne. A man here could command the whole line.

The work in general is growing and becoming crystalized. But we need men. We need five men at once in order not to lose ground.

#### UTAH.

REV. ANDREW C. TODD, *Payson*.:—The Lord has visited us and we have had a very unusual

time. Our house most of the time has been filled to its utmost limit, sometimes as many outside as would fill it again. Beginning about the 27th of December we held services twice each day for over a month. After that I went to assist Bro. Lee at Spanish Fork to help him hold a session to receive members, feeling worn out and expecting to be there only that evening, but so many arose for prayers and they pressed me so earnestly to stay and hold services that I did the rest of that week and all of the next week. So that I can only say that I have been busy and blest during this whole quarter.

Brother Shepherd, Lee and I had arranged to have Mr. Rankin hold services with us a week in each place. He came to Payson on the 8d of January and remained one week. His work was highly acceptable to the people and evidently owned of God. He is "a man full of the Holy Ghost and of power." But the work was the Lord's work all the way through. Two weeks before Brother Rankin came there were unmistakable signs of the presence and power of the Holy Spirit among us, and the revival really began in Benjamin. I went there one day under a peculiar cloud of darkness. In fact I was more dreadfully tempted to despair than ever before, but the moment I arose to announce the first hymn there came an overwhelming sense of the actual presence of the Living God, so that I had to brace myself to be able to go on calmly with the service. At the conclusion of the sermon one man who had been raised a Mormon arose from his seat and when asked what he meant by rising, said, "I want just now to publicly confess Jesus Christ and unite with the church; can I do it?" I stopped the service, convened the session, examined and admitted him. Others who have joined since date their conversion at that day. Then the Methodists united with us, holding union services every evening in the Presbyterian Church. When Brother Rankin left to go to Springville, Dr. Wishard came and helped us most efficiently for nearly two weeks. After that Brother Rich (Methodist) and I carried on the meetings. On January 24th we received through the session 20 members. Fifteen of these were adults who had to be baptized, seventeen by profession and three by certificate from other denominations. We continued our meetings until the 30th of January. Up to that time we had received 29 new members. Since we discontinued our meetings converts have continued to ask for admission until now we have 85 new members. There are about 20 more who claim to be con-

verted and who say they will unite with our congregation.

This does not, however, measure the results of God's work here. Mormonism is shaken to its foundations. Many are reading the Bible who never read it before, many are anxious to know the truth—"Are men saved by the atonement wrought by Jesus Christ alone," or, "Are they saved by good works?" That is the question in Payson. Many say "By Christ alone," and such cannot long remain Mormons.

Our Christian Endeavor, Sunday-schools and day schools are all quickened into new life. Our school in Payson has suffered for want of room. Six young men, whom it would have been very desirable to bring under the influence of our school, had to be turned away and I don't know how many more. In Benjamin, unless additional room can be built, I don't see what they can do. The room they have rented is not for rent any longer. The influence of the congregation in Benjamin is very wholesome and like leaven is influencing that whole community.

The "hard times" is peculiarly hard on us here, as Payson was and is dependent largely on the silver mines in the vicinity. These are closed down, and hundreds thrown entirely out of work, and many instead of being a financial help are really a financial burden just now. Many of our new converts have had to leave Payson to get work. The priesthood are malignant, and it is their open policy to keep converts from getting work. The "common people" are more friendly than before our revival.

We can now see the day dawn for Utah as never before. God has risen.

#### MARYLAND.

REV. VACLAV LOSA, *Baltimore*:—Comparatively often I have the opportunity to speak to a large crowd of Bohemian people on special funeral services. On these occasions the unbelieving and sceptical hearts are most accessible. Last Sunday I had a strange experience. A lady belonging to a Ladies' Society dies, and I was invited to officiate at the funeral. The house was full of ladies from the same society and, according to their custom, one lady, representing the society, spoke. Her speech which was read from a printed book, was full of infidel statements, condemning all creeds and all belief in Christ and resurrection. I was trembling with indignation and when I began to

pray and to speak I forgot the dead and spoke to the living, and the Holy Spirit was with me. There were tears in every eye and the result was that the lady speaker was forbidden to speak at the graveyard. It should be remembered that this society is composed of ladies whose husbands are sceptics and non-churchgoers, and call themselves freethinkers. The majority of the ladies have decided to put a motion at the next meeting by which this kind of talking, as said lady presented, should be stopped at funerals. This event shows to me clearly that the bulwarks of infidelity are breaking down in this city among our nation as they are breaking down everywhere.

#### NEW MEXICO.

REV. GABINO RENDON, *Costilla*:—Attentive listening as well as the large attendances marked the interest of the people. My services are from 55 minutes to an hour and a quarter long, still the people would remain in their seats, and to satisfy them we would sing three or four hymns. This happened several times. But at the beginning of Lent a Jesuit came on a missionary trip and kept a good many away by threats and by crying over an old crucifix he had with him. Some of the brethren who went to hear him, say that he took the crucifix in his hand and turning it towards the people said to it, "See there, Lord, that is your people," and then commenced to cry over it and over the *madre Maria santissima*. There were some reports that he had taken all of our members away, but it is not true; we received one more since he was there, instead. And several strong believers, but who are not members, did not fail to come to our service, and those who are members "On Christ the solid Rock they stand," for they know that "All other ground is sinking sand." I was very much pleased when I went to San Pablo while the priest was there, to see the members and the ones we call "believers" get together as if for defence from a wild beast. There have been three additions to the San Pablo church during this quarter and seven to the Costilla, all on examination. The last communion services held in these two churches were the most orderly and most solemn I have ever seen in any Spanish church.

Last week one of our lady members, who had many friends, died, and as it is the custom of the people here to gather together at night in large numbers where the body is, I improved the opportunity, and more than 150 heard the Gospel that night.

## SOUTH DAKOTA.

REV. JOHN Y. EWART, *Madison*.—A mother brought her ten weeks' old baby fourteen miles to our church to be baptized. The Sabbath previous, three persons—a farmer, his wife and her sister drove ten miles through the rain to be received into the church and come to the Lord's table for the first time. Nine persons in all have been added to our membership during the quarter.

An interesting feature of the improvement of the church basement was a "lathing-bee" in which old men and matrons, young men and maidens all took part. It was on Saturday afternoon when there was no school. Of course all this work was donated as was a large share of the other labor required. The Sabbath-school enrollment is the largest in the history of the school, viz: 200 exactly.

In view of the pressing needs of the Home Board, the pastor and deacons of this church prepared and sent out by distribution and mail to the families and members of the congregation 100 copies of a circular letter, inclosing, together with an earnest appeal for a contribution, 190 small envelopes, each marked "Home Missions, March 18." These went to our members in town and country. This is the third church offering made for Home Missions by the Madison Church (not counting Synod's offering last October, credited to us) in the present fiscal year.

We need pews for our church edifice, a spire and a bell and a Sabbath-school library and an organ. But gladly would we do without all these and never mention them rather than forfeit the sum of all blessings, the baptism of the Holy Ghost.

## NORTH DAKOTA.

REV. C. D. McDONALD, *Grafton*.—Our work here has, as in most places, both encouragements and discouragements. But on the whole, the former greatly predominate, for which I thank God and take more courage. Our mid-week prayer meeting is an exceedingly gratifying feature of our church work here. Several weeks passed before I could get any at all to attend such a meeting. By and by, two or three, then five or six, etc., etc., until now we have an attendance varying from thirty to forty every Thursday evening. Our Y. P. S. C. E. is also in a good, healthy condition, with an active list of fifteen members, an associate list of twenty and an average attendance of from thirty to forty every Sabbath evening. Our Sabbath-school, the hope of the church, and the

quarry of its future reinforcements, is in a good, hopeful condition and manned by devoted, earnest and consecrated Christian teachers.

As regards the discouragements. This I leave to the last, though by no means of little importance. Two or three years of such "hard times" as these have a rather freezing effect on the sons of the manse and will no doubt tend to diminish the number of candidates for our theological seminaries in the immediate future, at least in so far as the supply for these depends upon the sons of our Home Missionaries. Anxious efforts of their fathers and mothers to maintain the dignity, respectability, courtesy and hospitality usually expected from the Presbyterian ministry, and to do this on a stipend too often utterly inadequate to support the manse with even ordinary comfort and decency, all this has a very chilling effect on the sons and daughters of the manse.

But "in God we trust." He will provide.

## WISCONSIN.

REV. WATSON RUSSELL, *North Freedom*.—The Mormons several years since had made converts here to their doctrine, but had no regular service for some years. In the fall, five of their elders came here and held a tent meeting and tried to recall their converts, some of whom were with us and some with the Methodist. This winter they came again and made a desperate effort to regain their lost ground. They took all the children of Mormons out of the Sabbath-schools, and induced some of the young men who had united with the Methodists, whose parents were Mormons, to leave the church and be immersed by them. They also started a Mormon Sunday-school and a Sabbath morning Mormon meeting, so as to hinder their adherents from attending service elsewhere. One Indian family had been with us, the woman had joined the Mormons some years since, but as they had no meeting the family attended our service, but now they have induced the whole family to leave us.

—To attempt to shape the dogma of the Japanese to the pattern of Western Christianity is a mistake. Holding to the central faith of Christianity, let them formulate the intellectual apprehension of the contents of faith according to Japanese rather than Western understanding. They must evolve a history of doctrine of their own. Guard them against error, but do not force the definitions of a foreign life upon them, —*Missionary Guardian*.



## HOME MISSION APPOINTMENTS.

J. M. Craig, Newport, 1st,	R. I.	O. Lawson, D.D., New London,	Iowa
J. R. Mackay, Providence, 2d,	"	T. C. McNary, Libertyville, 1st,	"
D. B. McMurdy, Lynn, 1st,	Mass.	W. S. Shields, Keokuk, 2d,	"
I. O. Best, Broadalbin and Mayfield,	N. Y.	W. H. Kearns, Davenport, 2d,	"
C. E. Herbert, Genoa, 2d and 3d,	"	W. R. Williams, Columbus Central,	"
O. T. Mather, Westminster of Auburn,	"	G. M. Tourtellot, Iowa, 1st,	"
J. S. Gilmor, Congers, 1st,	"	W. E. Bassett, Norden,	Seh.
G. B. Swinnerton, Lawrens,	"	J. C. Giffen, Marquette,	"
C. J. Hastings, Le Ray of Evans Mills,	"	A. Krebs, Campbell, German, and Blue Hill,	"
E. W. Twichell, Hastings and Parish, 1st,	"	H. M. Giltner, Seaton and Thorton,	"
T. C. Brockway, Wampsville,	"	W. N. Steele, Hansen,	"
H. B. Sayre, Collamer, 1st,	"	A. W. Comstock, Sprague,	"
E. C. Hull, Arkport,	"	B. Beall, Lincoln, 3d,	"
J. L. Harrington, Middle Granville,	"	L. Jessup, Diller, 1st,	"
D. G. Rockefeller, Chester,	"	A. Aston, Pender 1st,	"
H. R. White, Pleasantville, 1st,	"	P. S. Smith, Hartington, Coleridge and St. James,	"
H. I. Stern, Candler, Weirsdale and South Lake Weir,	Fla.	T. J. May, High Point, Warsaw, Sunny Side and Lone Oak,	Mo.
W. McClung, Pratt and Thomas,	Ala.	J. H. Byers, Glasgow, 1st, and Salisbury, 1st,	"
J. P. Dawson, Calvary of Louisville,	Ky.	E. W. Symonds, Hope of St. Joseph,	"
A. J. Thomson, Kuttawa and Marion,	"	A. Glendenning, N. Y. Settlement and Breckenridge,	"
J. M. Walton, Greensburg and Ebenezer,	"	D. N. Allen, Eureka Springs, 1st,	Ark.
J. C. Elliott, Central of Akron,	Ohio	R. H. Jackson, Jonesboro and Ridge Station, 1st,	"
D. M. Marshman, Montpelier and Eagle Creek,	"	F. M. Hymmes, Mt. Vernon and Oxford,	Kan.
D. H. Deets, Findlay, 2d,	"	J. A. Sankey, Westminster,	"
G. C. Gerlach, Enon Valley,	"	O. J. Gregg, Maxson and Quenemo,	"
T. J. Dague, Deshler and Milton Centre, 1st,	"	J. M. Spargrove, Elmendaro and Madison, 1st,	"
J. Kromer, Newark Salem, German,	"	J. W. Funk, Perkins of Wichita, and Harmony,	"
R. T. Armstrong, Buchanan and Woodsfield,	"	Alex. Litherland, Arundel Ave. of Emporia, and Neosho Rapids,	"
C. E. Lukens, Staunton and Mt. Olive,	Ill.	W. L. Vincent, Vermillion,	Kan.
L. H. Mitchell, D.D., South Chicago, 1st,	"	D. R. Todd, Netawaka and Neuchatel,	"
C. M. Spining, Homewood,	"	J. P. Fulton, Harper,	"
C. S. Adams, Elwood,	"	M. Williams, Burton,	"
W. W. Smith, Avondale,	"	W. E. Browning, Garden City, 1st,	"
H. W. Jones, Harvey,	"	B. Hoffman, Salem, German and stations,	"
H. B. Douglass, Golconda, 1st, Hodgeville,	"	B. Mills, D.D., Cimarron, Spearville and Wrights,	"
B. Bracker, Galena, German,	"	S. O. Kerr, Princeton and Richmond, 1st,	"
J. S. Omon, Hanna City and Limestone,	"	C. O. Robb, Hoxie, 1st, and station,	"
C. D. Steele, Elkton, Pigeon and Brookfield,	Mich.	S. S. Wallen, Russell, 1st, and stations,	"
T. J. MacMurray, Corinne, Lakefield,	"	F. E. McGillivray, Herington,	"
A. Stewart, Fairfield and Long Rapids,	"	M. Phillips, Scandia, Miltonvale and Scotch Plains,	"
J. M. Kelly, Big River and Oak Grove,	Wis.	C. W. Hays, Western Highlands of Kansas City,	"
J. T. Charlton, Omro, 1st,	"	W. C. Axer, Clinton,	"
N. H. Burdick, Wequiock, 1st,	"	J. M. Richards, Bala,	"
G. C. Mousseau, Green Bay, French,	"	J. C. Sefton, Kingfisher, 1st,	O. T.
W. W. Hendry, Amberg,	"	W. H. Hamilton, Tahlequah,	L. T.
O. Bristol, Rural, Badger and station,	"	C. W. Burks, Tallhina,	"
D. Hughes, Stockbridge, Indian,	"	J. Smallwood, Barren Fork and Elm Grove,	"
P. Knudsen, Hinckley, 1st, and Sandstone,	Minn.	E. P. Robertson, Fort Gibson,	"
E. M. Lum, Adrain, Summit Lake and Rushmore,	"	W. L. Miller, Claremore Mound and Oowala,	"
J. L. Underwood, Ashby and Evansville,	"	M. F. Williams, Muscogee,	"
F. L. Fraser, Hallock, Northcote, Granville and Clowtown,	"	T. W. Perryman, Limestone and Broken Arrow,	"
S. F. Sharp, St. Croix Falls and Taylor Falls,	Wis.	D. Fife, Achena and Mekesukey,	"
M. B. Loughlen, Houston, 1st, and La Crescent,	Minn.	G. Johnson, Wewoka,	"
F. O. Bailey, Preston, 1st,	"	D. N. Leerskov, Tulsa, Red Fork and station,	"
R. Johnston, Pembina and station,	N. D.	J. H. Land, Nuyaka,	"
J. R. Campbell, Hoople, 1st, and Edinburgh,	"	M. Bercovitz, Laguna,	N. M.
J. S. Butt, Groton, 1st,	S. D.	H. S. Graham, Socorro, 1st,	"
J. C. Cram, Eureka, Roscoe, Faris and station,	"	J. Mensaul, M.D., Albuquerque and station,	"
C. Dalzell, Edgemont, 1st, Ardmore and Rumford,	"	G. W. Bell, Las Animas,	Colo.
J. P. Williamson, D.D., General Missionary to the Dakota Indians,	"	J. A. Tracy, Payette, 1st,	Idaho.
J. Eastman, Flandreau, 1st (Indian),	"	E. N. Murphy, Bellevue and Soldier,	"
H. T. Selwyn, Yankton Agency (Indian),	"	T. P. Howard, Bethany and Mouth Boise,	"
A. F. Johnson, Pine Ridge and stations (Indian),	"	E. J. Lindsey, Poplar Creek (Indian),	Mont.
A. Kalohn, Germantown,	"	R. G. Pettibone, South Union and Tenino,	Wash.
J. Ratz, Emery, 1st German,	"	H. F. White, Kelso, Castle Rock and Freeport,	"
V. Hlavaty, Cedar Rapids, Bohemian,	"	D. L. Fordney, Ballard and Lake Union,	"
C. N. Armstrong, Council Bluffs, 2d,	Iowa	L. M. Belden, Walla Walla, 1st,	Oreg.
B. C. Swank, Marne, 1st, and station,	"	J. M. Morrison, Moro and Monkland,	"
W. C. McCuskey, Frankville and Mt. Hope,	"	J. A. Townsend, Yaquina Bay and station,	Cal.
J. A. Hahn, Pine Creek,	"	J. Hunter, West Berkeley,	"
J. S. Crousaz, Volga, Highland and vicinity,	"	D. T. McClelland, Pleasanton,	"
		D. M. Ross, Lebanon of San Francisco,	"

# MINISTERIAL RELIEF.

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## AT THE GENERAL ASSEMBLY.

The Report of the General Assembly's Standing Committee upon Ministerial Relief was presented on Saturday, May 19th, by the Chairman, the Rev. John Fox, D. D., of Brooklyn, N. Y. It calls "the renewed attention of the Assembly, and through it the attention of the churches, to the forever pressing need and sacred claims of this thrice blessed work," and recommends the following resolution which was unanimously adopted by the Assembly:

*Resolved*, That in commending anew this work, so dear to the heart of the Church because so manifestly near the heart of Christ himself, we both entreat and enjoin all pastors and elders to insist upon its obligation boldly and yet tenderly, so that all churches and especially those that have failed to make any offering the past year, may show their faith and love by large gifts this year.

Referring to the general work of the Board, the Report says:

It might be thought that in view of all that has been said in its behalf in previous years, further appeal or argument would be superfluous. But perhaps the most striking fact that appears in the annual report is "that 3,798 churches took no collection whatever for the cause last year." Your Committee desire this fact put in the forefront of their report as an indication of how much yet remains to be done in arousing all the churches to a larger use of their opportunities of ministering herein to the ordained ministers of our Lord whom He bids us care for in His name.

As to the large falling off in contributions last year, the Committee say:

No doubt this is partly due to the exceptional financial conditions which have embarrassed so many enterprises. Yet the Report of the Board seems clearly to indicate that the Permanent Fund of the Board has created a widespread impression that its claims on the churches and individuals for generous annual gifts are not of the imperative character which they right-

fully possess. Your Committee regard it as most desirable that such a misapprehension should be everywhere corrected. For years General Assemblies have insisted that the churches ought to contribute annually \$150,000. They have enjoined pastors to preach on the subject and churches to take their collections; yet the contributions of churches and individuals last year instead of reaching \$150,000 fell below \$90,000; and 3,798 of our churches—many of them rich in this world's goods—gave nothing.

Your Committee are deeply and tenderly affected by the facts recited in the Report which they have been considering, supplemented, as it has been, by the personal explanations of the honored Secretary of the Board. No marshalling of figures can exhibit the truth as to this work. It would take the pen of an apostle or the tongue of an angel to tell aright the oft-told tale of the wants, the woes, the prayers, the tears, the faith and patience of these saints dear to our Lord Jesus, whose feet we ought to be willing to wash for His sake, whose honorable poverty it is our high privilege and bounden duty to cheer until He calls them to himself. It is not the province of this Committee even to suggest any reproof to the churches delinquent in their contributions to the Board, nor would we judge it expedient for the Assembly to attempt to enforce its injunctions. But we are profoundly impressed with the necessity of issuing a solemn appeal to all the churches and their pastors and all their members to do for the next year something worthy of the precious interests entrusted to the Board, speaking to them after the manner of Paul, "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for His sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." Let us in this spirit both enjoin and beseech our churches to do justice and love and mercy toward these once active in the ministry of the Gospel, now meekly passive under the touch of disease or the sorrows of old age. We honor God in honoring them. To neglect them is to invite his wrath, who has said, "Thou shalt rise up

before the hoary head and honor the face of the old man and fear thy God."

Dr. Fox followed the reading of his report with an address which made a deep impression upon the Assembly. He said:

Mr. Spurgeon in opening a hospital in London, once said, "It is not necessary to plead for a hospital; it pleads for itself." The work of this Board surely pleads so eloquently for itself that it cannot be necessary for me to plead with you, ministers and elders, to be interested in it. But I may, and I must, plead with you to bring its just claims clearly and boldly before your people.

*Nearly four thousand of our churches made no offering for it last year.* The Committee desired me to put this fact in the forefront of their Report. If you should forget every other fact of the Report, print this one indelibly upon your memories,—8,798 churches gave nothing during the last year for Ministerial Relief! It cannot be that this means, I cannot interpret it to signify, an entire lack of interest and sympathy. It is no doubt in many cases simply a matter of careless neglect. But it is greatly to be deplored, whatever the reason, and greatly to be desired that it may not occur again; and we, pastors and elders, must do our part to prevent such a needless misfortune. It is needless, for there is no Board in the Church for which it is so easy to get money, if its claims are only presented. It appeals not only to Christian feeling, but to the better feelings even of worldly men. Every impulse of manliness, every rule of common fairness, prompts men to give generously to such men as this Board serves, whose known worth is matched by their known poverty. Many a man who will give nothing to the other Boards will open his heart and his purse to an old minister worn out in the service whose character he reveres, whose name is to him the synonym of all goodness.

There are many who feel great respect for ministers as a class, believing them to be forgetful of pecuniary advantage for the sake of higher things. When they see a minister reduced to distress, they will come to his relief instantly and with no half measures. If you can not secure a response to your appeal for this Board from the Christian people in your churches, appeal to any body of decent, fair-minded men; the sense of justice, the American instinct for fair play, will come to the front and assure you a favorable verdict. But it will not be necessary to go outside the Church; if only we are bold and faithful in

stating the case plainly to our people, the Lord's revenues can be doubled, without difficulty.

The appeal that such a cause makes is not merely to a transient sentiment of pity, but to a deeper and more spiritual sense of obligation to our Lord and Saviour Jesus Christ.

When He stood in his Resurrection glory, by the side of the lake of Galilee in the early morning twilight, and with kingly grace reinstated his erring disciple to his place of privilege in the Apostolate, breaking his penitent heart by the searching inquisition, thrice repeated, "Simon, son of Jonas, lovest thou me?" and then seemed to lay the insignia of office upon him in that solemn command, "Feed my Lambs" whom did he mean by his lambs? It is a question not always well answered, as though only those of childish years were meant, or as if the erring, or weak in faith were the only ones to whom so tender a title might be applied. There is a familiar hymn which may instruct us better.

*E'en down to old age all my people shall prove,  
My sovereign, eternal, unchangeable love;  
And then, when gray hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne.*

The poet is a true interpreter. The lamb of Christ's flock is not only the child in years, but the child in spirit, the child in need of His tenderest offices. It is the relation of absolute dependence upon Him that makes the saint like a lamb. What a ministry then is this that permits to us a share in the Redeemer's own prerogative of caring for those who once having been under-shepherds in his service, are now returned to the estate and privileges of childhood, being accounted the lambs to be borne in his bosom! How must it exalt us and bring us into fellowship with Himself to do such offices in His name!

A great master of English letters has left—one of the choicest creations of his genius—a picture of the last hours of an old English soldier reduced to penury in his old age, living and at last dying a pensioner in the Hospital of Grey Friars' School, where he had once been a school boy. Thackeray narrates with exquisite simplicity and pathos how "His dear old head was bent down over his prayer book" as they read the Psalm for the day—"The steps of a good man are ordered of the Lord and he delighteth in his way. Though he fall he shall not be utterly cast down, for the Lord upholdeth him by his hand. I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." When the

end came it was at evening time; "the chapel bell began to toll and Thomas Newcome's hands outside the bed feebly beat time. And just as the last bell struck, a peculiar sweet smile shone over his face, and he lifted up his head a little and quickly said, 'Adsum,' and fell back. It was the word we used at school when names were called; and lo, he whose heart was as a little child had answered to his name and stood in the presence of the Master."

The master of fiction with all his genius was not like our Master. From His throne of glory, not less than when He spake to Peter by the lakeside, He sees and searches the hearts of all His servants, of all His ministers—His way-worn and battle-scarred veterans who lag but not superfluous upon the stage, some at Perth Amboy, others in lonelier dwellings scattered here and there across the continent. Their warfare finished, they have come back to memory's play ground, the gracious presence of The Master filling their vacant hours. He did not desert Paul the aged writing from prison, "Only Luke is with me, all men forsook me. Notwithstanding, the Lord stood with me and strengthened me." He was with John, exiled in his island prison, for the kingdom and patience of Jesus Christ, and opened the pearly gates to cheer his homesick heart. He came to Simon Peter when he was old and stretched out his arms and another girded him, and carried him whither he would not. He is still with these, His ministers dear to His own heart, and whoever ministers to them will in no wise lose his reward. May His Spirit show us how to teach our people to covet a share in such a ministry.

The Rev. J. H. Mason Knox, D.D., of whose long and eminent service to the Board mention was made in the March number of this magazine, followed in an earnest plea for the worn-out veterans. "The largest sum" said he, "given to any one of these beloved in the Lord is three hundred dollars. Shall any one of them wait an hour for the sum which has been promised him from the great and prosperous Church to whose greatness and prosperity he has literally given his all?"

Referring to the meeting of the General Assembly in 1849, which originated the effort in the Presbyterian Church to care for its worn-out servants, he said:

I was a Commissioner to that Assembly, and remember with great distinctness the discussion

which led to this result. No minister took part in that discussion. It was carried on exclusively by the elders, and an entire session of the Assembly was devoted to it. It was thought that it savored of indelicateness for the ministry to plead this cause. This was certainly a mistake. But it was no mistake that it was peculiarly the part of the Eldership to be prominent in the advocacy of this great and most tender interest. In many congregations of late years this has been the case, and always to the large increase of the contributions. Does any one think that four thousand congregations would be reported to the Assembly, as is the case this year, if the Eldership was charged with the responsibility of securing contributions in their respective congregations? And would it not be a wise movement if in every church an elder was deputed to this office? So simple an agency, one so easily worked, I verily believe would bring thousands of dollars into the treasury of this Board, and a large proportion of them from churches now on the list as "non-contributing."

And, brethren, something has to be done and at once. The balance at the end of the last fiscal year was only \$4,500 as against \$24,000 a year ago. The churches have not kept up their contributions. Of course the stringency of the times has had much to do with this; but it has not been the only cause, for this falling off of contributions has been continuous for several years—in fact, for all the years that have succeeded the Centennial year of the General Assembly, when the noble addition of \$600,000 was made to the Permanent Fund of the Board.

In conclusion Dr. Knox said:

This cause is dear to the people. It lies closely and tenderly on their hearts. Though they give to no other, they will give to sustain and enlarge this interest. It appeals not only to their compassions, or not chiefly to these, but to their love, their sense of duty and justice. It comes to them under the obligation and promise of the fifth commandment, "Honor thy father and thy mother." As I would give little for the piety of the man who, though right and kind in many things, neglects his parents, so I would give little for the Church which though it gives freely to many causes of benevolence, neglects its aged and disabled ministers and their households. But this is not the Church with which it is our happiness to belong, and I am sure that its action in this time of the need of the Board will prove that I speak the truth.

## CHURCH ERECTION.

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### THE REPORT AT SARATOGA.

The report of the standing committee upon this Board made to the late Assembly at Saratoga was of rather an unusual character both in matter and form. It was prepared by the chairman of the committee, the Rev. Maurice E. Wilson, D.D., of Dayton, O., and the Board feels deeply indebted to him and to the committee for the eloquent words in which its cause was advocated.

We are sure that the extracts which follow and which comprise the more general statements of the report will be of interest to all who love and aid in the work.

The work of the Board of Church Erection has come to be regarded almost entirely from its prosaic earthly side. The business of the matter is emphasized almost exclusively. Possibly no other branch of our Church work has suffered so much in this respect. No other seems quite so remote from the warm religious side of our denominational life. It needs therefore that we emphasize more and more the fact that the churches are not merely places of comfort for worshipers, but also places of prayer; places where the great Jehovah, who revealed the plans for the Tabernacle in the wilderness, may be expected to shine upon His people as He shone forth between the cherubim of old; a place where men and women may be born into the kingdom of our Lord and Saviour Jesus Christ.

Victor Hugo said, "A church is God between four walls," and certain it is, that where a church is lifted to his honor, whether it be constructed of pine boards or builded of hewn stone, if it be lifted to His honor, and not to human pride, if the one thought be, not of human eloquence, but of man's need of the Divine Presence, there God will be between those four walls.

For this reason alone, if for no other, the work of this Board, to which our attention is now asked, will beget a deep interest in the bosom of any man who regards it with careful attention. It is a work that has had a proud past. It is Biblical and historic. The construction of the Tabernacle in the wilderness was an ancient example of Church Erection, and all the people had a hand in it, and rejoiced in their privilege. Later on when the question of raising a Temple to Jehovah was agitated in Jerusalem, so holy a work was it considered, that David whose hands were stained with blood, was not permitted to have a part in it. The greatest deprivation of his life we may well conceive was this, that he was not permitted to rear the Temple to Jehovah, and Solomon's greatest achievement was the building and completion, and the greatest event of his life the dedication of the Temple; and for ages to princes and kings and emperors alone was granted the glorious privilege of establishing Cathedrals and Basilicas. It is no longer so. What was once their exclusive honor, in this the people now participate again through their offerings as did Israel in the wilderness.

And the man who to-day gives of his money to aid in the construction of churches throughout our land is joining hands in a magnificent and divine work. He is co-operating with Almighty God as did Moses, as did Solomon, co-operating with him whom the heaven of heavens cannot contain, but who condescends to manifest his glory and his power in a house made with hands.

But, look at this matter from another point of view. Naturally, as our Home Missionary work extends, the calls for houses of worship multiply. These calls are now coming from

every state and territory, and unless a response can be made to these appeals, the great work of evangelization will surely be crippled, and go halt and limping. Our fathers were not heedless of the fact that every congregation stands in peril until it finds its spiritual home in a house of worship of its own, and we must give emphatic heed to this same fact and never let it slip. Said the Standing Committee of 1870, and we note their words with approval and emphasis: "Other things being equal, the spread of truth in pure Presbyterian form will be proportional to the number of edifices that we may erect for the worship of God, and the preaching of His Word. If any comparison may be made it is more important to secure the church edifice than it is to secure the missionary himself. We may provide the missionary next year, but as to the ground for a church, it is now or never."

That is as true in 1894 as it was in 1870, and it is at our peril that the work of this Board be regarded as any wise minor or secondary.

This scheme of Church Erection is now exactly 50 years old. It sees its semi-centennial in this year of our Lord, 1894. Operations were first carried on by the Board of Home Missions, through an annually appointed Committee of Church Erection, and the first of these Committees began its labors July 1st, 1844. It is to the credit of the Board and the glory of the Presbyterian Church that it, first of all denominations, inaugurated and organized efforts to provide houses of worship for feeble congregations, and as one of the historians of this Board has said: "It has responded to the appeal of the Freedmen upon the Atlantic coast and of the Indian upon the Great Central plain. It has aided in the East to strengthen the things that remain, and in the West to drive the stakes that mark the progress of the Christian pioneer. It has fostered the mission work in our great centers of commercial and political life, and it has shared in the erection of chapels in Utah and New Mexico that have prepared the way for churches. It has helped furnish spiritual homes to Presbyterians coming to us from beyond the seas, and

it has enabled our own children in their emigration to carry with them the House of God. It is not too much to say that of the thousands of churches that within 50 years God has permitted our great body to organize, one-half would have failed for want of the comfort and grace of spiritual homes in which to gather, had not the General Assembly in its wisdom inaugurated and sustained the work of Church Erection."

After speaking at length of the different departments of the Board's work, and giving the figures for the year, the Report closes as follows:

In conclusion it is evident that the financial pressure during the past year has restrained many churches from building. It is also certain that there will be with returning prosperity an unusual number of applications, which should be properly met. The largest number of these applications will, of course, come from the great Home Missionary field of the West. Every week from three to four new churches are organized as the normal growth of our great denomination in those new regions, and almost without exception, these churches appeal to the Board to establish them in permanent homes. But, in addition to these, the rapidly increasing Presbyterian population of New England must be provided for in some way. Also, the constantly growing work among the Freedmen must be taken care of. Then there are the needs of the multiplying villages in the new industrial South, largely the homes of enterprising settlers from the North, and, last, but not least, the work of this Board must keep pace with the steady influx of population into all of our older cities, an increase that in many instances outruns the ability of local Church Extension resources. Now it is the conviction of your Committee that if every church in our vast body were urged to make a contribution to this cause, the Board would have all the money needed. Only about one half of our churches gave to this work during the last year. Why did not the other half give? Very likely, because they were not asked to give. Of a very large proportion of them this is true at any rate. Pastors and sessions chiefly are at fault in

this matter. Very few and far between are the congregations that would fail to respond to an appeal in behalf of this work if it were properly presented; if it were presented carefully and conscientiously and both sides of the work emphasized; if it were looked at as something more than a matter of bricks and mortar, joists and shingles; if it were held up before the people as a privilege, as an opportunity to have a share in the building of houses, however modest and humble they may be, that in their sacred character and use symbolize that other House not made with hands, eternal in the Heavens.

#### FROM AN IDAHO TOWN.

Why does such a town as this need help? Because nearly all the people who come West are young people whose health and enterprise are their only capital. Some that are older come to make a new start in the West. Old and young find nothing but a wild, untamed country. They have to begin at the bottom. Their earnings are little more than enough for support. Their savings are swallowed up by necessary improvements. There is not a wealthy man in town. The members of the church are mechanics and railroad men. If the Western people had the religious zeal of the Pilgrim fathers we could build churches in the wilderness without aid, but most of the people come here neither for their health nor their religion. The Mormon element among us and around us is strong. Patient, persistent evangelical work, however, encouraged and upheld by the old home churches of the East, has its sure effect. The leaven of Eastern faith, working through prayers and gifts, is touching and changing the godlessness of the far West.—*Church Building (Congregational) Quarterly*.

#### HOW A CHURCH IS BUILT IN INDIANA.

The following letter from the Rev. Emanuel Shultz of Rehoboth, Ind., shows what can be done when people are in earnest.

A church complete, foundation, frame and furnishing in three days, with preaching in it on the fourth day, we believe *beats the record*.

*My dear Brother:*—You remember that as minister of the Rehoboth charge, I asked you for \$50 to purchase an old church building, still in

good condition, for the Presbyterians in Elizabeth, Indiana, and you gave it to us; and now the people are worshipping God in their own home.

The old church had been used as a theatre and dance-hall by a club for seven years. In a short time I secured \$200, and that, with your \$50, paid for the house of worship, and now the church has nearly tripled in membership and is still in a prospering condition.

Now, having done so well, will you not do another act which will aid God in peopling heaven?

At Clifton, where I preach, there live some 25 families, and they have no home of worship. I preach in a school-house, which, however, is sometimes denied us. Of the 25 families only some fifteen persons belong to any church. I have about secured sight of \$150, and as we intend building a church 28 x 32, we find that the lumber, etc., will cost only \$200 or less. The carpenter work and the plastering will be donated. So if we could receive \$50 from your Board we could have a church and lot free, and dedicate it unto God for His service.

First, I will have some ten hands who will in one day lay the foundation of the church. Then secondly, after the lumber is all on the ground, I will have 20 carpenters on hand who will nearly put it up, that is frame it, roof it, side it and floor it, all in one day. There will be on hand 30 ladies who will give the workmen a dinner, and in order to enliven the workmen some I will have a band of music on the ground (fife and drum), for I was a soldier, and some of the workmen were also soldiers. So you see we will hasten things. Now, \$50 from you will set this matter in quick motion. Will you give it?

It took me one day to raise \$150. It will take one day to lay foundations and one day to build it, and on the fourth day I want to preach in it. I will do all this if you will give us \$50. Answer soon. Yours in earnest,

E. SHULTZ.

P. S. LETTER.—It takes over 50 miles of travel to make one round to preach in my charge. I make it on foot as I can't afford a horse. Hills are some of them 800 feet high and over a mile long. I have received in 18 months 172 new members into churches and baptized 136 of them; oldest convert is 82 years old, was born 1812. Please help us to \$50 on church at Clifton. My salary is less than \$525 a year. Direct as on card. Yours,

E. SCHULTZ.



# EDUCATION.

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## WEST JERSEY ACADEMY AND GYMNASIUM.

### HANOVER COLLEGE.

There was a dearth of suitable candidates for the ministry, and like other similar institutions Hanover College in Indiana was founded to supply this lack. We have presented to our readers in a former issue of *THE CHURCH AT HOME AND ABROAD* a picture of the famous Log Cabin College of New Jersey, which was the fore-runner of Princeton University. It is an interesting fact that the beginning of Hanover College was also in a log cabin put up January 1st, 1827. The school was opened under the care of the Rev. John Henry Crowe, D.D., with six pupils. Its situation was near the present Presbyterian Church of Hanover. It was taken under the care of the Synod of Indiana in 1829 on condition that the trustees would permit the Synod to establish a theological department and appoint theological professors. This condition was agreed to, and the synod elected the Rev. John Matthews, D.D.,

of Shepherdstown, Va., to the chair of theology. After ten years the theological department was removed to New Albany. This was in 1840, and the present flourishing theological seminary at Chicago is its successor, so that Hanover Log Cabin Academy is really the mother of the two institutions which have done so much towards furnishing a ministry for the vast country west of the Allegheny Mountains. The academy became Hanover College by Act of Legislature in 1833, and the first President was the Rev. James Blythe, D.D., of Lexington, Ky. The success of the college was remarkable, and in 1834 there was an attendance already of 286 students: 10 theological, 77 collegiate, 149 irregular and preparatory. This prosperity, however, was sadly interrupted. The experiment of the manual labor system for aiding poor students was tried with disastrous results. It involved the institution in debt, the expense of education was largely



increased, and a great number of students withdrew. In addition to the troubles of this kind which the college experienced, its principal building was almost destroyed by a fearful tornado which swept over the place in 1837. The story of the erection of the first college building is very interesting, and shows what can be done by earnest, devoted people with very little money in hand. Students pledged themselves to throw up a sufficient quantity of earth to make 80,000 bricks. The teacher bound himself to board the hands who were to make the bricks, and to furnish wood to burn them. Some one else subscribed the stone for the foundation, while another provided the lumber necessary; still another subscribed the hauling of it. A building was finally completed worth \$1,000, while the amount of cash actually expended was less than \$400. It was the second college building, erected in 1832, which was wrecked by the tornado of July 4th, 1837. A portion of this building is now incorporated in the present Presbyterian church of Hanover. Friends have been raised up in times of need for the Institution, and it now occupies a most beautiful situation on an elevated bluff of the Ohio river, six miles below Madison, Ind. The grounds embrace over 200 acres of plain, hill and valley. Of this over 80 acres are a gently rolling plateau, bounded on the north, east and south by steep hill sides and deep valleys. The campus contains 16 acres. The experiment of co education has been tried at Hanover College with most gratifying results since 1880. The presence of young ladies has proved a constant incentive to study, order, and gentlemanly conduct on the part of the young men, and we are assured that their standing has been such as to show that they are abundantly competent to do the work of the college. In 1882 a large and comfortable building was erected known as College Point House. It is used as a home for young ladies. It has a most beautiful view, and the rooms are large, and neatly and comfortably furnished. The principal college edifice is known as the College Building. It is about 200 feet long, and consists of a centre building of nearly 80 feet square with lateral and transverse wings. It contains no dormitories, but corridors, halls, library, lecture and recitation rooms and chapel. A spacious and beautiful residence for the President was erected in 1876. The Y. M. C. A. has a building of its own, used exclusively for the purposes of the Association. There is also a Young Woman's Christian Association, active

and useful. Mention should be made of the Astronomical Observatory. It consists of a central building, with wings on the east and west sides. The upper story of the central building contains the great equatorial telescope, surmounted by a revolving dome. Other instruments for Astronomical study are found in the building, including a four inch equatorial telescope on a movable tripod, available for observation and instruction. The Institution has ever been true to its motto, *Philosophia Pietati Ancillana*. The founders of the college were Christian men. The object of the college was to train young men to exercise a Christian influence in whatever community they might live, and especially to train competent ministers of the gospel of Christ. Every day's work is begun with religious exercises. The Bible is carefully studied on the Sabbath; and in the week, in the recitation rooms, regular instruction in the history of the Bible is given. The Chair of Ethics and Christian Evidences has been fully endowed, and is well occupied. Both in the lower and higher classes the evidences of Christianity are taught, with especial reference to the times in which we live. The academy, which was the mother of the college, had scarcely been established before an outpouring of the spirit of God during the winter of 1828 brought 8 of the 14 students then in attendance to a saving knowledge of Christ, and awakened an interest in the school among the surrounding churches. Much of Hanover's subsequent history has been of a similar character. About 700 have been graduated from the Institution, and a thousand more have received their training in part within her walls, and have gone forth to exercise a holy and helpful influence in many parts of our own country, and in many foreign lands besides. Such Institutions are the best safe-guards of our Republic, and their halls are the nurseries of the Church's children.

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The Board of Education held its last meeting for this season on the 11th of June. A careful consideration of the present state of things induced the Board to pass a resolution, according to the terms of which the number of students will probably be limited to 900, and the amount which the Board promises to give to students thus taken under its care will be \$80.00. This sum, however, is mentioned as a minimum. The confident expectation is cherished that the Board will receive such increased contributions from the churches during the coming year that

it will be able in making the last appropriation to the students to bring the amount up nearly, if not quite, to the figure of last year's gifts. The General Assembly has called upon the churches and Sabbath-schools so to increase their gifts that \$150,000 may be at the disposal of the Board. This can only be accomplished by a faithful presentation of the cause to the churches; and we cannot doubt that the pastors and sessions will see to it that this is done.

Among the prominent educators who have died the past year is Miss Annie E. Johnson, the principal of Bradford Academy, Bradford, Mass. From this school went out the pioneer missionaries Harriet Newell and Ann Haseltine Judson, the sister of its first principal.

Its life of more than a century has been characterized by constant zeal in the cause of missions, and it seems in accord with the traditions of the school that the pen fell from Miss Johnson's paralyzed fingers as she was writing a letter to accompany the Christmas packages which she had just prepared for the children of missionaries in the home at Newton.

COMMENCEMENT OF THE WEST JERSEY ACADEMY.—This institution is most beautifully situated in Bridgeton, N. J. It is presided over by Prof. Phoebus W. Lyon and his efficient wife. The young men who have the privilege of attending at this institution enjoy the happy influence of family religion, and as a consequence, almost all the pupils are earnest Christians. The twelve men that were graduated on Tuesday, June 12th, were all professors of religion with one exception. It was pleasant to note that the valedictorian of the class was a candidate for the ministry under the care of our Board, a student who has done excellent work at the Academy, and gives promise of making an efficient minister of the gospel. Here also, were some sons of missionaries, including the son of the Rev. Lewis Bond, a missionary of the American Board in Macedonia. It would be hard to over estimate the healthful and wide-reaching influences of such a school. It is a matter of great satisfaction that we are able to give to our readers some pictures of the institution, and to commend its advantages to the attention of parents who have sons to be educated for college and professional life.

## PUBLICATION AND SABBATH-SCHOOL WORK.

### BEFORE THE GENERAL ASSEMBLY.

Last month we reviewed in these pages the details of the Annual Report. It is gratifying to record that the treatment of this Report at the hands of the Standing Committee of the General Assembly and of the Assembly itself was all that the best friends of this work could have desired.

The Standing Committee, of which Rev. David R. Breed, D. D., of Chicago, was Chairman, paid a tribute to the "perspicuity, detail, and systematic care" with which the record books of the Board, consisting of four large volumes, have been kept, and in this connection their report states:

"It gives the Committee great pleasure to assure the Assembly that those interests of the Church which pertain to this department of her missionary work are administered economically, faithfully and with conspicuous wisdom." This is good testimony from a

high quarter, on a point of very great importance.

The Committee found abundant facts to justify in their opinion the action of a past Assembly in the reorganization of the Board. As these facts were set forth last month it will not be necessary to recapitulate the story. The Committee laid stress upon teacher training and the general subject of Sabbath-school improvement, and also upon the interest and duty of churches to provide their own schools with requisite supplies, so that the weekly offerings of the children's pence may go direct to benevolent purposes. It is unquestionably poor policy to throw the burden of the expenses of schools upon the children's offerings, unless this is absolutely necessary. On the other hand it is important to educate the children of the churches to assist other children not so highly favored as themselves, interesting them in

what may be aptly called their own missionary work. The united movement for gathering in outside children was also warmly commended.

The publications of the Board during the year were favorably noticed by the Committee, with the changes in the periodicals necessary to meet the movement for graded schools. These changes are all in the line of progress and improvement and will meet the just expectations of our people.

The subject of the new Church Hymnal received special attention. A sub-committee of the Board has for some time been diligently at work collating, comparing and selecting hymns and tunes for this new book. The Standing Committee carefully investigated the methods pursued, and assured the Assembly that the work of preparation was in the hands of men eminently qualified as hymnalists for their task, and that the new hymnal would probably be completed and issued within the next year.

Other important matters were discussed by the Standing Committee, as will be seen by the following recommendations with which their report closes, and which were unanimously adopted by the Assembly:

1. That the teachers of our Sabbath-schools be urged to organize and maintain Normal Teachers' Classes, under competent instructors, either in separate churches or in contiguous groups of churches, in order to their more complete equipment for their work.

2. That our schools be recommended to adopt such a system of gradation as is provided for in our Sabbath-school helps, including the Westminster System of Graded Supplemental Lessons and the various text-books published by the Board.

3. That our schools be urged to employ the material indicated in the second resolution to the exclusion of other and especially irresponsible lesson systems.

4. That the Board be authorized to furnish in a periodical adapted to Sabbath-schools information concerning its work and needs, or, if the Board so determine, to utilize for this purpose its existing periodicals.

5. That special attention be directed to Children's Day, being the second Sabbath in June, with an exhortation to its general observance, and to a contribution in connection with its

exercises for the Sabbath-school Missionary Department of this Board.

6. That the Board be directed to limit the expenses of its advertising in newspapers and periodicals to the sum of \$6,000; save in the matter of the New Hymnal.

7. That all the officers, teachers, and scholars in our Sabbath-schools be requested to use Bibles during the sessions of the schools instead of the Lesson Helps, the latter being designed only to aid in the study of the Sacred Scriptures in preparation for the instruction on the Sabbath.

The presentation of the report of the Standing Committee having been made, the Secretary of the Board addressed the Assembly, drawing attention to some of the features in this great work, and especially to the extent and importance of the field as represented by the millions of children in our own land as yet unreached by religious influences. The popular evening meeting on behalf of the work during the Assembly week was very largely attended, and was of surpassing interest. Dr. Craig, who presided, spoke in the warmest terms of the work and its management. Dr. Young showed its comprehensive character and real foundation principles, marking it as one of the greatest movements of the age. The remarks of the Secretary were received with much kindness and favor. The Superintendent, Dr. Worden, made a characteristic and eloquent address, and Mr. Sulzer, Synodical Missionary for Minnesota, also spoke with admirable point and effect. It is to be hoped that the influence of this meeting has already been far-reaching and will not soon pass away.

Is it too much to hope that many devout and practical Christians whose eyes may light on this page may be moved by this brief record to an earnest desire to help on, by their prayers and their contributions, this glorious work among the children of our land? The subject is one calculated to move to tender pity even "hearts of stone." It is for the neglected children—the hope or the bane of the immediate future—we plead. And in saving the children we save many who are no longer children. We lay a foundation, deep and strong, for the building of churches and the growth of gospel institutions all the world over.

### CONFERENCE OF COLORED MISSIONARIES.

The work among the colored people of the South has many things in common with the work elsewhere, but in some respects it is a work *sui generis*. It is important to give it special study. We have a high grade of Sabbath-school missionaries in this field, notwithstanding that as a rule they have fought their way through many difficulties and that at least one of them can look back to the time when he was a slave. Institutions such as Lincoln and Biddle, where we get some of our best material, have turned out men worthy of respect and admiration. The trouble is that we cannot place more such in the field.

June 19 to 21 were days of high interest at Charlotte, N. C., for then was held the Second Sabbath-school Missionary Conference of the Synods of Atlantic and Catawba. Eight colored missionaries were present, together with several visitors, and took part by offering papers for discussion. Rev. D. J. Sanders, D. D., president of Biddle University was present at all the sessions and enriched the instructions with helpful suggestions drawn from his varied experience and thorough knowledge of the South. Dr. Worden presided and gave a series of Bible studies, mornings and afternoons, on the gospels and life of Christ. Among the subjects discussed were "Beginning our work in a strange locality;" "Proper place of evangelistic work in Sabbath-school and mission work;" "Canvassing a new locality;" "Sabbath-school mission institutes;" "Summer Sabbath-school missionaries;" "Sabbath-school mission chapels;" "Helping ministers in revivals;" "Cooperation of churches, presbyteries and individuals necessary."

This conference was one of great delight and spiritual refreshment, besides its great practical utility and instructiveness, and we regret that our space will not allow us to report it more in detail.

### NOTES FROM THE FIELD.

In Nebraska during the past year, ending April 1st, the Sabbath-school missionaries of our Board organized or reorganized 169

Sabbath-schools in neglected places, far away from churches, ministers and Christian workers. In these schools 7,320 children and adults were gathered week by week to study the Bible lesson of the day, to sing beautiful hymns, and to learn the way of peace. Think of these seven thousand children and adults, loafing through their Sundays, wandering about without aim, growing up in ignorance, an easy prey to the devil! Can any one doubt the utility of Sabbath-school missions?

Rev. French McAfee, pastor of the First Church, Lampasas, Texas, (a former missionary), writes: I have just returned from a trip of about 1,800 miles in different sections of the State. I visited some of the communities where myself and others organized schools from three to five years ago. I find that in these communities a great change has taken place towards Presbyterianism. The people enquired very kindly about Nicholas, Gemmill, and others who had labored among them. I had a constant call for Presbyterian literature. Some of the Westminster series that I distributed four years ago have been handled so much that the printing is almost effaced. I preached at a number of school-houses. Everywhere I was received kindly and asked to return—this, even by some who formerly did all they could against our work. I can make good use of any literature that you send me, especially catechisms and the doctrinal numbers of the Westminster series.

Rev. Richard Mayers, a colored Sabbath-school missionary in South Carolina writes: At one house I found 9, at another 12 children who never had any religious teaching. "I am very glad you have come," said a mother to me; "I am afraid on Sundays that these girls will get drowned in the river." She added that she had taught them nothing, not being able to read herself, and being far from any church.

"Children's Day" returns so far show a large percentage of increase in the number of schools contributing, with a tendency to a falling off in individual amounts.

# COLLEGES AND ACADEMIES.

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## SCOTLAND ACADEMY.

REV. H. P. CARSON, D. D.

[Synodical Missionary and President of the  
Board of Trustees.]

Scotland Academy is located in the town of Scotland, South Dakota, situated on a plateau and pronounced by the late Dr. Ganse one of the most attractive and beautiful for situation in all the Dakotas. It is in the most thickly populated part of South Dakota, easily accessible and within 50 miles of 150,000 people, and is 200 miles from Pierre University and 150 miles from Buena Vista College, the nearest Presbyterian school.

It was founded in 1886, through the generosity of the citizens of the town, led on by the Presbyterian Church and the then resident Presbyterian pastor, though it was the help of the Board of Aid for Colleges and Academies that made such an undertaking possible and has enabled it to succeed.

The property of Scotland Academy at present, according to reasonable estimates, amounts to over \$12,000 and consists of the Academy building of brick, well adapted for recitation purposes, the dormitory hall, the furnishings of each, together with about 500 volumes toward a library and the necessary equipment of kitchen and dining room.

The Presbytery of Southern Dakota, corporate body, owns and operates the school through a board of trustees of its own choosing. Encouraged by the Board of Aid and the continued liberality of the Scotland church, it has rallied all its churches and, in the face of prevalent financial depression, relieved Scotland Academy of all past debt, henceforth to keep it out of debt.

The academy opened first in September, 1886. Its aim being to prepare students for college, a high standard of college requirements has determined its classical and scien-



tific courses. But English, Normal and Business courses have been provided.

The systematic study of the Bible is a part of each course, each term, and subject to term examinations the same as other studies.

A musical department affords excellent facilities for vocal and instrumental music.

Students rooming in the dormitory hall take their meals in the dining room of the academy building and are under the care of the teachers, having evening worship together like a family. The Christian influence of the school is indicated by the fact that over one sixth of the students in attendance last year were reported as credibly converted during the year.

This is the only academy in all South Dakota, affording the Presbyterian Church a fine opportunity to do her part in the Christian education of this new state. But the region is new, and the rapid growth of an academy of high grade is hindered by the cheap education offered by Normal and High Schools, as well as by the prevalent preference of most youth to pursue the same studies at some institution with the name of a college or university.

Scotland Academy is the child of the College Board. From the first the College Board has annually aided in meeting current expenses, and assisted in freeing the Academy from debt, a work which could not have been accomplished but for the assistance of the Board. The good fruits begin already to appear in that, during the eight years this school has been in operation, it has started at least four students on the way to the gospel ministry, helped to train more than fifty teachers for the public schools of the state, and sent forward more than a score to pursue

their studies in colleges and universities and special schools, beside the many more to whom it has given practical training for the every day duties of life. Most of these would probably not have had such advantages but for this academy.

The Church should look well to her preparatory schools, if she would make Christian education earliest and most widely effective; if she would successfully compete with education divorced from Christianity, and perform her duty to the youth of her fold. While secular preparatory schools do good work in their line, their general tendency is not to turn their students toward Christian schools and more positive Christian influences, so necessary to "the best intellectual enlargement and delight, the best personal character, the best benevolence and prudence, the best forms of good neighborhood and good citizenship, and to all real safety in life, in death, and after death." The sooner a youth is brought under the influences of positive Christian education the more surely that youth will be secured to Christian living and effective Christian service.

To accomplish the best work for the cause of Christian education, Scotland Academy must have endowment. It has always been embarrassed by lack of adequate funds. It very much needs funds now for putting in steam heat, and a large addition of suitable books to its library, as well as some apparatus, philosophical and scientific, would greatly increase the assured usefulness of this school. Its location in a comparatively new region of country and amid the formative and moulding influences of society at so early a stage of development give it great opportunities.

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—We have no time to lose. Day after day in our own land most heart rending appeals are heard, while from priest-ridden Mexico and South America, darkest Africa, Ceylon's fragrant isle, conceited, Christless China, white-robed Korea, sin-stricken India and inaccessible Thibet, "the roof of the world," comes up one long, agonizing cry for help.—*H. P. Coulter in Missionary Record.*

—Maria Fairing, one of the colored missionaries of the Southern Presbyterian Church, who accompanies Rev. W. H. Sheppard and wife to the Congo Mission, is not a young woman, her hair already shows the gray. It has been the ambition of her life to carry the Gospel to her people in Africa. Since the Board could not send her, she sold her little home in Talageda, Ala., to raise the money to pay her own way.

## Thoughts on The Sabbath-school Lessons.

### CHRIST AND HUMANITY.

August 5.—*The Baptism of Jesus.*—Mark i: 1-11.

Christ sharing man's baptism.—Jesus entered the Jewish Church by the ordinary method of circumcision and his parents did for him as all others did. Luke ii: 22-24.

He showed an early zeal for the temple. Luke ii: 43, 46.

He was accustomed to seek the synagogue in every place. Luke iv: 16.

In his baptism he assumed for himself the fulfillment of the covenant represented in his early circumcision. In the same way should every baptized child feel the duty of assuming in church membership the personal responsibility for fulfilling his parents' baptismal covenant.

"The baptism had an important significance for Jesus. To the other candidates it had a double meaning: it signified the abandonment of their old sins, and their entrance into the new Messianic era. To Jesus, it could not have the former meaning except in so far as he may have identified himself with his nation and taken this way of expressing his sense of its need of cleansing.

But it meant that he, too, was now entering through this door into the new epoch of which he was himself to be the author. It expressed his sense that the time had come to leave behind the employments of Nazareth and devote himself to his peculiar work."

Stalker.

August 12.—*Temptations of Jesus.*—Matt. 4: 1-11.

Christ sharing man's trials. Tempted—without sin.

"As it was fitting that Christ should commence His work by conquering Satan, so also was it in keeping with the tendency of evil to overturn the kingdom of God first of all in its Founder, and that by means of pretended but false friendship." Lange.

"It is with awe we think of these suggestions presenting themselves to the holy soul of Jesus. Could He be tempted to distrust

God and even to worship the Evil One? No doubt the temptations were flung from Him as the impotent billows retire broken from the breast of the rock on which they have dashed themselves. But these temptations pressed in on Him, not only at this time but often before in the valley of Nazareth and often afterwards, in the heats and crises of his life. We must remember that it is no sin to be tempted, it is only sin to yield to temptation. And indeed the more absolutely pure a soul is, the more painful will be the point of the temptation as it presses for admission into his breast." Stalker.

August 19.—*First Disciples of Jesus.*—John 1: 35-49.

Christ sharing men's society and choosing comrades. The Lord's heart, ever ready to welcome and encourage those who would come to Him, turns to the two disciples who followed Him and asks their purpose. They reply, and are met with a cordial invitation to share His earthly poverty.

"The simple words of invitation, 'Come and see,' were enough to open the relationship between Jesus and hearts so eager to know more of Him, and presently they were with Him where He dwelt. His discourse, His teaching and His whole being excluded all other thoughts. Both were henceforth His followers, and both equally recognized in Him the promised Messiah. All day long and into the quiet watches of the night they had listened to His first opening of His great message of mercy from the Father, and they would fain hear more.

To begin His public career in a way so humble and unostentatious was in strict keeping with the work and character of Christ. It was easier for Him to train a few and gradually raise them to the high standard required in His immediate followers.

That His first adherents were attracted by religious considerations tended to guard against any seeking to join Him who were not moved to do so by a true spiritual sympathy—itself the pledge of their fitness for disciples.

The simple prompt faith of Nathaniel was no less pleasing to Jesus than honoring to himself. There was something so fresh, so

fervent, so full-hearted in the words now at the very beginning of Christ's public work that they won a reply, alike gracious and sublime."

Geikie.

August 26.—*First Miracle of Jesus*.—John ii: 1-11.

Christ sharing men's social pleasures.

"The conscious water saw its God and blushed."

Dryden.

"The miracle of transformation is a fit beginning of Christ's work. His whole mission was to transform sinners into saints, grief into joy, the world into the kingdom of heaven.

It is also significant that he began his miracles in the bosom of the family, which is the first institution of God on earth and the nursery of the state and church. His presence, with his mother and disciples at a wedding-feast, sanctifies and elevates marriage and every innocent joy, and condemns that monkish asceticism which flees away from society instead of leavening it with the Gospel and which hates the order of nature instead of elevating it to the sphere of divine grace."

Philip Schaff.

"Jesus could go into society not only without striking his colors but for the purpose of displaying them. So completely was his religious character the whole of him and so powerful and victorious were his principles that there was no fear of any company he might enter obscuring his testimony for God. And he lent his followers the same power.

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There are those who can venture far into the world and yet everywhere be true to their Savior. They are known as Christians wherever they appear, and people respect their position. They would not go anywhere if they knew that their mouths would be stopped on the subjects lying nearest their hearts; the energy of Christ in them is so glowing and victorious a force that they mould the society in which they are, instead of being moulded by it. This may be a difficult attainment, but there can be no doubt that it is the attitude towards the world most worthy of Christ's followers and likeliest his own.

Stalker.

## Young People's Christian Endeavor.

THE YOUNG CHRISTIAN IN UTAH.

S. E. WISHARD, D.D.

It is a blessed fact that Christian life in Utah, as everywhere else, is not dependent upon our surroundings. Young Christians must not rest too much on conditions immediately about them. If these were determining factors we might despair of better things for the young people of Utah. But the Master has taught us that "the kingdom of God is within you." Born from above, brought into newness of life, that new life feeds upon the Life-Giver. Hence the possibilities of Christian growth are as great in South Africa and in Utah as in New England; and the watchfulness, care and struggle often make more rugged Christian character than under surroundings less trying.

The young Christian in Utah meets difficulties quite peculiar to this Territory; if not entirely peculiar, yet intensified.

He begins his Christian life and must live in an atmosphere of insincerity. The dominant belief in Utah is insincere. There is no conviction beneath it. It is not a belief that changes or dominates character. Heaven has no holy attractions. It is only a condition of large and possibly somewhat refined indulgences. Hell has no horrors. It is only an intermediate place of discipline for a short time that will introduce its inhabitants to the indulgence of the same carnal life that the natural man seeks here. These are theories held for convenience and comfort, with no underlying truth. They are as a veil before the eyes and not a tonic to the soul. They have produced an atmosphere, a condition of insincerity that has paralyzed the moral constitution of those who dwell in the midst of this vague and empty belief.

Accompanying this insincerity, and partly resulting from it, there is a marked mental inertia. A certain mental sluggishness, immobility, irresponsiveness to the truth which God has given to quicken and arouse mental energy. This mental sluggishness is not

so marked in relation to the things of the present life as of the life to come. Hence there is assent without consent. The assent of the mind does not carry the consent of the heart. The general Utah condition is therefore one of self-seeking. Through all this selfishness there is expected to occur a sort of development or evolution that will finally yield a more improved state. These are the conditions in which the Christian life of the young people begins, and in which it must grow. But they are not the food on which they must feed.

The young Christian in Utah has the same word of God that nourishes every soul that is renewed. Being "born not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever," he nourishes his life by the sincere milk of the word of God. And as his growth proceeds he can say—"Thy words were found and I did eat them, and thy word was the joy and rejoicing of my heart, for I am called by thy name." The same characteristics mark the Christian life of our young people that are seen wherever the Gospel is received. There is first reconciliation with God, "grace and peace." Then follows that communion with him, that living in him, that "walking as he walked," that daily fellowship of the soul with him who is our life, that drinking in of the water of life, that dwelling in his presence. All of this experience finds its play in prayer and labor for others, in seeking their enlightenment. Along these lines the young Christian in Utah makes no new discoveries. He has found no new methods equal to the old Gospel methods of praying and persuading souls to be reconciled to God. He believes in the efficacy of truth when used by the Holy Spirit. He rejoices in the truth that made him free, and teaches its power to liberate all who are in bondage. This service for the Master, where the true life has begun, builds character for our young people, as bodily exercise builds physical vigor for the athlete.

The wide field for this service opens on every hand, and is occupied. There is a place for testimony, for the silent life, for aggressive work by personal contact and

truth teaching. Our young people find the best proof of the reality of this religious life in the uniform fruit which it bears. In this respect the life of the young Christian is in wide contrast with the beliefs, or rather unbeliefs, that obtain in Utah. The same truth, the same life, the same hopes produce in our young converts results similar to those in all Christian communities. As the number of converts increases, the moral power of the associated workers grows. Already our mission stations are feeling the impetus given to our work by the gathering together of these young people, and by placing before them definite service to be rendered.

The young Christian in Utah finds it necessary to cut loose from the world, separate himself from his former surroundings and come into full fellowship with the people of God. There is no middle ground for him to occupy. The proposition of Pharaoh to Israel that "they go not very far away," must find no place either in the creed or life of the young Christians here. They find it necessary to leave Egypt entirely, and separate themselves as far as possible from those upon whom the judgment of God are to be visited. This necessity comes not only from the nature of the Christian life, but from the intensity of the opposition which meets the young convert on every hand in Utah. A failure to make this separation complete invariably weakens Christian character, and, if persisted in, sooner or later reveals the falsity of the profession of religion. The laws of spiritual life are invariable. The soul must have the nourishment of God's truth and of communion with him, must have those activities that insure spiritual health, and that rest in Christ that gives an ever fresh and vigorous life in him.

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A young housekeeper in Salt Lake City, Utah, gives this bit of experience for the benefit of her friends at the East.

When I came here four years ago, I lived very near the Girls' Home connected with the Salt Lake Collegiate Institute. My little "maid" was one of the school girls. She was obliged to go home on account of sickness. At the same time I was taken quite sick and naturally felt

rather forlorn over my dilemma. One evening there was a merry chatter at my door and a knocking, and I opened it to see three bright girls who had come "to clear up" for me, they said. This they did, for me, a perfect stranger, until I was able to find other assistance, I learned afterwards it was just one of their *Christian endeavors*.

### CHRISTIAN ENDEAVOR IN CHINA.

Dr. Wishard, who writes so wisely and encouragingly of "The Young Christian in Utah," has a daughter in China, the wife of Rev. A. A. Fulton, so well known to Christian Endeavorers. Dr. Wishard sends us the following extracts from a recent letter of Mrs. Fulton, all of which will interest our readers. Doubtless they will be peculiarly interested in its statement that some Chinese young people formed a Society of Christian Endeavor while they were still heathen. May we not reasonably pray and hope that they are so honest in this *endeavor*, and that God will so bless and help it, that it will be made their way out of heathenism, to Christ, who is "the Way, the Truth and the Life?"

#### CHEERING OUTLOOK FROM CHINA.

Mrs. Fulton writes:

Mr. Fulton has just returned from a most interesting trip to his country work. His work—through his own and his assistants' efforts—is becoming wonderfully successful and promising. He recently rented a chapel in Mok Chau, a large market town, where he had long hoped to open work. This is in the centre of a large and populous region, from which many have gone to the United States and returned. Some repairs had to be made in the chapel, which caused trouble.

The disturbing element was, as usual, made up of those who hate foreigners. They threatened the workmen and actually made them stop their work. The plucky assistant-preacher was determined that the work should proceed; and told the people they would have to pay damages if they made trouble. He was acquainted with some of the principal men of the town, and called them together and told them of what the gospel could do for the people. He persuaded them that Mr. Fulton only meant to bring good to them. They became much interested, especially when he told them of the Y. P. S. C. E., which is organized among the Christians of that

district. They, although heathen, immediately organized themselves into a Y. P. S. C. E. society, and subscribed and paid down enough money to pay the running expenses of the chapel, and to pay the yearly rent, leaving a little margin for other work. They instructed the workmen to continue the work, and assured them that no more trouble should occur. So the chapel is about finished, and a very friendly feeling exists among those who had previously hindered the work. Not only is this kindly feeling now found in Mok Chau, but also in neighboring villages where people have heard what has been done. . . . And now the owner of the chapel has become so much interested that he wishes to sell the chapel to us outright. This is to us one of the most interesting incidents in the history of our Canton Mission work.

Another important event to us is the presentation to the Mission of a valuable piece of ground, by the native Christians of the town of Kei Look, who have returned from the United States. Kei Look is in Mr. Fulton's field. They have also given \$100. with the request that the Mission put up a chapel and school building on the lot and open work in their village.

About the same time came the request for chapels and schools from three other places where live returned (native) Christians. Thus the work is opening up and spreading. But it is only within the last year or two that the work done among the Chinese in America has begun to bear marked fruit here.

Mrs. Fulton speaks very encouragingly of the medical missionary work in the dispensary connected with the First Church chapel in Canton. The chapel is now attractive and well furnished and makes an important centre for missionary work.

### TRUTH TO SELF.

[From The Philadelphia Public Ledger.]

Truthfulness is generally applied to our dealings with one another, especially in the words we say, or the meanings we may otherwise convey. This is certainly one important part of truthfulness, but it is only a part. It is rather a *result*, which we can all see, and must all prize, but which owes its existence to something deeper and wider. It is the fruit upon the tree, which, however excellent, must not be mistaken for the tree itself. Truthfulness to self precedes and prepares for truthfulness to others. Where

the former exists, the latter will unconsciously and naturally ensue; where it is absent, only lame and halting veracity can be compelled. To speak the truth we must first *possess* it; to possess it we must first *desire* it. Words and actions are the outcomes of thoughts and feelings. If we would speak and act truly, we must think and feel truly, and this we can only do in proportion to our wish, our desire, our love for truth itself.

Many persons will eagerly lay claim to this desire. They certainly do not wish to be deceived; they prefer to hear the truth; they do not intend to embrace erroneous views; they hope, indeed, that the true may everywhere triumph over the false, and reality over pretense. This is well, but the real test is, how much are they willing to sacrifice that these things may come to pass? Is the desire strong enough to overcome others that may come into conflict? Truth to self has many enemies. Mental indolence is one of them. It often takes much energy and labor to find out what is true. A man thinks that he holds certain beliefs which he has never even grasped. He has heard of them from others, and takes them for granted, without a thought. It even troubles him to have them called in question. Yet they are not really his. He has not earned them by any effort, nor can he claim them by any right. It is not loyalty to truth that makes him cling to them; it is merely adherence to a habit of thought which he has contracted. It will be said that no one can command the time or the power to investigate every opinion presented to him, and this is very true. We do well to believe much that we cannot prove, but which has been fully established by those in whose special ability and judgment we trust. But upon subjects that are still controverted by those who study them, problems of science on which scientists disagree, or principles of government on which statesmen differ, or questions of facts, which observers view from opposite standpoints,—the man who is true to himself will either investigate dispassionately, and labor to form just conclusions; or, if this be impossible, he will hold his judgment in suspense, and refrain from proclaiming as truth that of which he is ignorant.

Hope and fear often play a large part in hindering this truth to self. We wish that something may be true, and straightway we try to persuade ourselves that it is so; or we fear the result so much that we dare not look it in the face. The love of the truth is weak, and

some other desire is strong and conquers it.

We are willing to be deceived; we deceive ourselves, and the truth is not in us. As Mr. Helps has said: "Some people's judgments are so entirely gained over by vanity, selfishness, passion or inflated prejudices and fancies, long indulged in; or they have the habit of looking at everything so carelessly that they see nothing truly. They cannot interpret the world of reality. And this is the saddest form of lying, 'the lie that sinketh in,' as Bacon says, which becomes part of the character, and goes on eating the rest away."

Let no one imagine, however, that the man who is true to himself is, therefore, infallible. He will often make mistakes; his judgment will not be perfect, his convictions will not be unalterable. He will, on the contrary, welcome opposition, and receive hospitably different views, for he loves truth better than his own opinions. His mind is one of those, which, as Bacon says, "have not suffered themselves to fix, but have kept themselves open, and prepared to receive continual amendment." Truth to the mind is like light to the eye; infinite in itself, it yet exists for us only in that measure which we are able to receive; but as he who closes his eyes dwells in the darkness of the night, so he who closes his mind dwells in the darkness of untruth.

This truth to self, however, is not confined to thoughts or conclusions. It extends over the whole character, to purify and ennoble it. For a man to be true to himself, he must be true to his ideal; that is, he must carefully cherish the highest conception he can form of manly excellence, and strive continually to lift his own life to that standard. Multitudes of men and women are true to the demands of the law, and true to the requirements of public opinion; but how many are true to themselves? true to the integrity which their own consciences impose, true to the honor which their finer sense approves, true to the heroism they admire, the generosity they commend, the human brotherhood to which they pay tribute? It will be said that this too is impossible, because as the character rises, so do the conceptions. But to be true to these higher voices within does not imply perfection. It is to listen to them with eagerness, to obey them from love, to strive to fulfil their teachings, and to find happiness in their effort.

"To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

## BOYS: THEIR UNDEVELOPED POSSIBILITIES.

MRS. GEORGE A. PAULL.

There is no work which is easier, which yields more abundant harvest, and is more hopeful, viewed from every aspect, than work for boys. The superabundant vitality, the optimism, the enthusiasm, and capacity for work of a boy, make him an ideal missionary worker. Any missionary subject fairly presented is irresistibly fascinating to a boy. You enter at once into the realm of heroism, history, description, the wonders of unknown lands, the different customs, the sharp contrast between the darkness of heathendom and the light of the Gospel. Where is the boy who will not overflow with interest, whether you take him beneath the palms of Africa to study, or carry him over the wide sweep of our homeland prairies? Every impulse of a boy draws him towards the study of missionary subjects, and loving that which is heroic and gallant, as a boy always does, he will appreciate the heroism of the missionary workers. So much for the study. For the work, your only sense of failure will enter into the realization that you cannot utilize to their fullest extent the possibilities that lie before you. Create the right atmosphere in your band, and you will have workers whose self-denial is heroic, who give themselves unreservedly to the work that is given them, and who shoulder the responsibilities, and accept the trusts, with a thorough whole-heartedness. If you play at missionary work with them, of course it is possible that they may tire of the game and choose something more interesting for their time and attention, but enlist them into the real army of missionary workers, stand shoulder to shoulder with them, give them real work, impose upon them real responsibility, and you will never find them falling you. Their missionary interest will grow with their growth, their spiritual development will keep pace with their physical development, and by the time they have reached manhood they will be ready to assume their part in the responsibilities of life with a love and interest in the world-wide field of missionary work that they could never have felt if they had been left out of the work all through the time of boyhood. There is no question of "keeping up their interest" You might as well talk of keeping up their appetites or keeping up their interest in their games. Their interest cannot but grow in the natural order of things, as their knowledge increases and the new directions in which their

sympathies are enlisted keep multiplying. Rather must your care be directed lest they should neglect the studies which are fitting them for their life work and the immediate duties, which lie nearest, and must come first. After close relationship with over two hundred boys, not one of whom ever failed to rise to the full measure of his opportunity for usefulness, I can say with the assurance of experience, that, given any reasonable opportunity of success, a boys' band cannot be a failure.

Apart from the gain to the boys of being trained in systematic work for others, of the widening of their interests as they encircle the globe in their missionary studies, of the realization of the privilege of giving, and of the pleasure and pride which they will naturally take in their band, the gain to them spiritually will be of inestimable value. Using their best energies to send the Gospel to others will beget a keen appreciation of its value, and they are most likely to learn to love the Saviour while working to spread abroad the news of his love. Boys who are interested in band work will be most likely to love the Master whom they are serving. I have known the vital moment of decision for Christ to come to many a boy at a band meeting, when he was praying for others. Spiritual and practical interests can be so commingled that they will realize that everything can be and should be done for Christ. They will learn to watch for opportunities of usefulness, and their readiness to undertake seeming impossibilities, without pausing to count the cost to themselves of denial or the giving up of some other cherished plan, may put some of us older Christians to the blush. I do not believe that it would be a possible thing for a boy to grow up in active band work, and not become a Christian. Putting aside all other considerations, would not that be a sufficiently weighty one to decide that there should be a well organized band in every church? Is any effort that shall save a boy too great? The direct gifts from a boys' band may not be very great, but it is God's blessing upon them, rather than their intrinsic value which makes any gifts worthy to offer to him who possesses all things, and may it not be that to day as well as centuries ago, God will bless and abundantly multiply the gifts of the boys, and through them feed starving multitudes with the bread of life.

And the reward of the one who is honored by leadership? I speak of it reverently, since the greatest encouragements to service to the Master, the most helpful intercourse, the tenderest



sympathy, the uplifts to a higher plane of spiritual life, and the most loving loyalty which could forget all failures, and remember only the effort to do right, have come to me from boys. They are royal givers, and it is you who will receive infinitely more than you can give them, no matter how you may love them, and give yourself to their work. It is not a little thing to be honored by a boy's friendship, to know that with all his heart he has elected you to be his friend, his adviser, his confidant. It is an honor that brings with it a great responsibility, and one may well feel that it is a responsibility that one could not meet alone, unaided by divine strength. The clay is plastic now, and each touch may be moulding the life character. You cannot be content to give these boys anything but your best, and you will find that striving to be all that is possible of inspiration and helpfulness and love to them, you will grow nearer to the ideal that you hold before them. You will sometimes fail—but, courage! Those brave hands will draw you up again, and in the knowledge that you help them you will be most richly helped yourself. Is it not a rich return for whatever you give them of patience and time, to know that you have a place in their confidence, their hopes, their plans; that they will give you back richly love for love, confidence for confidence, trust for trust; that they will shield you to the best of their boyish strength from all that is hard and lift from you every burden of responsibility that they can bear? Ah, the reward will be out of all proportion to one's deserts, as God's gifts always are.

It is a great work; one that we might well shrink from with a feeling of deep unworthiness were it not for the promise, "Lo I am with you always." But the responsibility rests upon us still more if we leave the work undone, and loving our church, and longing for and praying for the advancement of Christ's kingdom upon earth, we cannot neglect the development of this army of workers, whose possibilities of usefulness have never yet been reached.

#### IF AND PERHAPS.

[From *Harper's Young People*.]

If every one were wise and sweet,  
And every one were jolly;  
If every heart with gladness beat,  
And none were melancholy;  
If none should grumble or complain,  
And nobody should labor  
In evil work, but each were fain  
To love and help his neighbor—  
Oh, what a happy world 'twould be  
For you and me—for you and me!

And if perhaps we both should try  
That glorious time to hurry;  
If you and I—just you and I—  
Should laugh instead of worry;  
If we should grow—just you and I—  
Kinder and sweeter-hearted—  
Perhaps in some near by and by  
That good time might get started;  
Then what a happy world 'twould be  
For you and me—for you and me!

#### AFTER YOU!

BY C. A. S. DWIGHT.

[From *The Sailors' Magazine*.]

These lines are based on an incident of the late war. The *Tecumseh* had the lead of Farragut's squadron at Mobile Bay. Struck by a torpedo, the monitor began to sink rapidly. Commander Craven and the pilot both jumped for the ladder at the same instant, to escape from the death-trap. There was only room and time for one to pass. Craven bowed away his chance for life in the quick, courteous cry—"After you, Pilot!"

On a now historic day  
Farragut in Mobile Bay  
With his floating "walls of wood"  
Toward the Southron's ramparts stood,  
Where the rebel flag in pride  
All the Yankee power defied.  
The "*Tecumseh*" in the van  
Of the forts the gauntlet ran—  
Till a sly torpedo's spite  
Overcame her iron-clad might;  
And the brave old monitor  
Floated on the wave no more.  
As beneath the shock it reeled—  
Deep into the waters keeled—  
From his 'tween-decks prison-pen  
Sought escape the Captain then  
Where a narrow ladder led  
To the spar deck overhead.  
Ere his foot had touched a rung,  
Thither too the pilot sprung.  
Craven saw no chance for two:  
"Pilot!" cried he, "*after you!*"  
Safe the pilot reached the deck—  
Lost his chief was in the wreck.  
'Neath the waves of Mobile Bay  
Craven's white bones rest to day.  
Where the surges rise and fall  
He hath no memorial;  
Yet rude Time can ne'er efface  
From our history's page the trace  
Of his self-forgetful deed  
In that hour of tragic need.  
Finer, knightlier courtesies  
Ne'er was shown on land or sea!

TOM WILLARD AND NELL HOWARD.

## Children's Church at Home And Abroad.

### TOM'S ADVICE.

BY ANNETTE L. NOBLE,

[From the *Youth's Temperance Banner*.]

Fifteen years ago a new family went to a town in the far West. Some relative had left the Willards land there, and the climate was good. Tom Willard's thrifty father and tidy mother were very homesick. The men of the town were mostly drinking, gambling roughs; the women totally unlike good Mrs. Willard. Tom worked on the land with his father, or fished at odd times. There were very few boys there, which was well, considering the morals of the place. Tom's comrade, queerly enough, was a girl. Nell Howard could ride, hunt, swim and teach Tom much knowledge not considered part of a girl's education. She was as pure-hearted as many a girl who would have thought her very hoidenish. For years she had lovingly cared for a helpless mother, and kept house in her own way—such a way! Tom could make a room tidier, mend clothes better, even cook a more palatable meal. When he saw Nell out of doors her abilities surprised him. When he looked in her cabin his freckled nose went up in disgust.

Nell's father was said to be rich, but no one knew. At last her poor imbecile mother died, and Nell was very forlorn. She came one day to Tom for a talk. She had been crying, and tears had made channels on her dirty face, but later something had pleased her, and her pretty brown eyes were full of light. She told Tom that her father said she might go to live with Mrs. O'Reilly. The O'Reillys kept the *stylish* saloon of the town. Kate O'Reilly was a silly, senseless, good-natured girl of Nell's age.

Tom was fishing, but he soberly ceased his occupation.

"I wish, Nell, you could see the girls that live East."

"Tell me what sort they are, Tom."

"Well, I know twenty, maybe. Not one *ever* has a dirty face or snarled hair like yours now. They *never* act like boys; they sew and keep things nice and pretty. It does not spoil their hands—they are like my mother!"

"But she is grown up and—a lady, someway," stammered Nell, solemnly.

"Because she was that sort of a girl first, replied Tom.

"I want to grow up like her."

"Well, you *never, never* can if you go to live with the O'Reillys. You will be red, fat, and horrid, just like Mrs. O'Reilly," returned Tom.

"She *is* horrid," agreed Nell, "though she is jolly; but I don't know how to begin, Tom."

"Wash your face, comb your hair, mend your clothes, don't learn any more slang, and—and—mother can tell you the rest."

Tom, being a real boy, was blunt. Nell, being a girl, was sensitive. She went home and cried, but her face was dirty no more. That summer her father died. He left her the old shanty and twenty thousand dollars. The neighbors wondered what Nell would do now, with no one to look after her. But Nell decided for herself. She went to Mrs. Willard the day after the funeral, and declared she was "going East to learn all that nice girls knew." She went, and the first year the civilizing process nearly killed her—and her teachers. After that Tom forgot her existence.

Twelve years later, Doctor Thomas Willard, of Boston, met in elegant society a lovely, intelligent girl. He fell in love with her very rapidly. The day that Miss Eleanor Howard promised to marry him, she roguishly referred to O'Reilly's saloon, and asked if the Doctor remembered advising her to wash her face and comb her hair.

They often laughed over those early days; but the Doctor's wife was a kind helper ever after to ignorant girls.

### A BOY'S PLEDGE.

I pledge my brain God's thoughts to think;  
My lips no fire or foam to drink  
From alcoholic cup; nor link  
With my pure breath tobacco's taint;  
For have I not a right to be  
As wholesome and as pure as she  
Who, through the years so glad and free,  
Moves gently onward to meet me?  
A knight of the New Chivalry,  
Of Christ and Temperance I would be,  
In nineteen hundred, come and see.

—Frances E. Willard.

### A LITTLE INDIAN SUFFERER.

Rev. J. M. Pamment gives a very interesting account of a little Indian boy, named Willie Davis, who has been in the Puyallup Indian School for a number of years, "bearing, with patient submission, a heavy burden of deformity."

In mind and character, he represents him as not inferior to those with sound and straight bodies, and having about him "an

under-current of cheerful contentedness, which drew forth the sympathy of those about him."

The narrative continues as follows:

In October, 1893, inflammation of the spine confined him to his bed, racking him with constant pain, during which his patience and submission were remarked by all. Willie was of that spirit which, when the pain was greatest, would just set his teeth and endure it, and upon its removal would cheerfully say, when asked about it, he was better now. Early in May, 1894, it was seen that the end would not be far off, and it dawned upon Willie that he would soon be set free from the present life. Feeling this he sent for me, and asked for special prayer, manifesting a simple submissiveness touching to witness. Incapable of lying down except with numerous pillows placed carefully about his crooked form, the dying boy listened eagerly to the Scriptures which he had heard daily in the Indian school.

As the last three weeks of his life passed it appeared as if physical pain kept pace with the fleeting hours until the frail body could endure no more. "Please turn me," he would often say to the attendant, and when the kindly office had been performed, "That's good," was the uniform reply.

My daily visits were supplemented by some of the teachers and the elder scholars, to whom the usual request was, "Please, sing me a hymn," or "Please, pray for me." All were impressed with the patience and the fortitude manifested by this frail boy as he lay bleeding from the mouth for several days and notwithstanding all that medical skill could do swollen from head to foot till the skin seemed incapable of bearing the tension any longer. At last, on May 23, when, incapable of moving and equally incapable of lying in any position without the greatest pain, he made his last request, "Please pray for me," and this being done the suffering child, conscious to the last, breathed out his soul in these words, "Jesus, blessed Jesus, I do love thee," "Jesus, blessed Jesus, I do love thee."

The heart ceased to beat, and with two gasps for the breath which would come no more this Indian boy was gathered home by the Saviour whom he loved.

With touching simplicity the scholars of the school wove their wreaths of white flowers for the coffin and decorated the church for the funeral, and sung hymns of faith and consecration befitting the occasion.

Who shall say how much the suffering life, heroic endurance, and simple faith of this boy has accomplished in this school for the Master? Certain it is that as the rain softens the earth, and the dew distilling enriches the soil, so the effect of this sorrow-filled life has softened the hearts of very many of the young Indian people in the school, so that we confidently hope that the seed sown and yet to be sown will bring forth abundant harvests to the glory of God.

Mr. Pamment asks our readers to pray for God's blessing on the Puyallup Indian Y. P. S. C. E. and the 150 pupils of that school. His post-office address is, Rev. J. M. Pamment, Tacoma, Washington.

## Gleanings

### At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—Henry Martyn was called in college "the man who never lost an hour."

—"The higher the tide of the spirit of consecration, the farther it reaches out."

—"Light Bearers Abroad" is an appropriate designation for foreign missionaries.

—Indifference about the salvation of the world is disloyalty to Christ.—*Ram's Horn*.

—The one argument against the religions of India is India itself.—*Wendell Phillips*.

—God-busines was the designation given by a Nestorian in Persia to all religious duties and work.

—When China moves, said Dr. J. L. Nevins, it will be the tread of a giant, and will shake the world.

—England will be revolutioned by reforms rather than reformed by revolutions.—*John Burns*.

—By far the largest share of the world's beneficence is wrought by those of very moderate means.

—The annual income of the Church Missionary Society has reached the sum of £256,662, about \$1,288,310.

—"My supreme wish is to get a clearer vision of God," said Lord Tennyson, when asked what was his highest aim.

—"The light that shines farthest shines brightest nearest home," is the appropriate motto of a mission band.

—Dr. H. N. Payne is authority for the statement that the Negroes of the United States pay taxes on \$870,000,000 of property.

—An educated man has been described as one who is not willing to survey the universe from his parish belfry.

—Only one Chinese in ten can read his own language, and only one woman in 10,000, says Rev. W. P. Chalfant.

—The problem of the ministry is not how to fill a meeting house with folks. It is how to fill folks with life.—*The Outlook*.

—In the Christian life it is not the man merely possessing a motive, but the man with a purpose, that wins.—*Christian Work*.

—On the island of Hainan there are only nine missionaries and five native assistants to make known the Gospel to 8,000,000 inhabitants.

—The Society for the Prevention of Cruelty to Children is to receive \$90,000 annually from the New York City treasury.—*Ram's Horn*.

—An Alaskan woman brought to the mission ten blankets, valued at \$2.50 each, as a thank-offering for the conversion of her husband.

—The politics of the future, says Lord Rosebery, will be the politics of the poor. [Will their representative patronize horse-racing.—Ed.]

—"The sun never sets on American soil. When it is 6 P. M. at Alto Island, Alaska, it is 9:36 A. M. the next day on the coast of Maine."

—There is but one way, said Joubert, for the soul to escape from the ills of life: it is to escape from its pleasures and seek enjoyment higher up.

—"He is never seen drunk now, and he never used to be sober," is the recent testimony of a missionary to the character of the King of Uganda.

—The American descendants of John Eliot, "the apostle to the Indians," placed in the Widdford parish church, May 21, 1894, an Eliot memorial window.

—A well-known equation: Enthusiasm plus information, minus self, multiplied by activity, divided by each member, equals a good missionary society.

—Dr. D. S. Gregory believes the time has come when, instead of the expression, *Christian giving*, we should say, the *Christian's use of wealth as the steward of God*.

—It is possible to work without praying, though it is a bad plan; but it is impossible to pray earnestly without working at the same time.—*J. Hudson Taylor*.

—The "Scattered Helpers" is a society in Canada composed of those who from age, sickness, distance, or manner of daily employment, cannot belong to the regular missionary society. "That nothing be lost" is the motto.

—There is a big discount, says the *Ram's Horn*, on the piety of a man who is never suspected of being a Christian by those who have business dealings with him.

—Only two things can end Christendom's rum-trade with Africa—the revival of the Puritan conscience and the application of the Golden Rule.—*Frederick Perry Noble*,

—Educated brain tends to increase the nation's wealth; but for permanent prosperity and the highest development educated conscience is essential.—*N. D. Hillis, D.D.*

—In Utah our schools have done so much in creating Christian patriotism that the Mormons dread the erection of a chapel school-house more than they do the power of legislators.

—A business man who has one standard of morality for his home and church life, and another for the market-place, stabs Christ in the house of his friends.—*Dr. Louis A. Banks*.

—The duty of giving Christ to the women of China is a personal one, mine to me, and yours to you. It is like half-fare railroad permits, not transferable. Are you using your privilege?—*Mrs. Chalfant*.

—Most of the men at the Parliament of Religions who eulogized alien faiths were those who personally owed both their intellectual quickening and their moral to contact with Christianity.—*The Interior*.

—The last annual report of the English Baptist Missionary Society told of an unusual number of converts, the growing spirituality of the native Christians, and of their earnest Evangelistic efforts.

—An American Christian was the chief contributor to the erection of a church in one of the Hawaiian Islands. "After many days," in that very church, his own wayward and wandering son was converted.

—The Hindus have been accustomed to reason thus: Education is good, just as milk is good; but milk given to a snake becomes venom—so education to a woman becomes poison.—*Missions of the World*.

—In China the missionary is the only real interpreter of Western thought and progress. The mines, steamboats and railways of China were projected by men trained in the mission schools.—*The Treasury*.

—Notwithstanding the depressed and greatly disturbed condition of the financial world, I believe the great cause of foreign missions has, during the past twelve months, made more real progress than in many a more favored year.—*Thomas Marshall, D.D.*

—Missionary literature, says Mrs. D. E. Finks, is the connecting-rod which runs from headquarters to each missionary worker. When it is allowed to slip out of place interest lags and harmony of action is destroyed.

—In this Christian land we do not accept Christian faith to see whether it is true; we accept it as we accept the Earth beneath our hurrying feet, and the untroubled sky that overarches all.—*W. H. P. Faunce, D. D.*

—To divide civilization from barbarism by a sharp line is impossible. There are remnants of barbarism in the most advanced civilization, and there are sparks of civilization in the most distant ages of barbarism.—*Max Muller.*

—Dr. W. A. Briggs estimates that during the past three years 25,000 persons have been brought directly to a knowledge of Christ by means of the medical work in Lakawn. The indirect results will be known by and by.

—Dr. Swan of Canton reports a society of native Christians who hang strips of wood around the room in which they meet, each bearing the name of a member. When any one fails to appear in his place, his name is turned to the wall.

—Doing one work cannot excuse from doing any other work. All Christian life is inspired by the same spirit of Christ. He who from love gives to day to Church Extension will give tomorrow to any other work that needs to be done.—*Rev. S. E. Smith.*

—Dr. John G. Kerr of Canton believes there will never be another Parliament of Religions, and gives this reason: In all ethnic religions truthfulness has no place, and it is a vain hope to expect a true account of these religions from their representatives.

—If we could only realize, says a missionary, that the suffering through which our country has passed this trying year, is the rule and not the exception in the countries of the Orient, we could more easily appreciate the miserable condition of those people.

—From all the foreign fields [and the home fields as well] comes a three-fold cry this year—an appeal for more money, more helpers in the work and more earnest prayers from those laboring at home.—*Report of the W. P. F. M. S. of Northern New York.*

—Miss Christensen, at Benito, West Africa, is patiently teaching the children to take the first steps in reading the Benga. She was recently heard to say with much pleasure: "I have two more girls ready to take their turn in our reading around at family prayers."

—Mrs. H. C. Stevens writes in *The Independent*: I have seen boats overturned in the swift currents of the Irrawaddy River, and other boats sailing by, not offering the least help to the struggling men in the water, because they would not "interfere with a man's fate."

—The late Theodore Child, who was carried successfully through an attack of Asiatic cholera in Tabriz by Dr. Mary E. Bradford, always spoke gratefully of what was done for him. His friends have raised over \$700, to be used as a memorial in the Tabriz hospital.

—Many of the Chinese in the Straits settlement do not return to China, says the *English Messenger*, but settle in Penang, Singapore and Malacca. They complain that those who return home possessed of money are accused of all sorts of crimes as a pretext for heavy fines.

—"All I have is from Christ, and all I have I give to Christ." This was the declaration of a young man in India who had passed with honors the examination which opened to him a career in the service of his country. He began at once to tell his countrymen about the Lord Jesus.

—Says Rev. J. Walton Lowrie: Peking is the seat of that heathen worship which approaches more nearly than all others the worship of Jehovah. I refer to the worship rendered by the Emperor at the Temple of Heaven on behalf of his subjects at the time of the Winter solstice.

—The following are mentioned as some of the hardships of the Home Missionary in the far West: Lack of companionship and ministerial association; inability to attend annual meetings; lack of literary helps, and of higher educational advantages for his children; lack of public sentiment in favor of Christianity.

—The Chinese cherish as their most ineradicable belief the reverent conviction that Heaven ordains the earthly lot of the humblest Chinaman. It would seem but a step from such a conviction to the worship of our Father who is in Heaven—a step which, sooner or later, China will take.—*Rev. J. Walter Lowrie.*

—Two branches of educational missionary work, writes Rev. G. B. Winton in *Methodist Review of Missions*, are firmly entrenched in the confidence of the Church: the training school for preachers and other workers, and the primary school for the poor. The latter has often been the first element in awakening a demand for Christian teaching. The foreign missionary is rarely able to use effectively before a miscellaneous audience the language of the people. Hence the necessity of the training school for native evangelists.

—Dr. Mary Brown of Wei Hien, after a trip on the "Great Road," writes: It is so-called because it is the principal thoroughfare across the province; and ahead of us stretches a stream of pack mules, the freight cars of China. The only thing that reminds one at all of the home land is the line of telegraph posts.

—The Argentine Republic has made rapid strides in education during the last 30 years. Her system of public schools is modeled on that of the United States. There are 3,056 schools, or one for every 1,000 inhabitants. Besides normal and agricultural schools there are 20 national colleges and two universities.—*Lend a Hand.*

—The mission of the Christian Church is to capture this fortress of modern civilization, the city. Christianity must take possession of the politics, the business life, the church life and the home life of the cities. But the church cannot take the city for Christ unless it first be donated by the Spirit of Christ.—*Louis Albert Banks, D.D.*

—Let those who denominate the world's conversion a wild scheme remember who devised it. Let those who look upon missionaries as enthusiasts reflect whose command has made them such. Let those who believe the nations can never be evangelized consider whose power and veracity their incredulity sets at defiance.—*David Abel.*

—Rev. Mr. Andrews, of Mainpuri, has this encouragement in his high school work. Almost every boy in the school has left off the "tilak," or mark of his god from his forehead, while in the upper classes especially they unite reverently with bowed heads in repeating the Lord's Prayer. Formerly there was no reverence manifested during prayer.

Said Dr. C. H. Parkhurst in a sermon on Acts 1:8, "the uttermost part of the earth." The point antipodal to Jerusalem is 155 degrees west longitude. March 31, 1819 Christ's witnesses aboard the "Thadæus" sighted the Hawaiian snow capped peak of Mauna Loa. The missionary craft ran into port at 155 degrees west longitude, and the "uttermost part" was reached.

—The Secretary of the Women's Missionary Society of Northern New York reports that whereas in former years letters from foreign missionaries have characterized the work as "seed sowing," and Christians at home have been warned not to demand too rapid harvests, this year seed sowing has not been once mentioned, but it is all "harvest."

—Sir Charles Elliott, Lieutenant-Governor of Bengal expresses admiration for the self-sacrificing and devoted lives of missionaries spent in India under circumstances of trial and physical suffering, actuated by no hope of gain and stimulated by no reward from men—such lives as serve as a standard and example for all to follow.

—Dr. Joseph Edkins has expressed the belief that the rich men of China will give their money for the construction of railways as freely as they do now for the construction of bridges, if once they are persuaded that the unseen powers of nature, which they imagine as ordering the weal or woe of men, will favor the opening of railways.

—Dr. Lunn believes that the present decline in missionary income which all the societies, both in England and America have to face, while largely due to financial depression is also the result of the widespread opinion that idolatry is not so bad a thing after all, and that heathen nations may be saved, by a regeneration of their own creeds.—*Missions of the World.*

—The story of that nine months' march of Susi and Chuma with Livingstone's body from Ilala to Zanzibar, the most remarkable funeral march on record has never yet been written, and it never will be, for the full data cannot be supplied. But here is material waiting for some coming English Homer or Milton to crystallize into one of the world's noblest epics; and it both deserves and demands the master hand of a great poet-artist to do it justice.—*A. T. Pierson, D.D.*

—The late Captain Cameron, when asked how he had been able to prosecute a journey of 8,000 miles from Zanzibar to the Gambia without resorting to bloodshed, replied that he had ever kept in view the fact that the native was a fellow-man, and his expedition was a peaceful one. Treating the African with kindness and consideration, never arousing his jealousy, he had been able to traverse the whole breadth of Africa without resorting to violence.—*Central Africa*

—Writing of the Kumbh Mela at Allahabad, when thousands of Sadhus or Fakirs assembled to bathe in the Tirbeni, a missionary says: No one could witness such a gathering and talk about Hinduism being dead. Its hold upon great masses of people is as indisputable as it is past comprehension. One felt on the one hand its awful strength, on the other its inherent weakness. Surely a system which can find a crowning point in such shameless profanation cannot but be working out its own destruction.



## SUGGESTIVE HINTS FOR THE STUDY OF JAPAN.

### HISTORY.

The Japanese regard Jimmu, the son of a goddess, as their first Mikado, 660 B. C. He is said to have conquered the country from the Ainu. Korea conquered, A. D., 193, by the Empress Jingu. Trustworthy history does not begin until about the 4th century, A. D.

The political power of the Mikado usurped, A. D., 1192, by Yoritomo, a Daimio, or general of the army. He and his successors are called Shoguns. The feelings of the people found truest expression, says Griffis, in the maxim: "The Shogun all men fear, the Mikado all men love."

Conversion of a Japanese of rank at the Portuguese settlement of Goa, on the Malabar coast. At his suggestion Jesuit missionaries visit Japan, Xavier, 1549. In 30 years, 150,000 converts. Political intrigue. Fear of the power of the pope. Proclamation against Christianity, 1637. At Shunabata, 37,000 Christians slain. "So long as the sun shines no foreigner shall touch the soil of Japan and live: all persons who propagate the Christian doctrine or bear the scandalous name shall be imprisoned." Ports closed, and a policy of seclusion adopted.

In 1849 an American vessel entered a Japanese port to claim certain Americans who had been shipwrecked. Treaty of Commodore Perry, 1854. The Harris treaty, 1859. Reaction against the Shogun. In 1868 he abdicated, and the Mikado was restored to his rightful authority. Mutsu Hito crowned, married the Princess Harnko. CHURCH AT HOME AND ABROAD, \*15:433, May, (1894.) An order issued, February 20, 1873, to remove from bulletin boards the edicts against Christianity, which had been there 236 years. Japan began by royal edict, April 1, 1876, to observe the Christian Sabbath. In February, 1889, it became a constitutional monarchy; first election held July 1, 1890. Meaning of "Meiji 27" on the Japanese post mark? An imperial edict, soon after the Restoration, contained this declaration: "It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member." Japan's ambition, (CHURCH AT HOME AND ABROAD, 15:78, January, 1894.) Read *The Mikado's Empire*, by Dr. Griffis.

### THE COUNTRY.

Area, 160,000 square miles. Which of our

\*The figures (15) indicate the number of the volume to which Mr. Robinson refers. The same is true of the corresponding figures in all the subsequent references.

states contains a larger area? Name the four larger islands. How many smaller ones?

"Land of the rising sun." The most eastern empire of Asia, its emblem is the sun rising out of the sea.

Its peerless mountain. "I have seen almost every Alpine peak in the land of Tell: I have gloried in the wild beauty of the Jungfrau: but never before did I see a mountain so pure in its form, so imposing in its grandeur, so impressive in its beauty, as Fuji Yama."—*Dresser*.

### THE PEOPLE.

A Japanese in this country regards Miss Bacon's *Japanese Girls and Women* as almost a classic on Japanese life. Read also Miss Scidmore's *Jinrikisha Days*. One author says there is much truth in the statement that the Japanese have originated nothing, but have improved on everything they have seen. The references that follow are to CHURCH AT HOME AND ABROAD: The Japanese Smile, 14:149, August, 1893. A Japanese Cradle, 14:416, November, 1893. Japanese Traits, 15:341, April, 1894. Contrasted with the Chinese, 14:502, December, 1893. Politeness, 15:241, September, 1893. Japanese Books, 14:241, September, 1893. Japanese Artists, 15:343, April, 1893. Love for Flowers, 16:73, July, 1894. While they all love flowers, says one author, they prefer those to which they have to look up. Applying the term *heathen* to the Japanese, 13:310, April, 1893. Education, 13:364, May, 1893. Historical research, 14:416, November, 1893. Public School Teachers, 14:501, December, 1893.

### RELIGIONS.

*Shinto*, (to) way, (*shin*), gods, the way of the gods, consists chiefly in reverence for and worship of the dead. There is in the center of the temple a mirror, surrounded by those wands with curiously cut tassels of white paper, called *gohei*. The original idea might have been that of a duster, as the priest makes two or three passes with them in the air before praying, apparently for the purpose of clearing the air of any impurities before invoking the god.—*Reed's Japan*. This author continues: The worshipper, standing before the temple, throws a coin on the steps, then raises his hands and claps them sharply three times to attract the attention of the god. He then places them together and bends his head, muttering a short prayer. For the influence of Shinto see CHURCH AT HOME AND ABROAD, 14:502, December, 1893.

*Buddhism*.—See the following references in CHURCH AT HOME AND ABROAD: Evil it has done in Japan, 15:163, February, 1894. Its

progress, 15:79, January, 1894. Reformation of, 13:396, May, 1893. Persecution of Christianity, 13:116, February, 1893, 14:206, September, 1893.

#### MISSION WORK.

New Japan, says Dr. Griffin, is the creation of missionary Christianity. The port of Yokohama opened to foreigners, July 4, 1859. Dr. J. C. Hepburn arrived in the October following. The first converts. The Week of Prayer, 1872, and the deepening of spiritual life. The Church of Christ in Japan, how composed? The churches gathered by the American Board are called *Kumt-Ai*, i. e., "braided together," or associated churches.

The following references are to the CHURCH AT HOME AND ABROAD: Sketch of Mission Work, 14:197, September, 1893. An Evangelistic Tour, 13:337, May, 1893. Hopeful Aspects of Missionary Work, 15:107, February, 1894. Influence of the Local Temple, 15:344, April, 1894. Street Chapels, 14:244, September, 1893. Effect of a Study of Christianity, 13:227, March, 1893. An Ethical Basis for Japan, 13:433, June, 1893. The pleasure of being a Christian, 15:344, April, 1894. Mr. Ishii, the George Müller of Japan, 14:502, December, 1893, and 15:256, March, 1894. Naomi Tamura's Industrial Home, 15:255, March, 1894. Christianity gaining among the intellectual classes, 15:475, June, 1894. Influence in Japan of missionary work among the Japanese in America, 16:25, July, 1894.

Read Hardy's *Life of Neesima*. Also *An American Missionary in Japan*. See *Missionary Herald*, January and February, 1894, for account of Applied Christianity in the Hokkaido.

One obstacle has been the prevailing impression that Christianity can be put on like other elements of foreign civilization. It is said the Japanese come to the chapel as they would go to a store to look at new goods. Then a sentiment prevails that "in order to Christianize Japan we must Japanize Christianity."

Said native Christians of a hospital for lepers: this will do more for Christianity than anything that has been done: our people know nothing of such love as this.

For latest information consult CHURCH AT HOME AND ABROAD, *Woman's Work*, and *Missionary Review of the World*, for September, 1894.

#### HISTORIC SCENES.

1. A United States Commodore casts anchor one Sunday morning in an eastern harbor. The guns of the fort are turned on the fleet, but

their fire is not returned. The chaplain is directed to hold divine service on the flagship. With the capstan for pulpit, and the stars and stripes for altar-cloth, the Psalm,

"Before Jehovah's awful throne  
Ye nations bow with sacred joy,"

is given out. The marine band strikes up "Old Hundred," and the sailors join in singing the praise of Jehovah, while many natives listen on the shore. Locate the incident and give date. Who was the commander?

2. A king, in the course of his journey round the world, was invited in a certain city to attend the anniversary service of a Christian church. Twenty-nine years before, Christian subjects of the king, though but recently evangelized, had contributed the first \$1,000 used in building this church. A copy of the New Testament is presented to the king, who makes an address. Name the King. In what city did the incident occur?

3. An officer, detailed to watch a port where foreign men-of-war were anchored, finds in the water a book in a strange language. His curiosity is excited, and after some inquiry he learns that the book is the Holy Bible. Securing a copy in a language he can understand, he seeks aid, and is instructed by a missionary who had recently arrived in that country. This officer becomes the first Christian convert. Name the officer, the missionary and the country.

#### SEARCH QUESTIONS.

Who said of Japan, "This nation is the delight of my soul?"

What Japanese offered this prayer: "O God, if thou hast eyes, look upon me. O God, if thou hast ears, hear my prayer. Let me be civilized with the Bible?"

Name the Japanese convert who made this statement to Dr. Verbeck: "I cannot tell you my feelings when for the first time in my life I read the account of the character and work of Jesus Christ. I had never seen, or heard, or read of, or dreamed of, or imagined, such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ."

### Book Notices.

PREACHING IN SINIM, OR, THE GOSPEL TO THE GENTILES, with Hints and Helps for Addressing a Heathen Audience, by Hampden C. DuBose, D. D. Twenty-one years a missionary at Soochow.

The author of this volume writes with the special

purpose of instructing newly arrived missionaries in China on the essential qualifications of the Gospel worker and the most effective methods of presenting the "offense of the Cross" to the Chinese mind. In doing this he succeeds also in setting before the reader many interesting features of Chinese life and character, of their mental habits and religious beliefs, as well as not a few of their peculiar social customs. His suggestions to the young missionary are very valuable and well worthy of study by older ones. They are uttered from a heart deeply imbued with the lofty privilege of preaching the everlasting Gospel unto a people who have no knowledge of the true Way of Life, and with high ideals of what the missionary should be in holiness of character and ability to expound and illustrate his subject. From a long and varied experience he draws abundant and apt illustrations of the adaptations of the Gospel in its many-sided doctrines and saving truths to the thronging inhabitants of that land of Sinim. It is evident he believes that no ambassador of the cross among the proud followers of Confucius need be ashamed of the Gospel of Christ, that with them also it is the power of God unto Salvation. We think he would have rendered his argument more impressive for the general reader if he had cited more concrete cases of the power of the truth of Jesus in transforming Chinese lives. His experience must furnish him with many remarkable conversions, triumphant lives and deaths, as the fruits of his own and others' preaching in that land of Confucianism. Their record is written on high, and they shall shine forever and ever among the great multitude which no man can number, who out of all nations and tribes shall stand before the throne of God and the Lamb.

**HIRAM GOLF'S RELIGION**, or the *Shoemaker by the Grace of God*, by George H. Hepworth, author of "The Life Beyond," "Rocks and Shoals," etc., New York, E. P. Dutton and Company, 71 West Twenty-third Street, 1894. Price, 75 cents.

This little book has seven chapters: Shoes and Sermons; The Spokes and Hub of the Wheel; Fearin' and Tremblin'; Few Duties, Many Privileges; Is it a Vale of Tears? "A Little Man Saving Souls;" From Earth to Heaven.

Hiram Golf was a shoemaker, and John Jessig was his pastor. Hiram believed that he was "a shoemaker by the grace of God" as truly as John was a minister by the same grace. John took the same view of their respective "callings," and so they became "true yoke-fellows." Both "callings" were holy, because both were of God.

The graphic picturing of this on 127 nicely printed pages, nicely bound, makes a pleasant and profitable little book.

We have just one suggestion, applicable to a good many books printed lately: Hiram held that making and mending shoes was his *calling*, and he "put his religion into" every stitch and peg and stroke of his hammer, as much as he expected the "parson" to put his religion into his sermons. He

seems not to have understood English grammar very well, and it was not so necessary for his calling as it was for the minister's. Why then should the writer of this book mis-spell and bungle the English in it, as the illiterate shoemaker would, any more than Hiram should make such a botch of mending a shoe as the parson would? His plain, quaint, wise thoughts would be just as readable in good spelling and simple, yet grammatical, sentences.

**OUR WORD AND WORK FOR MISSIONS.**—A series of papers, treating of principles and ideas relative to Christian Missions, prepared with special reference to the Universalist Church. Universalist Publishing House, Boston.

These papers were written by ministers and missionaries of the Universalist Church. Partly, perhaps, because this Church is still in its novitiate in missionary experience, and partly, perhaps, because a not inconsiderable part of the Universalist Church finds the motive to missionary effort insufficient, the book contains much that is elementary. It is a good book, however. Its tone and spirit are excellent, and many of the papers might as well have been delivered by those in disagreement with some of the views of Universalism. With no considerable qualifications we can adopt most heartily the chapter on "Christianity a Universal Religion" and the chapter on "The Legitimacy of Modern Missions." The writers of these papers have large sympathy with the work already done and with those who have done the work, and they speak in terms of high admiration of the fidelity, the devotion and the success which have marked the labors of others who have entered the field before them or who are working side by side with them. If this book is an indication of the missionary message of the Universalist Church, then that message, imperfect though it may seem to us to be, is sure to carry blessing. Though we differ vitally with the views of these friends of missions upon eschatology, we are grateful for the emphasis with which their book asserts the privilege and the necessity of a present salvation.

**PRINCETON SERMONS.**—Fleming H. Revell Co., New York and Chicago. It may be asserted that no college in the country has the advantage of better preaching than that enjoyed by students at Princeton in Marquand Chapel. Some of the sermons of this volume were preached there. Most of them seem to have been preached to the students of the Theological Seminary. They are substantial sermons, singularly free from illustration, but not lacking at all in graces of style, and full, many of them, of fresh and practical interest. Dr. Patton's two sermons are, of course, examples of clean, analytical discrimination, and Dr. Green's strong address on "Christian Manliness" is a wholesome healthful message for young men in every place. It is not to the disadvantage of these sermons that they differ from much present preaching in the soberness of their form and the solidity of their substance.

## Ministerial Necrology.

**DOOL, WM. S.**—Born in County Antrim, Ireland, May 31, 1814; came with his parents to America when six years old; obtained his academical education at Madison College, Antrim, Ohio, and his theological instruction from Rev. Moses Allen and at the Western Theological Seminary, Allegheny, Pa.; licensed in 1847 and ordained in 1848 by St. Clairsville Presbytery. The first two years of his ministry were spent at New Castle, Ohio; pastor at Beech Springs, O., 1850-1862; preached one and one half years at Antrim, O.; pastor of the Presbyterian Church of Millersburg, 1865-1873; also preached at the Peniel, Centre, Hamlet, and Perryton Churches; pastor of John Knox Church, Peoria Presbytery, 1878-1883; died at his home in Aledo, Ills., March 9, 1894.

Married, 1846, Anne Campbell of Antrim, O., who with three of their six children survives him, Rev. W. I. Dool, Horton, Kans., Mrs. Retta D. Scott and Rosa Dool, Aledo, Ills.

**DICKEY, JAMES W.**—Born, November 10, 1811, at Zanesville, Ohio; educated at Hopedale Academy, Pa.; studied theology under Rev. Wm.

McNeill, D. D.; licensed to preach by the Second Presbytery of Philadelphia, Pa., in April, 1842, and ordained by the Presbytery of Erie, in October, 1843; pastor of the churches of Evansburg, Harmonsburg and Conneautville, Pa., 1843-47; pastor at Mansfield, Ohio, 1847-53; pastor of the churches at Venango, Rockville and Edinboro, Pa., 1853-67; pastor at West Union, Iowa, 1867-76. Stated supply, Buffalo, Howard Lake and Winsted, Minnesota, 1876-83; stated supply, Keystone, North Dakota, 1883-85. Resided at Howard Lake, Minnesota, and at Minneapolis, 1885-93; lived at West Union, Iowa, 1893-94. Died at the home of his daughter in West Union, April 12, 1894.

Married, October 19, 1847, to Miss Elizabeth I. Eaton, who died January 5, 1894. One daughter and two sons survive him.

**RANKIN, ROBT. J.**—Born in Long Green Valley, Baltimore County, Md., May 24, 1866; graduated from Lafayette College, 1887, and from Princeton Theological Seminary, 1890; pastor of Pine Grove Presbyterian Church in York County, Penna., and of Lafayette Square Presbyterian Church in Baltimore, Md., 1890-1894.

Died, June 5, 1894. His wife and three children survive him.

## MINISTERIAL NECROLOGY.

[Year ending April 30, 1894.]

NAME.	OCCUPATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Allen, John B.,	H. R.,	Cleveland,	Brooklyn Village, O.,	Dec. 1, 1893,	80
Angier, Marshall B.,	S. S.,	Binghamton,	Windor, N. Y.,	Feb. 25, 1894,	75
Baker, John E.,	Ch.,	Rochester,	Rochester, N. Y.,	April 13, 1894,	62
Ballastra, Pedro L.,	S. S.,	Mexico City,	Zitacuaro, Mich.,	May 6, 1894,	39
Bergen, John H.,	P.,	Knox,	Columbus, Ga.,	Dec. 18, 1893,	43
Baldridge, Herbert C.,	P. and S. S.,	Cairo,	Bridgeport, Ill.,	March 13, 1894,	38
Bissell, Edwin C., D. D., LL.D.,	Prof.,	Chicago,	Chicago, Ill.,	April 10, 1894,	62
Brack, John M.,	H. R.,	Winona,	St. Paul, Minn.,	Aug. 4, 1893,	85
Blackwood W., D. D., LL.D.,	P. Em.,	Philadelphia,	Baltimore, Md.,	Nov. 13, 1893,	89
Blain, William James,	H. R.,	Albany,	Esperance, N. Y.,	Feb. 13, 1894,	69
Blake, Charles M., M. D.,	H. R.,	San Francisco,	San Francisco, Cal.,	June 3, 1893,	73
Bowden, Samuel, S. T. D.,	Evan.,	New York,	New York N. Y.,	Jan. 29, 1893,	73
Boyd, John,	Evan.,	Brooklyn,	Brooklyn N. Y.,	Sept. 24, 1893,	53
Burrows, John, D. D.,	P.,	Hudson,	Chester, N. Y.,	April 10, 1894,	68
Bradley, David Lovejoy,	S. S.,	St. Lawrence,	Cape Vincent, N. Y.,	Sept. 15, 1893,	29
Buchanan, John M., D. D.,	Evan.,	New York,	New York, N. Y.,	Jan. 13, 1894,	74
Brown, William,	S. S.,	Columbus,	Reynoldsburg, O.,	Feb. 23, 1894,	65
Caldwell, Albert Johnson,	Tea.,	Alton,	St. Louis, Mo.,	March 18, 1894,	56
Calhoun, Henry,	Evan.,	Wooster,	Minneapolis, Minn.,	March 4, 1894,	75
Calkins, James F.,	H. R.,	Geneva,	Geneva, N. Y.,	Nov. 7, 1893,	78
Campbell, George,	P.,	North River,	Salisbury Mills,	Aug. 24, 1893,	47
Chandler, John E.,	F. M.,	Cincinnati,	Madura, India,	Jan. 10, 1894,	77
Chester, Eliza F.,	H. R.,	Nebraska City,	Geneva, Neb.,	Nov. 27, 1893,	87
Cobb, Nehemiah,	H. R.,	Washington City,	Washington, D. C.,	Feb. 15, 1894,	85
Cochran, Robert,	P.,	Carlisle,	Harrisburg, Pa.,	Oct. 15, 1893,	37
Colt, Samuel F., M. D.,	S. S.,	Lackawanna,	Wysox, Pa.,	Dec. 12, 1893,	76
Coeter, John H.,	W. C.,	Solomon,	Columbus, Kans.,	Aug. 25, 1893,	81
Deming, Friend A.,	H. R.,	Mattoon,	Chicago, Ill.,	May 18, 1893,	80
Davis, James C.,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Feb. 16, 1894,	65
Davis, Robert Hamill, Ph. D.,	H. R.,	Northumberland,	Orangeville, Pa.,	Dec. 23, 1893,	61
Diekman, P. H.,	P.,	Freeport,	Harper, Ill.,	Dec. 1893,	35
Dixon, Myles C.,	S. S.,	Petoskey,	McBain, Mich.,	March 13, 1894,	50
Dool, William S.,	H. R.,	Rock River,	Aledo, Ill.,	March 9, 1894,	80
Dougherty, Peter,	H. R.,	Milwaukee,	Somers, Wis.,	Feb. 1, 1894,	89
Downs, John Vincent,	H. R.,	Chicago,	Chicago, Ill.,	Oct. 19, 1893,	86
Dyer, Francis,	H. R.,	Philadelphia,	Philadelphia, Pa.,	April 18, 1893,	70
Edwards, Tryon, D. D.,	H. R.,	St. Lawrence,	Detroit, Mich.,	Jan. 4, 1894,	84
Fenton, Joseph F.,	H. R.,	St. Louis,	Union, Mo.,	Dec. 26, 1893,	81
Ferris, George H.,	F. M.,	Kolhapur,	Panhal, India,	March 7, 1894,	41
Findley, William T., D. D.,	S. S.,	Monmouth,	Perrineville, N. J.,	June 14, 1893,	79

NAME.	OCCUPATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Fleming, David B.,	S. S.,	Corning,	Tabor, Iowa,	Jan. 27, 1894,	54
Fleming, William A.	W. C.,	Duluth,	St. Louis, Mo.,	Dec. 20, 1893,	65
Foster, James F.,	W. C.,	Logansport,	Logansport, Ind.,	Oct. 7, 1893,	
Freeman, Amos N.,	P. Em.,	Brooklyn,	Brooklyn,	July 23, 1893,	84
Frissell, A. Cogswell,	Sec.,	Newark,	Richmond, S. I., N. Y.,	April 7, 1894,	78
Goodling, Eli O.,	P.,	Lackawanna,	Nanticoke, Pa.,	April 23, 1894,	40
Gould, Samuel M.,	H. R.,	Philadelphia,	Ambler, Pa.,	April 18, 1894,	63
Greene, James,	H. R.,	Indianapolis,	Indianapolis, Ind.,	Dec. 26, 1893,	83
Hays, Robert, D. D.,	H. R.,	Steubenville,	Inverness, O.,	Oct. 21, 1893,	72
Hedges, Charles, D. D.,	P.,	Cape Fear,	New Bern, N. C.,	Jan. 16, 1894,	51
Herbert, Charles Dickinson,	S. S.,	Troy,	Hebron, N. Y.,	Oct. 13, 1893,	75
Hinman, Frank Haven,	P.,	Boston,	South Boston, Mass.,	April 17, 1894,	36
Howell, Ellis,	S. S.,	Dayton,	Reley, O.,	April 15, 1893,	68
Jacke, Andrew Donnell,	S. S.,	Sequoyah,	Claremore, I. T.,	Feb. 19, 1894,	65
Joralemon, Peter Marion,	P.,	Syracuse,	Coallamer, N. Y.,	Nov. 26, 1893,	53
Kendrick, William,	H. R.,	Oklahoma,	Wichita, Kans.,	June 4, 1894,	68
Keyes, William S. H., D. D.,	P.,	Emporia,	Wellington, Kans.,	May 6, 1893,	66
Kruti, Bartholomew,	H. R.,	New York,	New York, N. Y.,	May 15, 1893,	
Lane, J. Jay,	H. R.,	Westminster,	Sunnyburn, York Co., Pa.,	Dec. 20, 1893,	75
Lambert, Amos Bordman, D. D.	H. R.,	Troy,	Salem, N. Y.,	Nov. 29, 1893,	83
Larimer, Charles A.,	Ev.,	Erie,	Library, Pa.,	June 11, 1893,	27
Lawyer, Archie B.,	P. E.,	Walla Walla,	Cottonwood, Idaho,	June 2, 1893,	59
Mackinnon, Angus,	W. C.,	Winnipeg,		April	
McLean, Fletcher R.,	S. S.,	East Florida,	Springfield, Mass.,	1893,	
McPherson, Robert,	S. S.,	Allegheny,	On train of Pennsylvania Railroad, Tyrone, Pa.,	Oct. 2, 1893,	74
Magaw, Samuel,	H. R.,	Grand Rapids,	Aledo, Ill.,	July 21, 1897,	
Marquis, John S., D. D.,	S. S.,	Washington,	Lafayette, Ind.,	Sept. 11, 1893,	68
Matthews, James, D. D.,	H. R.,	San Francisco,	Campbell Tex.,	Sept. 18, 1893,	72
Mercer, William R.,	H. R.,	North Texas,	Marysville, Pa.,	April 10, 1893,	83
Meyer, Samuel S.,	H. M.,	Olympia,	Cleveland, O.,	Oct. 2, 1893,	38
Michael, Alonzo,	S. S.,	Cleveland,	Parnassus, Pa.,	June 3, 1893,	50
Miller, Obadiah H.,	Ev.,	Pittsburgh,		Dec. 29, 1893,	71
Mitchell, Arthur, D. D., Sec. of Board of Foreign Missions,	Sec.,	New York,	Saratoga Springs, N. Y.,	April 24, 1893,	57
Morton, George,	H. R.,	Philadelphia,	Ambler, Pa.,	Dec. 6, 1893,	85
Mundy, William M., M. D.,	W. C.,	Union,	Louisville, Tenn.,	Sept. 20, 1893,	49
Nassau, Joseph E., D. D.,	P. Em.,	Genesee,	Warsaw, N. Y.,	Feb. 4, 1894,	67
Neill, Edward D., D. D.,	Prof.,	St. Paul,	St. Paul, Minn.,	Sept. 26, 1893,	71
Nevius John L., D. D.,	F. M.,	Shantung,	Chefoo, China,	Oct. 19, 1893,	64
Newbanks, John,	H. R.,	Troy,	Troy, N. Y.,	Aug. 29, 1893,	63
Newell, George W.,	H. R.,	Kearney,	Central City,	Aug. 6, 1893,	80
Newton, John,	H. R.,	East Florida,	Pennacola, Fla.,	Nov. 20, 1893,	79
Nott Luke,	H. R.,	Saginaw,	Birch Run, Mich.,	Aug. 14, 1893,	78
Osborne, H. S., D. D., LL. D.,	Prof.,	Dayton,	New York, N. Y.,	Feb. 2, 1894,	71
Patterson, R. W., D. D., LL. D.,	W. C.,	Chicago,	Evanston, Ill.,	Feb. 28, 1894,	81
Patton, John, D. D.,	H. R.,	New Castle,	Philadelphia, Pa.,	March 20, 1894,	86
Paynter, Henry Martyn,	Ev.,	Chicago,	Chicago, Ill.,	April 23, 1893,	66
Pingry, John F., Ph. D.,	Prin.,	Elizabeth,	Elizabeth, N. J.,	Feb. 16, 1894,	75
Porter, Alexander,	H. R.,	Iowa City,	Iowa City, Ia.,	Dec. 5, 1893,	87
Quin, John Charles,	H. R.,	Buffalo,	Port Dover, Ont.,	Nov. 28, 1893,	78
Ross, George,	S. S.,	Portland,	Hillsboro, Oreg.,	Jan. 11, 1894,	68
Rowland, Levi P.,	H. R.,	St. Louis,	Patterson, Mo.,		
Sanborne, Pliny F.,	H. R.,	Chemung,	Elmira, N. Y.,	Jan. 14, 1894,	73
Schaff, Philip, D. D., LL. D.,	Prof.,	New York,	New York, N. Y.,	Oct. 20, 1893,	73
Schwabe, Frederick W.,	W. C.,	Rock River,	Kans.,		
Seaman, Charles W.,	H. R.,	Cincinnati,	Westwood, O.,	Aug. 26, 1893,	82
Sharpley, George H.,	P. E.,	Des Moines,	Perry, Ia.,	May 17, 1893,	54
Smith, Le Moine Seth,	H. R.,	Grand Rapids,	Grand Haven, Mich.,	Jan. 23, 1894,	87
Stuart, John,	W. C.,	Los Angeles,	Riverside, Cal.,	Jan. 6, 1894,	65
Tait, Prof. John W.,	H. M.,	Olympia,	Tacoma, Wash.,	Dec. 12, 1893,	52
Teller, Daniel W.,	P. E.,	Binghamton,	Fredonia, N. Y.,	March 23, 1894,	37
Thompson, Henry P.,	W. C.,	Ebenezer,	Edmond, Ok. T.,	Dec. 24, 1893,	83
Thomson, William M., D. D.,	H. R.,	Cincinnati,	Denver, Colo.,	April 8, 1894,	86
Tilden, A. S.,	S. S.,	Transylvania,	Greensburgh, Ky.,	Oct. 7, 1893,	27
Twine, Peyton R.,	Ag.,	Southern Va.,	Richmond, Va.,	May 30, 1893,	29
Van Avondale, Martin V. B.,	W. C.,	Chicago,	Chicago, Ill.,	May 10, 1894,	53
Van Houten, Henry,	H. R.,	Lackawanna,	Hawley,	June 20, 1893,	86
Van Nest, Peter S., D. D.,	Ev.,	Calro,	Lake Geneva, Wis.,	Sept. 21, 1893,	80
Waller, David Jewett,	P.,	Northumberland,	Bloomsburg, Pa.,	Dec. 7, 1893,	78
Ware, William H.,	H. R.,	Duluth,	St. Paul, Minn.,	April 7, 1894,	57
Warner, John E., D. D.,	P.,	St. Louis,	Kirkwood, Minn.,	Feb. 19, 1894,	67
Wells, John O.,	H. R.,	West Jersey,	Greenville, Gr'n Co., N. Y.,	July 22, 1893,	75
Werner, Julius E.,	P.,	West Jersey,	Colorado Springs, Colo.,	May 10, 1894,	44
Willard, Livingston,	H. R.,	New York,	Greenwich, Conn.,	Feb. 28, 1894,	78
Williams, Albert,	H. R.,	Morris & Orange,	West Orange, N. J.,	June 4, 1893,	84
Williston, Timothy,		Columbia,	Ashland, N. Y.,	Dec. 21, 1893,	89
Wilson, Elijah,	H. R.,	Westminster,	York, Pa.,	Dec. 18, 1893,	80
Wilson, Samuel T., D. D.,	P.,	South Florida,	Winter Haven, Fla.,	Oct. 5, 1893,	70
Wood, Alanson T.,	H. R.,	Nebraska City,	Omaha, Neb.,	March 11, 1894,	78
Wood, John W.,	W. C.,	Schuyler,	Quincy, Ill.,	Dec. 9, 1893,	81
Woodruff, Frank S.,	Prof.,	Elizabeth,	Elizabeth, N. J.,	May 26, 1893,	30
Worthington, Albert,	H. R.,	West Jersey,	John C Mercer Home,		
Wylie, A. McElroy,	W. C.,	Brooklyn,	Ambler, Pa.,	May 16, 1893,	87
Young, Abraham T.,	W. C.,	Cleveland,	Trenton, N. J.,	Aug. 22, 1893,	60
			Cleveland, O.,	Nov. 24, 1893,	68

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1894.

ATLANTIC.— <i>East Florida</i> —San Mateo, 25. <i>Knor</i> —Medway, 3. <i>South Florida</i> —Kissimmee, 1; Sorrento, 5. 24 00	—Bloomfield, 11 05; Shermansdale, 5 14. <i>Clarion</i> —Academia, 2 70; Clarion, 12 77; Rockland, 2. <i>Erie</i> —Warren, 53 28. <i>Lackawanna</i> —Langcliffe, 11 78; Little Meadows, 1 40; Mountain Top, 3; New Milford, 2 86; Plymouth, 10; Susquehanna, 28; West Pittston, 67; Wilkes Barre, Grant St., 8. <i>Lehigh</i> —Tamaqua, 2. <i>Northumberland</i> —Jersey Shore, 15. <i>Parkersburg</i> —Weston, 4. <i>Philadelphia North</i> —Jenkintown Grace, 2 46; New Hope, 3. <i>Pittsburgh</i> —Ingram, 4; Pittsburgh East Liberty, 31 81; —Shady Side, 76 50. <i>Redstone</i> —Greensboro, 1. Little Redstone, 6. <i>Shenango</i> —New Brighton, 18 19; Sharpsville, 2 30; Westfield, 21. <i>Wellsboro</i> —Coudersport, 8 30. 494 08
BALTIMORE.— <i>New Castle</i> —Buckingham, 4 50; Rock, 5. <i>Washington City</i> —Washington Garden Mem 1, 3. 12 50	SOUTH DAKOTA.— <i>Dakota</i> —Buffalo Lake, 1; Crow Creek, 1; Hill, 1; Long Hollow, 2; Mayasan, 1; Raven Hill, 1 50; Yankton Agency, 3. <i>Southern Dakota</i> —Parkston, 5. 15 50
CALIFORNIA.— <i>Los Angeles</i> —Colton, 9 70; Cucamonga, 2; Fillmore, 5; Redlands, 13 91. <i>Oakland</i> —Oakland Welsh, 1. <i>Sacramento</i> —Sacramento, 14th Street, 4 50; Vacaville, 8. <i>San José</i> —Ben Lomond, 1; Felton, 50 cts. <i>Stockton</i> —Clements, 3; Fresno, 15 75; Sonora, 5. 64 86	TENNESSEE.— <i>Union</i> —Centennial, 2. 2 00
CATAWBA.— <i>Cape Fear</i> —Ebenezer, 3. <i>Southern Virginia</i> —Ogden Chapel, 1. <i>Yadkin</i> —Durham, 1. 4 00	UTAH.— <i>Utah</i> —Salt Lake Westminster, 5 60. 5 60
COLORADO.— <i>Boulder</i> —Valmont, 24 cts. <i>Denver</i> —Denver Hyde Park, 3. <i>Gunnison</i> —Delta Y. P. S. C. E., 1 30. 3 44	WASHINGTON.— <i>Olympia</i> —Ocoosa 1st, 5. <i>Puget Sound</i> —Bellingham Bay, 3; Wenatchee, 4 25. 11 25
ILLINOIS.— <i>Alton</i> —Carrollton, 6. <i>Bloomington</i> —Prairie View, 2. <i>Chicago</i> —Austin, 5 61; Lake Forest, 161 27; Morgan Park, 6; Oak Park, 13 25. <i>Peoria</i> —Eureka, 10 53. <i>Schuyler</i> —Monmouth, 12 25. <i>Springfield</i> —Greenview, 7 11; Pisgah, 3 07. 237 14	WISCONSIN.— <i>Madison</i> —Pulaski German, 40. <i>Milwaukee</i> —Alto Calvary, 6; Manitowoc 1st, 2 90; Milwaukee Calvary, 22 32; Racine 1st, 15 17. 86 39
INDIANA.— <i>Crawfordsville</i> —Crawfordsville 1st Y. P. S. C. E., 5. <i>Loganport</i> —Mishawaka, 3 40. <i>New Albany</i> —New Albany 1st, 9 25. 17 75	Contributions from Churches and Sabbath-schools.....\$1,948 67
INDIAN TERRITORY.— <i>Choctaw</i> —Lehigh, 1. 1 00	
IOWA.— <i>Des Moines</i> —Winterset, 20 71. <i>Dubuque</i> —McGregor German, 3. <i>Iowa</i> —Middletown, 80 cts; Mount Pleasant German, 9. <i>Iowa City</i> —Union, 3. <i>Stout City</i> —Cherokee, 15; Inwood, 8. 59 51	OTHER CONTRIBUTIONS.
KANSAS.— <i>Higland</i> —Hiawatha, 10. <i>Larned</i> —Salem German, 1. 11 00	C. H., M., N. J., 2; J. B. Davidson, Newville, Pa., 10; M. E. Drake, Brockport, N. Y., 3; C. Penna., 4; Religious Contribution Society of Princeton Theological Seminary, 35 97; Rev. S. H. Stevenson, Perry, Ill., 2; Rev. W. L. Tarbet and wife, 1 60..... 57 57
KENTUCKY.— <i>Louisville</i> —Penn's Run, 1. 1 00	
MICHIGAN.— <i>Flint</i> —Port Huron Westminster Ladies' Aid Society, 15. <i>Petoskey</i> —Petoskey, 9 23. 24 23	MISCELLANEOUS.
MINNESOTA.— <i>Mankato</i> —Pipestone, 2. <i>St. Cloud</i> —Wilmar, 3. 5 00	Interest on Investments, 881 66; Payments on Church Mortgages, 105; Partial loss recovered, 150; Premiums of Insurance, 620 93; Sales of Book of Designs No. 5, 2; Sales of Church Property, 1,139 04..... 2,898 63
MISSOURI.— <i>St. Louis</i> —St. Charles, 18. <i>White River</i> —Mt Lebanon, 1. 19 00	SPECIAL DONATIONS.
NEBRASKA.— <i>Boz Butte</i> —Norden, 1. <i>Hastings</i> —Superior, 1. <i>Kearney</i> —Cozad Women's Missionary Society, 3. 5 00	NEW JERSEY.— <i>Elizabeth</i> —Perth Amboy 1st sabb., 167 97. <i>Morris and Orange</i> —Orange 1st, 400.
NEW JERSEY.— <i>Elizabeth</i> —Lower Valley, 5; Metuchen, 11. <i>Jersey City</i> —Rutherford, 34 98. <i>Monmouth</i> —Lakewood, 68 25; South Amboy, 1. <i>Morris and Orange</i> —Hanover, 20; New Providence, 5; Succasunna, 6 44. <i>Newark</i> —Montclair 1st from "Aid," 10; Newark Park, 7. <i>New Brunswick</i> —Holland, 7 50; Milford, 19 20; Trenton Bethany, 18. <i>Newton</i> —Blairtown (including sabb., 10 17); 70 48; Bloomsbury, 8 75; Marks' oro, 6. 292 54	NEW YORK.— <i>New York</i> —New York Rutgers Riverside, 149 58..... 717 85
NEW MEXICO.— <i>Santa Fé</i> —Raton 1st, 5. 5 00	LEGACIES.
NEW YORK.— <i>Boston</i> —Boston 4th, 9 54; Newburyport 1st, 18 50; Portland, 4. <i>Buffalo</i> —Buffalo West Avenue, 4 03; Tonawanda, 8. <i>Champlain</i> —Champlain, 5; Chazy, 14 21. <i>Geneva</i> —Bellona, 17; Geneva 1st, 11. <i>Hudson</i> —Good Will, 1 63. <i>Long Island</i> —Shelter Island, 8. <i>Lyons Huron</i> , 3. <i>New York</i> —New York Madison Square (Estate James R. Hills), 100; —Scotch, 91 25; —Westminster West 23d Street, 23 59. <i>North River</i> —Poughkeepsie, 27 27; Rondout, 8 77. <i>Rochester</i> —Genesee 1st, 5; Rochester Emmanuel, 69 cts. <i>St. Lawrence</i> —Pleasant, 2 36; Potsdam, 11. <i>Syracuse</i> —Syracuse East Genesee, 8 32. <i>Troy</i> —Troy Second Street, 96 57. <i>Utica</i> —Utica Bethany, 7 25. 475 19	Estate of Moses Boggs, 2,150 25..... 2,150 95
OHIO.— <i>Bellefontaine</i> —Bellefontaine, 3 25. <i>Chillicothe</i> —Bogota, 1; Hamden, 4 25. <i>Dayton</i> —Collinsville, 12. <i>Lima</i> —Mount Jefferson, 8. <i>Mahoning</i> —New Lisbon, 14. <i>Maumee</i> —Grand Rapids, 2; Holgate, 1; Kunkle, 4; Weston (from Rev. A. Schafer), 10. <i>Wooster</i> —Nashville, 5. 63 60	
OREGON.— <i>Willamette</i> —Independence Calvary, 2. 2 00	
PENNSYLVANIA.— <i>Allegheny</i> —Tarentum, 9 20. <i>Blairsville</i> —Fairfield, 12 99; Latrobe, 15. <i>Butler</i> —Allegheny, 3; Clintonville, 1; Concord, 3 19; Grove City, 23; Harlansburg, 1; Scrub Grass, 12; Westminster, 1. <i>Carlisle</i>	Church collections and other contributions, April—May, 1894.....\$5,056 05
	Church collections and other contributions, April—May, 1893..... 6,193 71
	MANSE FUND.
	Installments on loans ..... 1,135 00
	Premiums of Insurance..... 10 50 1,145 50

## SPECIAL DONATIONS.

PENNSYLVANIA.—Philadelphia—Philad'phia Gas-	
ton, 18 76; — Mariners, 5.....	23 76
	<u>\$1,169 26</u>

If acknowledgement of any remittance is not found in

these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,  
53 Fifth Avenue, New York.

† Under Minute of Assembly of 1888.

## RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1894.

ATLANTIC.—South Florida—Kissimmee, 1.	1 00
BALTIMORE.—New Castle—Rock, 5.	5 00
CALIFORNIA.—Sacramento—Sacramento 14th Street, 2.	2 00
COLORADO.—Boulder—Valmont, 18 cts.	.18
ILLINOIS.—Alton—Carrollton, 4 50. Chicago—Chicago 4th, 15 50; Highland Park, 21 55; Morgan Park, 6. Freeport—Ridgefield, 7 50. Mattoon—Neoga, 2. Schuyler—Monmouth, 9 18; Quincy 1st, 4 07. Springfield—Bates, 2 45; New Berlin, 1 79; Pisgah, 2 07; Springfield 1st, 50 22.	126 83
INDIANA.—Crawfordsville—Colfax, 1. White Water—Harmony, 1; Rushville, 2.	4 00
IOWA.—Corning—Bedford, 16 81. Iowa—Middletown, 60 cts.	17 41
KANSAS.—Topeka—Kansas City 1st, 17 50.	17 50
MINNESOTA.—St. Cloud—Wilmar, 2.	2 00
NEBRASKA.—Niobrara—Norden, 1.	1 00
NEW JERSEY.—Elizabeth—Perth Amboy sab-sch, 5 88. New Brunswick—Trenton Bethany, 10.	15 88
NEW YORK.—Albany—Schenectady East Avenue, 3 95. Boston—Boston 4th, 3 62. Buffalo—Tonawanda, 6. Hudson—Chester (sab-sch, 2), 23; Good Will, 1 14; Hopewell, 5. Long Island—Shelter Island, 7. Lyons—Galen, 2 48. Nassau—Hempstead Christ Church, 14 16. New York—New York 14th Street, 24 34. North River—Poughkeepsie, 20 45. Otsego—Stamford, 15. Rochester—Rochester Calvary, 1 74; — Emmanuel, 93 cts. Syracuse—Syracuse East Genesee, 2 45. Westchester—Bridgeport 1st, 38 72; Rye, 26 84.	196 82
OHIO.—Bellefontaine—Belle Centre, 5 81, Y. P. S. C.E., 90 cts. Dayton—Hamilton Westminster, 10. Huron—Fremont, 16; Sandusky, 12 35.	45 06
PENNSYLVANIA.—Allegheny—Allegheny 1st Bible-school, 25 50. Butler—Clintonville, 1; Westminster, 1. Carlisle—Lebanon Christ, 31 01; Robert Kennedy Memorial, 2. Chester—Bryn Mawr, 47 72; Great Valley, 3. Lack-	

awanna—Little Meadows, 1 40; Mount Pleasant, 1 23; Rome, 1; Scranton 1st, 149. Lehigh—Mountain, 3; Shenandoah, 5; Tamaqua, 2. Northumberland—Chillisqueque, 1 28; Muncy, 2. Parkersburgh—Sistersville, 7. Philadelphia—Philadelphia Memorial, 62 74; — West Spruce Street, 234 46. Philadelphia North—Germantown 2d, 148 50; Norristown Central sab sch, 25; Overbrook, 20; Thompson Memorial, 6 50. Pittsburgh—Pittsburgh 1st, 20; East Liberty, 31 81; Shady Side, 38 25. Washington—East Buffalo, 19 26. Wellston—Coudersport, 7 50.	900 15
UTAH.—Utah—American Fork, 4.	4 00
WISCONSIN.—Milwaukee—Racine 1st, 9 62. Winnebago—Fond du Lac, 5.	14 62

Total received from Churches and Sabbath-schools.....	1,352 46
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## PERSONAL.

Rev. S. H. Stevenson, McLean, Ill., 2; Rev. A. Schafer, Weston, Ohio, 9; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 60; C. Penna., 3; C. H. M., N. J., 1 50; The Religious Contribution Society of Princeton Theological Seminary, 26 98.	44 02
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## INTEREST.

Roger Sherman Fund.....	58 08
Martha Adams Fund.....	23 08

Total receipts for May, 1894.....	1,476 70
Previously reported.....	3,117 57

Total receipts April 1st to June 1st, 1894.....	4,604 57
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C. M. CHARNLEY, Treasurer,  
P. O. Box 294, Chicago, Ill.

## RECEIPTS FOR EDUCATION, APRIL, 1894.

ATLANTIC.—McClelland—Calvary, 1. South Florida—Bartow, 4; Sorrento, 4.	9 00
BALTIMORE.—Baltimore—Baltimore Boundary Avenue Sabbath-school Missionary Society, 1 25. New Castle—Wilmington West, 8. Washington City—Washington Garden Memorial, 4.	13 25
CALIFORNIA.—Los Angeles—Redlands, 4.	4 00
COLORADO.—Pueblo—Pueblo 1st, 78 cts.	.78
ILLINOIS.—Bloomington—Gilman, 8; Mackinaw Church, 5; Prairie View, 1. Cairo—Richland, 40 cts. Chicago—Austin, 9 92; Chicago 6th, 38 37; — 10th, 2; Highland Park, 22 25. Freeport—Middle Creek, 9.	95 94
INDIANA.—New Albany—New Albany 1st, 5 50; Vevay, 1.	6 50
IOWA.—Cedar Rapids—Lyons, 1 20.	1 20
KANSAS.—Larned—Arlington, 1. Topeka—Stanley, 1 25.	2 25
KENTUCKY.—Louisville—Louisville Covenant, 7 75.	7 75
MICHIGAN.—Monroe—Adrian, 24.	24 00
MINNESOTA.—St. Paul—St. Paul Goodrich Avenue, 2.	2 00
MISSOURI.—Ozark—West Plains, 4. St. Louis—St. Louis North, 7 10. White River—Mt. Lebanon, 1.	12 10
NEBRASKA.—Nebraska City—Alexandria, 2; Tecumseh, 12.	14 00
NEW JERSEY.—Elizabeth—Roselle, 5. Jersey City—Paterson Redeemer, 68 32. Newark—Caldwell, 25 45; Newark Park, 4 36. New Brunswick—Hamilton Square, 6; Princeton 1st, 17 09; — Witherspoon Street, 1.	127 22
NEW YORK.—Albany—Saratoga Springs 2d, 4 66. Binghamton—Nineveh, 10; Owego, 16. Cayuga—Ithaca, 50. Champlain—Chazy, 7 15. Long Island—Setauket, 15; Speonk, 1. Lyons—Galen, 3 38; Huron, 2. Nassau—Jamaica, 41 62; Smithtown, 8 74. Rochester—Rochester Calvary, 1 95. Utica—Whitesboro, 4.	165 50
NORTH DAKOTA.—Fargo—Oakes, 2.	2 00
OHIO.—Athens—Athens sab-sch, 3 60. Cincinnati—Bond Hill, 5; Cincinnati Central 26 71 Monterey, 1;	

Homerset, 1. Cleveland—Cleveland Case Avenue, 5. Columbus—Lower Liberty, 2. Dayton—Collinsville, 1. Mahoning—North Jackson, 2. St. Clairsville—Portland, 2. Zanesville—Zanesville 2d, 12.	91 57
PENNSYLVANIA.—Allegheny—Natrona, 5. Blairsville—Cross Roads, 3 41. Butler—Butler, 32 04; Millbrook, 2. New Salem, 1; Westminster, 2; Zellenople, 10. Chester—Darby 1st, 8 74. Huntingdon—Bald Eagle, 6; Curwensville, 4; Port Royal, 6. Kittanning—Crooked Creek, 1. Lackawanna—Plains, 3; Scranton 2d, 65 53; West Pittston, 44. Lehigh—Hazleton, 55 26. Philadelphia North—Ambler, 5. Pittsburgh—Bethany sab-sch, 5 84; Crafton, 2 34; Pittsburgh Grace Memorial, 2. Redstone—Connellsville, 5; Fairchance, 2 48; Long Run, 23 40. Shenango—Leesburgh, 1; North Sewickly, 1. Washington—New Cumberland, 10. Westminster—Chestnut Level, 1 20.	907 24
TENNESSEE.—Kingston—Chattanooga Park Place, 2. Union—Clover Hill, 2; Knoxville Belle Avenue, 3.	7 00
TEXAS.—Trinity—Mary Allen Seminary, 3.	3 00
WASHINGTON.—Olympia—Ridgefield, 9.	9 00

Receipts from Churches in April.....	\$ 594 29
Receipts from Sabbath-schools in April.....	10 00

Total from Churches and Sabbath-schools.....	\$ 604 29
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## REFUNDED.

A. S. O'Brien, 80.....	80 00
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## MISCELLANEOUS.

Cash, 2.....	2 00
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Total receipts in April from 16th to 30th.....	\$ 686 29
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JACOB WILSON, Treasurer,  
1334 Chestnut St., Phila.



## RECEIPTS FOR EDUCATION, MAY, 1894.

**BALTIMORE.**—*Baltimore*—Baltimore Park, 10 85. *New Castle*—Rock, 5; *Wilmington* Hanover Street, 81. *Washington City*—Washington City Assembly, 24. 70 85  
**CALIFORNIA.**—*Los Angeles*—Cucamonga, 2; *Rivers*, 2 20.  
*Oakland*—Oakland Welsh, 1. *Sacramento*—Sacramento 14th Street, 1 55. *San José*—San Luis Obispo, 10. *Stockton*—Clements, 2. 18 75  
**COLORADO.**—*Boulder*—Valmont, 15 cts. .15  
**ILLINOIS.**—*Alton*—Carrollton, 3 75. *Chicago*—Chicago 4th, 15; —Covenant, 80 29; *Morgan Park*, 6. *Mattoon*—Neoga, 2. *Peoria*—Yates City, 3. *Schwytzer*—Monmouth, 7 66. *Springfield*—Pisgah, 1 56. 119 26  
**INDIANA.**—*Crawfordsville*—Bethany, 6; *Colfax*, 1. *White Water*—Harmony, 1; *Rushville*, 2. 10 00  
**INDIAN TERRITORY.**—*Sequoyia*—Wewoka, 1. 1 00  
**IOWA.**—*Iowa*—Middletown, 50 cts. *Iowa City*—Union, 2. *Sioux City*—Cherokee, 5. 7 50  
**KANSAS.**—*Neosho*—Garnett, 6 63.  
**KENTUCKY.**—*Louisville*—Penn's Run, 1. 1 00  
**MICHIGAN.**—*Detroit*—Detroit 1st sab-sch, 35 02. 35 02  
**MINNESOTA.**—*Mankato*—St. Peter's Union, 16. *St. Cloud*—Wilmar, 3. *Winona*—Austin, 10. 29 00  
**MISSOURI.**—*Kansas City*—Eldorado Springs, 2; *Kansas City*—Linwood, 5 80. 7 80  
**NEBRASKA.**—*Hastings*—Superior, 1. *Box Butte*—Norden, 1. 2 00  
**NEW JERSEY.**—*Elizabeth*—Elizabeth Westminster sab-sch, 27. *Jersey City*—Tenafly, 12 75. *Monmouth*—Cranbury 1st, 33 33. *Morris* and *Orange*—Mendham 2d, 7. *Newark*—Newark South Park, 52 30. *New Brunswick*—Trenton Bethany, 10. *West Jersey*—Camden 2d, 15; *Hammonton*, 4 81. 162 19  
**NEW YORK.**—*Boston*—Boston 4th, 6 28. *Brooklyn*—Brooklyn Throop Avenue, 37. *Buffalo*—Tonawanda, 5. *Champlain*—Keeseville, 13 51; *Port Henry*, 14 41. *Genesee*—Leroy, 30. *Hudson*—Good Will, 95 cts.; *Nyack*, 20. *Long Island*—Shelter Island, 5. *New York*—New York 1st, 3,564 41; —Brick, 187 43; —Scotch, 125 88. *North River*—Poughkeepsie, 17 06. *Rochester*—Mount Morris, 10 23; *Rochester*—Brick, 50; —Emmanuel, 93 cts. *Syracuse*—Syracuse 1st, 25; —East Genesee, 2. *Troy*—Schaghticoke, 1 50. *Westchester*—White Plains, 30 95; *Yonkers* 1st, 51 24. 4,288 83  
**OHIO.**—*Bellefontaine*—Belle Centre (Y. P. S. C. E., 1 25), 6 50; *Bellefontaine*, 1 46. *Maumee*—Weston, 7.

## RECEIPTS FOR FOREIGN MISSIONS, APRIL, 1894.

**ATLANTIC.**—*Atlantic*—Aimwell, 1 50; *Olivet*, 1. *East Florida*—Green Cove Springs S. D., 5; *Starke*, 9; *Waldo*, 8 26. *Knox*—Madison Presbyterian Society, 1 25. *McClelland*—Allen, 85 cts.; *Mattoon*, 1; *Mt. Pisgah*, 60 cts. *South Florida*—Auburndale, 10; *Eustis* Y. P. S. C. E., salary Mr. Boomer, 13; *Sorrento* sab-sch, 2 54; *Winter Haven*, 10 33. 64 28  
**BALTIMORE.**—*Baltimore*—Annapolis, 10, sab-sch, 24 51; *Baltimore* 2d, 139 81; —12th, 15; —Boundary Avenue sab-sch Missionary Association, 8 06; —Ridgely Street, 27 56, sab-sch, 3 25; —Westminster, 65, sab-sch, 25, Y. P. S. C. E., 24 17; *Brunswick*, 2; *Cumberland*, 91; *Ellicott City*, 7 47; *Fallston*, 6; *Franklinville* S. D., 9; *Frostburg*, 5; *Taneytown* Y. P. S. C. E., S. D., 15 40; *The Grove*, 40; *Williamsport*, 3; *Zion*, 1. *New Castle*—Chesapeake City, 15, Y. P. S. C. E. sup. Mr. Doughty, 11 36; *Christiana*, 3; *Delaware City*, 48 61; *Drawer's*, 4; *Elkton*, 45; *Head of Christiana*, 6; *Millford*, 19 45; *Newark*, 5; *Red Clay Creek*, 20; *Smyrna*, 7, sab-sch, 18 06; *Wicomico*, 51 61, sab-sch, 25. *Washington City*—Georgetown West Street, 1 S. D., 70; *Tacoma Park*, 12; *Washington City* 1st, 10 20, Y. P. S. C. E. salary Mr. Woods, 5; —4th S. D., 30 35, Jr. F. M. Society, 80; —Assembly, 25, sab-sch Missionary Society, 24; —Covenant, 281 41, S. D., 10, sab-sch, 47 09, Y. P. S. C. E., 11; —Garden Memorial Y. P. S. C. E., 3 65; —Guntton Temple Memorial, 13 61; —Western, 66, Y. P. S. C. E., 2 45. 1,491 94  
**CALIFORNIA.**—*Benicia*—Napa Y. P. S. C. E. for Siam, 58 50; *St. Helena*, 15. *Los Angeles*—Azusa, 18 35; *El Cajon*, 50 30; *Elsinore*, 10; *Hueneme*, 50; *Los Angeles* 2d, 24, Y. P. S. C. E., 10; —Bethesda, 3; *Boyle Heights*, 1; —Grand View salary Mr. Griswold, 4, Y. P. S. C. E., 5 58; *National City*, 10 55; *Ojai*, 20 30; *Pasadena* 1st, 119 15; *Pomona* Y. P. S. C. E. salary native helper, 10; *Redlands*, 187 25; *Santa Ana*, 33 70; *Santa Barbara*, 160 75; *Santa Maria*, 3; *Oakland*—Golden Gate, 7; *Hayward*, 13; *Oakland* 2d, 17; *Pleasanton*, 5; *Walnut Creek*, 6. *Sacramento*—Chico, 5; *Eureka*, 7. *San Francisco*—San Francisco Lebanon, 8; —Trinity, 43 95; —Westminster, 53 25. *San José*—Gilroy, 12; *Highlands*, 21; *Los Gatos*, 10; *San José* 1st, 187 50, salary two native teachers, 85; —2d, 89, sab-sch, 60, Y. P. S. C. E., 6; *Wright's*, 4. *Stockton*—Grayson, 10

*Steubenville*—Madison, 10. *Wooster*—Nashville, 5. *Zanesville*—New Lexington, 72 cts.; *Rendville*, 2 24; *Roseville*, 4 03; *Uniontown*, 77 cts. 87 72  
**PENNSYLVANIA.**—*Allegheny*—Allegheny 1st, 61 69; *Bridgewater*, 4 64. *Butler*—Allegheny, 1; *Clintonville*, 2. *Chester*—West Grove, 3 80. *Erie*—Erie Park, 19 81. *Huntingdon*—Sinking Valley, 6. *Lackawanna*—Little Meadows, 1 40; *Plymouth*, 15; *Rome*, 1; *Wilkes Barre* 1st, 170 25. *Lakigh*—Tamaqua, 3. *Philadelphia*—Philadelphia Scots sab-sch, 9. *Philadelphia North*—Abington, 23 68. *Pittsburgh*—Pittsburgh 1st, 231 37; —East Liberty, 31 81; —Nhaay Side, 95 63; *Swissvale*, 58. *Wellboro*—Coudersport, 7 60. 726 13  
**SOUTH DAKOTA.**—*Dakota*—Buffalo Lake, 1; *Mayasan*, 2; *Yankton Agency*, 1. 4 00  
**TENNESSEE.**—*Holston*—Jonesboro, 10 26. 10 26  
**WISCONSIN.**—*Milwaukee*—Racine 1st, 3 71. 8 71

Receipts from Churches in May.....\$ 5,425 77  
 Receipts from Sabbath-schools in May..... 71 02

Total from Churches and Sabbath schools.....\$ 5,496 79

## LEGACIES.

Estate Sally Donnell, deceased, Greensburg, Ind. (net), 4,803 99..... 4,803 99

## MISCELLANEOUS.

Rev. S. H. Stevenson, 2; "A Van S. Friend," 5; Miss Anna May Cooper, 40; C. Penna, 2; Rev. W. L. Tarbet and wife, 1 20; The Religious Contrib. Society of Princeton Theological Seminary, 22 48; "C. H., M., N. J., 1 25..... 73 93

## INCOME ACCOUNT.

362 50..... 362 50

Total receipts in May.....\$10,637 21  
 Total receipts from April 16th..... 11,624 90

JACOB WILSON, Treasurer,  
 1334 Chestnut St., Phila.

sab-sch, 2; *Madera*, 15; *Merced*, 14; *Plano*, 5; *Sonora* sab-sch, 1; *St. James*, 4; *Tracy*, 5; *Woodbridge* self-denial, 1,691 13

**CATAPBA.**—*Cape Fear*—Ebenezer, 2; *Simpson* Mission sab-sch, 1; *T. Darling* Mission, 1. *Southern Virginia*—Danville Holbrook St., 1; *Ebenezer*, 1; *Great Creek*, 50 cts., sab-sch, 50 cts. *Yadkin*—Cool Spring, 1; *Lloyds*, 1; *Oakland*, 7; *St. James*, 1. 17 00

**COLORADO.**—*Boulder*—Fort Collins, 15; *Greeley* Y. P. S. C. E., 10. *Denver*—Akron, 2. L. A. Society, 2 51; *Denver* 23d Avenue L. M. Society, 18 85, *Willing Workers*, 2 10; —North sab-sch, 5; *Highland Park*, 6 60; *Littleton*, 5, S. D., 1 21, Y. P. S. C. E., S. D., 2 28, Y. P. S. C. E., support Mr. Finley, 3 01; *Otis*, 6 50; *South Denver* debt, 6; *Wray*, 2. *Gunnison*—Grand Junction S. D., 15; *Salida*, 25. *Pueblo*—Antonito, 1 25, sab-sch, 1 25; *Colorado Springs* 2d, 3; *Costilla*, 2 50; *La Junta*, 5; *Lockett*, 3; *Mesa* sab-sch, 40 76, Y. P. S. C. E., 8 10; *Pueblo* 1st, 4 82; *Trinidad* 1st, 25 75. 231 49

**ILLINOIS.**—*Alton*—Alton, 119 50; *Chester* sab-sch, 1 15; *East St. Louis*, 38; *Hillsboro* sab-sch, 3; *Upper Alton* Y. P. S. C. E., 6; *Virden* Y. P. S. C. E., salary Mr. Drummond, 20, Jr. Y. P. S. C. E., support Isabel Drummond, 8; *Yanketown*, 2 53. *Bloomington*—Bloomington 2d, 80 59; *Clinton* Y. P. S. C. E., 25; *Danville* 2d sab-sch, 7 51; *El Paso* sab-sch, 7 50; *Gibson City* sab-sch, 5 71; *Heyworth*, 55; *Lexington*, 15; *Onarga*, 53; *Philo*, 67; *Pontiac* Y. P. S. C. E., 15; *Tolono*, 29 50; *Waynesville*, 6; *Wenona*, 12. *Cairo*—Ava, 5; *Carbondale*, 5, sab-sch, 5; *Du Quoin*, 38; *Equality*, 2; *Harrisburg*, 3; *Metropolis*, 1; *Mount Carmel*, 18; *Mount Vernon* Y. P. S. C. E., 1 66; *Murphysboro*, 10 80, sab-sch, 12 20, Y. P. S. C. E., 10; *Richland*, 60 cts. *Chicago*—Austin, 19 83; *Bloom*, 41 50; *Braidwood*, 9 94, sab-sch, 7 71; *Chicago* 1st, 545 49; —1st German, 4; —2d, 180 69; —4th, 3,314 09; —7th Y. P. S. C. E., 10; —Bethany, 25; —Calvary, 2 40; —Onward, 2; —Ridgeway Avenue, 2; *Hinsdale* self denial, 12 26; *Joliet* Central, 133, Y. P. S. C. E., 25; *Kankakee*, 39 79; *Oak Park*, 12 25; *Waukegan*, 18 34. *Freeport*—Belvidere, 20, sab-sch, 25; *Cedarville*, 14; *Freeport* 3d Y. L. M. S., 5; *Galena* 1st sab-sch, 23; *Rock Run*, 11 70. *Mattoon*—Ethingam, 13 35, sab-sch,

3 25, W. F. M. Society, 3 95; Kansas sab-sch, 4; Pana, 6 78; Shelbyville Y. P. S. C. E., 10; Toledo, 2 22. *Ottawa*—Au Sable Grove Y. P. S. C. E., 11; Rochelle, 53 26; Sandwich, 11, Y. P. S. C. E. salary Mr. Eckels, 6 80; Streater Park, 10, sab-sch, 10. *Peoria*—Brunswick, 13; Delavan, 48 35; French Grove, 5; Oneida, 10; Peoria 1st, 11 80, sab-sch, 25. *Rock River*—Centre, 7; Coal Valley, 2 01; Dixon, 46 50; Franklin Grove sab-sch, 31, Y. P. S. C. E., salary Mr. Drummond, 5; Millersburgh Y. P. S. C. E. for Mr. Mateer, 2 85; Morrison Y. P. S. C. E., 10 02; Norwood Y. P. S. C. E. for Hainan, 2 77; Princeton, 57 60, Mon. Con., 10 12, sab-sch, 19 77, Y. P. S. C. E., salary Mr. Silsby, 10; Sterling Y. P. S. C. E., salary Mr. Doughty, 17 38; Woodhull Y. P. S. C. E., 15. *Schuyler*—Augusta, 10; Bardolph Y. P. S. C. E., salary Mr. Hyde, 5; Carthage, 6, sab-sch, 10 71, Jr. Y. P. S. C. E., 4; Clayton, 8; Fountain Green, 7 75; Hersman, 30; Huntsville, 1; Kirkwood, 16 50, sab-sch, 3 27, Y. P. S. C. E., 13 30, Y. P. S. C. E., salary Mr. Hyde, 11 64, Mission sab-sch, 2 85; Perry sab-sch, 4; Prairie City, 8; Quincy 1st Y. P. S. C. E., salary Mr. Hyde, 12 50; Wythe Y. P. S. C. E., for Hainan, 5. *Springfield*—Decatur, 75; Jacksonville United Portuguese, 8; Lincoln, 11; Mason City sab-sch, 7; Petersburg, 38 89; Pisgah, 2 23, salary A. M. Cunningham, 100; Springfield 1st Jr. Y. P. S. C. E., 3 30; — 2d, 35 70; Winchester, 17 40. 6,128 68

*INDIANA*.—*Crawfordsville*—Dayton, 2 50; Delphi, 42 34; Dover, 4; Frankfort sab-sch, 10, Y. P. S. C. E., 2 37; Hazelrigg, 1; Lafayette 1st, 37 90; Marshfield, 2; Rockville Memorial Y. P. S. C. E., 3 40; State Line, 3; Throntown, 38 82, Y. P. S. C. E., 43 cts.; Waveland Y. P. S. C. E., 43 cts.; West Lebanon, 1; Williamsport Y. P. S. C. E., 2. *Fort Wayne*—Elhanan, 5; Elkhart Y. P. S. C. E., 5; Fort Wayne 1st, 371 96; Goshen, 141; Kendallville, 3 10; Salem Centre sab-sch, 1 15. *Indianapolis*—Bloomington, 49 81, Y. P. S. C. E., 1 73, Jr. Y. P. S. C. E., 55 cts.; Greencastle, 29 65; Greenwood, 5 85; Hopewell Y. P. S. C. E., 2 23; Indianapolis 1st, 131 18; — 2d, 278 19; — 4th, 5; — 7th, 5; — East Washington Street, 62; — Memorial Y. P. S. C. E., 8 37; — Tabernacle, 173. *Logansport*—Lake Prairie Y. P. S. C. E., 1 18; La Porte Y. P. S. C. E., 13; Logansport 1st, 21 62; — Broadway, 13 50; Monticello, 25; Remington Y. P. S. C. E., 6 50; Rensselaer, 32, Y. P. S. C. E., 6; Rolling Prairie, 3; South Bend 1st Y. P. S. C. E., 1; — 2d, 4 08; Union, 4 73; Valparaiso 10. *Muncie*—Anderson, 32; Centre Grove, 5 75; Elwood, 1; Kokomo, 5; Muncie, 126 52; New Hope, 2; Portland, 10; Tipton, 5, Y. P. S. C. E., 10; Wabash Y. P. S. C. E., 5 37; Winchester, 7; Xenia, 1. *New Albany*—Bedford Y. P. S. C. E., 5 50; Bethel, 3 50; Brownstown, 4 13; Hanover, 50 cts., sab-sch, 2 34, Y. P. S. C. E., 3 33; — Antioch sab-sch, 5 23; Jefferson, 5; Lexington Mrs. Nancy Middleton, 5; Sharon Hill, 5 30. *Vincennes*—Brazil, 20; Evansville Grace sab-sch, 22 59; — Walnut Street, 165, sab-sch, 15 53, Y. P. S. C. E., 20; Indiana, 19; Poland, 5; Vincennes Y. P. S. C. E. salary N. J. Drummond, 6 30. *White Water*—Ebenezer, 4; Lewisville, 4; New Castle, 3; Rushville, 5; Sparta, 2; Versailles, 3. 2,017 45

*INDIAN TERRITORY*.—*Cherokee Nation*—Barren Fork, 1; Elm Grove, 1; Girty's Spring, 1; Park Hill, 8; White Water, 1. *Choctaw*—Wheelock, 3. *Muscogee*—Athena, 1; Muscogee, 10; Nuyaka, 12. *Oklahoma*—Deer Creek, 3; Guthrie W. M. S., 3 50. 44 50

*Iowa*.—*Cedar Rapids*—Blairtown, 13 65; Cedar Rapids 1st, 183 04; — Central Park, 18 27; Centre Junction, 6 50; Marion, 13 49; Pleasant Hill, 2 70; Scotch Grove, 16 60; Wyoming, 20, Self-denial, 15. *Corning*—Clarinda, 65, sab-sch, 10; Corning sab-sch, 18; Creston Y. P. S. C. E., 12; Emerson, 8 25; Lenox, 7 66; Malvern Y. P. S. C. E., 11 42; Norwich, 1; Villisca, 5; Y. P. S. C. E., 15; Yorktown, 3. *Council Bluffs*—Carson, 8; Council Bluffs 1st, 39; Griswold, 16; Logan, 7. *Des Moines*—Allerton, 9 25; Des Moines 6th, 3; — Clifton Heights, 17; Dexter, 7; Garden Grove, 23 15; Le Roy, 8 50; Lineville, 10; Medora, 6; Milo Jr. Y. P. S. C. E., 5; Oskaloosa, 13; Pella Holland, 25; Promise City, 1. *Dubuque*—Dubuque 1st, 50, sab-sch, 15; Frankville, 5; Lansing German sab-sch, 5; McGregor, 5; Mount Hope, 5; Volga, 5 50. *Fort Dodge*—Churdan, 10; Fonda, 5; Fort Dodge, 36 32, sab-sch, 36 32; Plover, 2 50. *Iowa*—Bloomfield, 5; Fairfield, 101 55; Mediapolis, 10 01, sab-sch, 2 80; Morning Sun, 56 75; Shunam, 8; Union, 2 50. *Iowa City*—Crawfordsville, 7; Davenport 1st, 304 67, Y. P. S. C. E., 3 35; Fairview, 3 50; Iowa City, 5; Keota, 9; Montezuma, 30 25, Y. P. S. C. E., 5; Muscatine, 9, Y. P. S. C. E., 6; Princeton, 3; Summit Mrs. Jane Yocum, 3 50; West Branch, 8 86. *Sioux City*—Battle Creek Y. P. S. C. E., 5; Ida Grove, 29; Le Mars, 23 75; Liberty sab-sch, 2; O'Brien Co. Scotch, 5; Sioux City 1st, 100 64, Y. P. S. C. E., 33; — 2d, 19 25; Vail, 3. *Waterloo*—Ackley, 46; Aplington, 20 90; Cedar Falls, 7, sab-sch, 5, Y. P. S. C. E., 4; Conrad, 3; Dows, 8 50; Marshalltown, 49 97; Tranquility, 20 25, sab-sch, 6; Waterloo sab-sch, 3. 1,509 87

*KANSAS*.—*Emporia*—Burlington, 6 05; Clear Water, 1; Conway Springs, 7 36; Cottonwood Falls, 2; Emporia Arundel Avenue, 8 69, Y. P. S. C. E., 2 06; Lyndon, 17 30; Marion Y. P. S. C. E., 10; Mulvane, 12 06; Osage City, 9 55; Peabody, 61 60; Wichita Oak Street Y. P. S. C. E. salary Pren Das, 27. *Highland*—Hiawatha, 4 50, Jr. Y. P. S. C. E., 7; Marysville Memorial Y. P. S. C. E., 5; Washington, 10. *Larned*—Canton, 2; Chase, 5; Galva, 3; Halsted, 3 50; Larned, 5, Band of Workers, 4 73, Y. P. S. C. E. salary Mr. Griswold, 14 20; Pratt sab-sch, 5. *Neosho*—Coffeyville, 5, Y. P. S. C. E., 10, Jr. Y. P. S. C. E., 10; Columbus, 20; Fredonia, 13 34; Girard, 17; Osawatomie, 9; Paola Y. P. S. C. E. support native preacher, 25. *Solomon*—Clyde sab-sch, 3 21, Y. P. S. C. E., 9 49; Cuba Bohemian sab-sch, 2; Delphos, 2 52, Y. P. S. C. E., 2 50; Glasco, 5 26; Lincoln, 2. *Topeka*—Auburn, 18 31; Black Jack, Y. P. S. C. E., 4; Clay Centre, 3 08; Kansas City Grand View Park Y. P. S. C. E., 1; Lawrence, 31; Olathe sab-sch, 15 15, for Peking Boys' School, 3 45; Perry sab-sch, 88 cts.; Sharon, 4; Topeka 2d, 14; Wakarusa, 9; Wamego, 19 05. 492 75

*KENTUCKY*.—*Ebenezer*—Covington 1st sab-sch, 163 6; Ebenezer, 2; Frankfort, 250; Maysville, 37 50; Valley, 1. *Louisville*—Craig, 3 90; Guston, 2; Hopkinsville 1st, 1 15, Y. P. S. C. E. support Mr. Silsby, 10; Kuttawa Hawthorn Chapel, 3; Louisville Central, 154 35; — Covenant, 16 15; Plum Creek, 2 50. *Transylvania*—Burkesville F. M. S., 10; Harrodsburgh 1st, 22 50; Lancaster, 5 45. 725 60

*MICHIGAN*.—*Detroit*—Detroit 1st, 131 60, Bequest of Mrs. Jerome, 50; — Covenant, 14 67; — Forest Avenue, 5 17; — Fort Street, 200; — Memorial, 43; Howell, 80; Milan sab-sch, 3; Milford United, 166, Little Gleaners, 5; South Lyon Children's Mission Band, 9 80; Springfield, 6 55; White Lake, 27 72; Wyandotte, 5 21; Ypsilanti, 7 20. *Flint*—Argentine, 21; Brent Creek, 7 30; Caro, 45, sab-sch, 14, Y. P. S. C. E., 25; Denmark, 60 cts.; Fair Grove, 5; Flint, 11; Flushing, 37 32, sab-sch, 8 76; Linden, 12, sab-sch, 5; Port Huron, 3. *Grand Rapids*—Big Rapids Westminster, 8; Grand Haven sab-sch, 15; Grand Rapids Westminster Y. P. S. C. E., debt, 2 50, Y. P. S. C. E. salary Mr. Drummond, 15; Ionia, 60, Infant sab-sch, 1 25, Y. P. S. C. E., 11 25, Mrs. Lana C. Le Valley, 100; Muir, 2. *Kalamazoo*—Decatur, 25, Y. P. S. C. E., 2 50; Edwardsburgh Y. P. S. C. E., 3 71; Martin, 4. *Lake Superior*—Escanaba Y. P. S. C. E., 2 20; Ford River, 2 50; Iron Mountain, 1; Ishpeming sab-sch, 5; Manistique Redeemer, 28 79, sab-sch, 10, Y. P. S. C. E., 10 31; Negaunee, 10; Newberry Thank-offering, 3 05; Pickford, 2; Red Jacket, 10; Sault Ste. Marie, 9 50. *Lansing*—Battle Creek, 20; Concord, 15 99; Lansing 1st Y. P. S. C. E., 3 75; Oneida, 7 03; Windsor, 11. *Monroe*—Adrian, 77, Y. P. S. C. E., 10; Erie, 4; Hillsdale, 32 25; Jonesville, 13 31; Monroe Y. P. S. C. E. salary J. A. Silsby, 40; Reading, 50; Tecumseh Y. P. S. C. E. for A. A. Fulton, 7. *Petoskey*—Alcona, 1; Conway, 1; Elmira, 1 75. *Saginaw*—Alma, 55; Alpena Y. P. S. C. E., 5; Bay City 1st, 17 45; — Memorial, 5; Emerson, 26 75; Saginaw West Side Grace, 4 50; West Bay City Westminster, 37 75. 1,736 30

*MINNESOTA*.—*Duluth*—Lake Side, 11 14; Two Harbors Y. P. S. C. E., 5. *Mankato*—Blue Earth City, 6 91; Cottonwood, 1; Currie, 2; Lakeside, 4; Sabetek, 2 10; St. Peter's Union, 15; Tracy, 9; Woodstock, 2; Worthington Westminster, 46 10, support W. S. Nelson, 1,000. *Minneapolis*—Crystal Bay, 7; Long Lake, 7; Minneapolis 1st, 57 92; — 5th, 10; — Bethany, 7 06, sab-sch, 11 62; — Elim, 2 08; Juniors, 2 86; — Stewart Memorial Y. P. S. C. E., 6 25; Oak Grove Y. P. S. C. E., 5 40. *Red River*—Argyle, 5 91; Mendenhall Memorial, 25. *St. Cloud*—Litchfield, 33 27; Rheiderland German, 2; Spring Grove Y. P. S. C. E., 10; St. Cloud, 26 70; Willmar, 32 42. *St. Paul*—Belle Plaine sab-sch, 1 20, Y. P. S. C. E., 1; Dundas, 8 10; Empire, 1; Farmington, 3; Red Wing, 10, sab-sch for South Gate School, 60; St. Paul Arlington Hills, 10 50, Y. P. S. C. E., 20; — Central, 111 90; — Dayton Avenue, 76 77; — East sab-sch, 4; — Goodrich Avenue, 2 50; Vermillion, 5. *Winona*—Claremont, 13 50; Kasson, 17 82. Winona 1st, 20, Y. P. S. C. E., 4 70. 1,723 73

*MISSOURI*.—*Kansas*—Appleton City sab-sch, 2 31; Kansas City 1st, 144 11; — 4th, 5; — 5th, 44, sab-sch, 15 55, Y. P. S. C. E., 13 17; Nevada, 10; Sedalia Broadway, 223, Y. P. S. C. E., 27; — Central Y. P. S. C. E. salary Mr. Boomer, 15; Tipton, 2; Warrensburg, 60 06. *Ozark*—Carthage Westminster, 113; Conway, 2 50; Springfield Calvary, 100 70. *Palmyra*—Bethel, 1 35; Brookfield, 15 50; Edina, 25; Enterprise, 50 cts.; Hannibal, 30; Knox City, 7; Pleasant Prairie, 5; Shelbyville, 1. *Platte*—Akron, 4; Barnard, 4; Carrollton, 11; Hamilton, 5 71; Martinsville, 3; Mound City sab-sch, 5; Rosendale, 2 21; Savannah, 15 50; St. Joseph Westminster Y. P. S. C. E. salary Mr. Irwin, 15; Tarkio, 67, sab-sch, 12, Y. P. S. C. E., 5; Tia, 2 76. *St. Louis*—Salem German, 41; St. Louis, 123 29; — 2d, 665; — 3d German, 1; — Cote Brillante Y. P. S. C. E., 2 20; — Glasgow Avenue sab-sch, 25; — Washington and

Compton Avenue salary Mr. Griswold, 50; — West, 3, Y. P. S. C. E., 75. *White River*—Harris Chapel, 2; Holmes Chapel, King's M. S., 7; Hopewell, 1 25; Hot Springs, 1 50; Mt Lebanon, 1; Mt Olivet, 1, 5,044 67  
**MONTANA.**—Butte—Anaconda, 11 35; Deer Lodge, 10, Y. P. S. C. E., 20; Missoula, 11 15. *Great Falls*—Lewistown, 9. *Helena*—Bozeman, 38 80, self-denial, 3, Y. P. S. C. E., 35; Hamilton, 4 20; Helena Central, 6 50, sab-sch, 2 45, Y. P. S. C. E., 1 05; Pony, 2 50; Spring Hill, 20 cts.

145 20  
**NEBRASKA.**—Hastings—Edgar, 9 05; Nelson Y. P. S. C. E. salary B. Labarea, 10; Stamford, 2. *Kearney*—Ashton, 3; Fullerton sab-sch, 11 90; Grand Island, 39; Kearney German, 6; Lexington, 2 88; North Loup, 1; Scotia, 4. *Nebraska City*—Alexandria, 25; Hebron, 10; Lincoln 1st, 98; — 2d sab-sch for Truth Hall, Peking, 23 53; — Y. P. S. C. E. salary Mr. Silsby, 13 50; Nebraska City, 2; Pawnee, 117 86; Seward, 21 50, sab-sch, 1; Table Rock sab-sch, 3; Tamora Y. P. S. C. E., 4; York, 48. *Nebraska*—Hartington, 8 01; Madison, 5; Oakdale, self-denial, 5 50; Stuart, 6; Wayne, 31 70. *Omaha*—Bellevue Y. P. S. C. E. salary Mr. Irwin, 60; Fremont, 1; Omaha Westminster sab-sch for Blind School, Canton, 9 87; Schuyler, 10 31, Y. P. S. C. E., 3 50; South Omaha, 4; Tekamah, 10; Wahoo, 1; Waterloo, 8 65; E. C. F., 15, 623 87

**NEW JERSEY.**—Elizabeth—Baiking Ridge Y. P. S. C. E. salary Mr. Griswold, 15; Clarksville, 3; Elizabeth 1st Murray Missionary Society, 27 68; — 3d, 18, sab-sch, 7; — Marshall Street Y. P. S. C. E., 10; — Westminster, 20; Lamington, 31, Syrian Guild, 30; Perth Amboy, 44 40; Plainfield Crescent Avenue, 1,714 13; — Hope, 60; Pluckamin, self-denial, 7; Rahway 1st, 97 20, sab-sch, 30; — 2d, 35; Springfield a friend, 5, Y. P. S. C. E. salary Mr. Eckels, 73 57; Westfield, 36 13; Woodbridge Y. P. S. C. E., 10 78. *Jersey City*—Arlington sab-sch, 17 25; Hackensack sab-sch, 10, Y. P. S. C. E., 3; Hoboken, 7 94; Jersey City 1st, 153 37, sab-sch, 15 60, sab-sch Missionary Association, 25, Y. P. S. C. E., 6 20; — Claremont, 5; — Scotch, 15 85, sab-sch, 4 80, Y. P. S. C. E., 1 47; Kingsland Y. P. S. C. E. salary J. G. Woods, 6; Paterson 1st German, 3, sab-sch, 3. *Monmouth*—Beverly Y. P. S. C. E., 10; Burlington sab-sch, 85 86, for Hunter Corbett, 45; Columbus Y. P. S. C. E., 12 51; Forked River sab-sch, 1 75; Freehold Y. P. S. C. E., 5 33; Hightstown, 121 94, sab-sch, 50 06; Jamesburgh, 40; Lakewood, 28 76; Mount Holly sab-sch, 33 84; Tennent, 33 18; Tuckerton, 5 37; Westminster, 10. *Morris and Orange*—Boonton, 45 37, sab-sch, 33 03, Y. P. S. C. E., 15 72; Jr. Y. P. S. C. E., 5; Chatham, 26 25; East Orange Brick, 461 61; German Village, 79; Madison sab-sch Missionary Society, 100; Mine Hill, 8; Morris Plains, 16; New Vernon, 87 84; Orange 1st, 100; — Central Miss M. H. Wickes' Class, 5; Pleasant Grove, 57 70; — Little Brook sab-sch, 4 31; Rockaway, 97 21; South Orange 1st, 11 25; St. Cloud 123 45. *Newark*—Moutclair Grace, 37; Newark 1st, 375; — 3d, 182 37; — Calvary, sab-sch Missionary Society for Truth Hall 25; — Fewsmith Memorial sab-sch salary Dr. Nassau, 50; — High Street W. R., 10; — Memorial, 12 50; — Park, 85 91; — Roseville, 575 25; — Wickliffe, 15 87; — Woodside, 35, sab-sch, 5; Roseland, 15 20. *New Brunswick*—Amwell 2d Y. P. S. C. E., 5; Dutch Neck, 90, sab-sch, 5, A. A. S. Mission Box, 5; Flemington, 234 05; Frenchtown sab-sch, 5; Lawrence, 9; New Brunswick 1st, 45 67; Pennington, 64 58; Princeton 1st, 14 21; — Witherspoon Street, 1; Trenton 2d, 23 12, sab-sch, 24 14; — 3d Y. P. S. C. E. salary of Missionary, 25; — Self-denial, 6; — Chapel 1st Y. P. S. C. E. salary J. G. Woods, 25, Jr. Y. P. S. C. E., 5; — Prospect Street, 40. *Asotown*—Andover, 3 75; Asbury, 64; Belvidere 2d, 9; Blairtown, 218 36, 25, Self-denial, 12 10; Branchville Y. P. S. C. E. salary Mr. Doughty, 18; Danville Y. P. S. C. E. salary Mr. Finley, 8 90; Deckertown, 59 73; Delaware, 6; Hackettstown sab-sch birthday, 4 00; La Fayette, 3; Marksboro, 6; Newton, 388 20; Sparta, 7; Stillwater, 24, Y. P. S. C. E. salary J. G. Woods, 8 63; Wantage 1st, 9 20; — 2d 24 42; Washington, 59 50. *West Jersey*—Absecon, 2; Billingsport, 5; Bridgeton 1st Y. P. S. C. E., 60; — 2d, 28 48, Y. P. S. C. E., 75; Camden 1st Steadfast Circle—King's Daughters, 5, Y. P. S. C. E., 5, salary J. G. Woods, 25, Jr. Y. P. S. C. E., 10; Clayton, 50, sab-sch for Dehra School, 20; Cold Spring sab-sch, 13; Deerfield Y. P. S. C. E., 13; Gloucester City, 10; Millville, 25; Salem self-denial, 28 04; Swedesboro, 10; Woodbury, 53 03; Woodstown, 5, 7,335 94

**NEW MEXICO.**—Arizona—Florence, 10, Y. P. S. C. E., 4. *Santa Fé*—Las Vegas 1st, 50 47; Pedro Padella, 2 50, 66 97

**NEW YORK.**—Albany—Albany 4th, 900; Amsterdam 2d, 260 85; Batschellerville, 7 50, sab-sch, 7 50; Carlisle, 6; Gloversville 1st, 126 30; Greenbush, 27 14; Jermian Memorial, 1,000; Johnstown, 68, Y. P. S. C. E., 102 50, for Hainan, 6; New Scotland, 37 94; Northville, 3; Saratoga Springs 2d, 34 66; Schenectady 1st, 91 50, Y. P. S. C. E. self-denial, 22; Stephentown, 5; West Galway sab-sch,

2 90; West Milton, 2. *Binghamton*—Binghamton 1st Immanuel Chapel sab-sch, 11 35, Y. P. S. C. E., 6 55; — Floral Avenue W. E. salary native evangelist, 20 23; Cammonsville, 5; Conklin, 2; Union, 29 49. *Boston*—Bedford, 31 55, Y. P. S. C. E., 17 50; Boston 1st, 91 30; Holyoke Jr. Y. P. S. C. E., 6; Roxbury Y. P. S. C. E., 66; South Framington Hope, 8 26. *Brockton*—Brooklyn 1st, 100; — German for Mr. Holcomb, 11, for Mr. Janvier, 11; — Central, 266 89; — East Williamsburg German, 5; — Lafayette Avenue, 204 85, Sabbath-school Missionary Association, 120, Sabbath Missionary Association salary Mr. Wilder, 200; — Memorial Y. P. S. C. E. salary Mr. Labarea, 9 86; — Mount Olivet, 3; — Noble Street, 32 57; — South 3d Street, 18 75; — Throop Avenue Sabbath-school Missionary Society, 50; West New Brighton Calvary, 18. *Buffalo*—Buffalo 1st, 250; — Bethany, 33 20; — Bethlehem, 10 56; — Calvary, 156 48; — North, 97 54; — Westminster sab-sch, 40; East Aurora sab-sch, 15 39; East Hamburg, 20, sab-sch, 3; Elllicottville, 8; Fredonia, 13; Hamburg Lake Street Y. P. S. C. E. salary Mr. Partch, 10; Jamestown Y. P. S. C. E., 25; Olean Y. P. S. C. E., 15; Portville, 125; United Mission, 5. *Cayuga*—Auburn Calvary, 11 66; Dryden, 11 10, Y. P. S. C. E., 5; Ithaca, 60; Weedsport, 118 25, sab-sch, 10. *Champlain*—Fort Covington, 15 42, Y. P. S. C. E., 15; Plattsburgh 1st Y. P. S. C. E. salary Mr. Irwin, 5. *Chemung*—Big Flats, 9 50; Elmira Lake Street, 100; Horse Heads, 10; Rock Stream, 10; Southport, 8. *Columbia*—Canaan Centre, 5; Hudson Young Peoples' Missionary Society, 10; Jewett, 36, Mr. and Mrs. L. North, 43 79. *Genesee*—Batavia, 241 64; Corfu, 10; North Bergen Y. P. S. C. E. salary Mr. Woods, 6 28; Warsaw, 88 79, sab-sch, 59 66; Wyoming, 11 54, sab-sch, 11 50. *Genesee*—Bellona Y. P. S. C. E. work in India, 5; Geneva 1st, 24 37; — North sab-sch, 25; Gorham, 25; Romulus, 12, sab-sch, 20; Seneca Falls sab-sch, 50, Y. P. S. C. E. salary Mr. Eckels, 12 50; Trumansburgh, 28 75. *Hudson*—Clarkstown German, 10; Florida, 7; Hamptonburgh, 30; Haverstraw Central, 20, Y. P. S. C. E., 15; Middletown 1st, 110; — 2d, 110; Milford, 40; Montgomery, 90; Otisville, 14 45, sab-sch, 3; West Town Y. P. S. C. E. salary Mr. Finley, 20. *Long Island*—Bridgehampton, 45 11; East Hampton, 29 87; Mattituck, 8; Moriches, 23 01; Sag Harbor, 45 60, Y. P. S. C. E., 5; Setauket, 12 25; Southampton, 23 34. *Lynce*—East Palmyra, 11 40; Huron, 5; Junius, 5; Palmyra, 23 18; Sodus, 37 39; Wolcott 1st, 22 74, sab-sch, 10. *Nassau*—Brentwood, 20; Comae, 5; Glen Wood, 9 61; Hempstead Christ Church Y. P. S. C. E., 7 19; Huntington 1st, 341 69; Islip, 30; Melville, 4; Newtown, 100, Y. P. S. C. E., 15; Smithtown Y. P. S. C. E. support Mr. Finley, 9 36; A pastor, 3 50. *New York*—New York 4th, 223 79; — 7th Jr. Y. P. S. C. E., 7 75; — 2d German, 2, sab-sch, 2; — 5th Avenue Y. P. Association, 29 37; — 13th Street, 113 36; — Bethany, 7; — Brick, 75; — East Harlem sab-sch, 5; — Harlem, 70, for Papal Lands, 5, Y. P. S. C. E. salary native helper, 6; — Madison Avenue sab-sch, 50; — Madison Square, 375; — Mizpah Chapel sab-sch, 25; — Mount Tabor, 5; — Mount Washington sab-sch, 67 cts., self-denial, 3 34; — North, 100; — Park, 94 29, sab-sch for Peking Hospital, 40; — Rutgers Riverside sab-sch, 30; — Sea and Land sab-sch, 5; — Spring Street, 45; — Tremont, 10; — University Place, 105; — West End Y. P. Association, 22 10, sab-sch, 21 13; — Westminster West 23d Street, 71 34; — West 51st Street, 5, sab-sch, 8 65. *Niagara*—Aldion, 58; Lewiston, 5; Lockport 1st salary Miss Murray, 59 43; — 2d Ward, 4; North Tonawanda, 30; Wilson, 10; Wright's Corners, 3 65. *North River*—Malden, 10 23; Marlborough Y. P. S. C. E., 25; Mattawan Jr. Y. P. S. C. E., 5 50; Milton Y. P. S. C. E., 1 66; Newburgh Calvary, 17 26; — Union, 35; Pleasant Plains sab-sch, 5 30; Pleasant Valley Y. P. S. C. E., 5; Wappinger's Creek Y. P. S. C. E., 23; — Falls Y. P. S. C. E. salary Mr. Drummond, 8. *Otego*—New Berlin sab-sch, 2, Y. P. S. C. E., 2; Oneonta, 165. Dr. Milne's class salary of native preacher, 30; Unadilla, 7. *Rochester*—Avon Central, 17; Brighton Y. P. S. C. E. salary Mr. Drummond, 12 13; Brockport Y. P. S. C. E., 10; Caledonia Y. P. S. C. E., 3; Charlotta, 8 50; Chili, 17 52; Genesee 1st, 7 40, Mrs. D. Bosley, 6; Genesee Village, 240, Y. P. S. C. E. salary Boon 1st, 7 17; Lima sab-sch, 13 15; Moscow Y. P. S. C. E., 5; Mount Morris Y. P. S. C. E. support native preacher, 20; Pittsford, 39 95, sab-sch, 1 50; Rochester 1st, 607 86, Y. P. Soc. salary Boon 1st, 10; — Central, 361 79, Y. P. S. C. E., 15 17, Y. P. S. C. E. salary Boon 1st, 15; — Memorial Y. P. S. C. E., 5. *St. Lawrence*—Dexter, 3; Theresa, 15; Watertown 1st, 456, R. G. K., 60, Y. P. S. C. E. salary Mr. Chatterjee, 50; — Stone Street, 13. *Steuben*—Arkport, 4, Y. P. S. C. E., 6 12; Bath, 114; Campbell, 63 11; Canaseraga, 11; Cohocton, 7; Corning, 23 41; Hammondport, 7. *Syracuse*—Baldwinsville, 12; Canastota self-denial, 9, W. M. S., 21, Jr. Y. P. M. C. E., 5, Y. P. Miss Circle, 10; Conastania Y. P. S. C. E., 5; East Syracuse, 20, Y. P. S. C. E., 5; Fayette,

ville, 3 65; Fulton sab-sch, 35; Jamestown, 5 70; Jordan, 15; Syracuse 1st, 353 55; Troy—Argyle Y. P. S. C. E., 3; Chester, 12 35; Glen Falls, 208 26; Lansingburg Olivet, 19 35; Malta, 3; Salem Y. P. S. C. E. for Ningpo, 10 30; Sandy Hill, 43; Y. P. S. C. E., 15; Schaghticoke, 30; Stillwater 1st, 30; Troy 2d for China, 14 45; — 9th, 210; — Memorial sab-sch, 7 17; — Oakwood Avenue, 10; — Park, 31 29; — Woodside, 5; Y. P. S. C. E., 10; Waterford sab-sch, 25; Utica—Clinton, 75; Cochran Memorial Y. P. S. C. E., 25; Higginsville sab-sch, 5; Kirkland, 15; Little Falls, 59, sab-sch, 60; Lowville, 29 71; Mt. Vernon, 19; New Hartford, 54; Oneida, 30 93; Rome, 42 66; 14 54; Utica 1st, 189 89; — Bethany, 54 60; — Memorial, 219 89; — Westminster, 125; Vernon Centre self-denial, 17 01, sab-sch, 11 77; Waterville Y. P. S. work of Boon Itt, 25; Williamstown, 3; Westchester—Darien self-denial, 7 25, Y. P. S. C. E., 23 93; Jr. Y. P. S. C. E., 2 62; Irvington sab-sch for Peking School, 25 79; Katonah, 30; Mt. Kisco, 45; New Rochelle 1st, 53; Y. P. S. C. E. salary Mr. Phraner, 196; Peekskill 1st, 17 36; Port Chester Y. P. S. C. E. salary Mr. Labaree, 4 90; Scarborough, 35; South Salem, 9 55; White Plains Y. P. S. C. E., 8 69, 14, 305 84

**NORTH DAKOTA.**—Fargo—Howe sab-sch, 3; La Moure, 5 75; Oakes, 3; Tower City, 3 56. *Pembina*—Milton, 3; Osnabrock, 1; Walhalla, 4 50.

**OHIO.**—Athens—Amesville, 3 52, sab-sch, 3 45; Y. P. S. C. E., 2 06; Athens, 25, self-denial, 6 47, sab-sch, 14 07, Y. P. S. C. E., 6 28; Jr. Y. P. S. C. E., 1 65; Beech Grove, 1 75; Y. P. S. C. E., 1 60; Berea, for debt, 4 50; Beverly, 8; Bristol Y. P. S. C. E., 5; Carthage, 1 25; Cross Roads, 4 50; Cutler, 1 57; Decatur, 1; Deerfield, 5; Gallipolis, 35; Y. P. S. C. E., 3; Guysville, 4 41; McConnellsville, 3; W. F. M. Society, 2 85; Y. P. S. C. E., 2 55; Marietta, 40 35; Y. P. S. C. E. salary Mr. Griswold, 14; Middleport, 9 37, sab-sch, 5 28; Y. P. S. C. E., 10; Jr. Y. P. S. C. E., 2 30; New Plymouth Y. P. S. C. E., 1 50; Pleasant Grove, 3; Pomeroy, 9, sab-sch, 8; Y. P. S. C. E., 8; Rutland, 6; Stockport, 2; Syracuse, 2, sab-sch, 50 cts.; Y. P. S. C. E., 50 cts.; Warren, 3; Water-town, 5. *Bellevue*—Bucyrus, 40 15; De Graff, 1; Galion, 18; Y. P. S. C. E., 6; Spring Hills, 2; Upper Sandusky, 7 65; West Liberty, 13 13. *Chillicothe*—Chillicothe 1st, 274; — Memorial, 4; Greenfield 1st, 30 75; Greenland, 4 50; North Fork, 34. *Cincinnati*—Batavia, 15; Bethel sab-sch, 3 16; Bond Hill, 3; Cincinnati 6th, 84; — 2d German 10; — North, 31 26; Glendale, 33 80; Y. P. S. C. E., 31; Harrison sab-sch, 5; Hartwell sab-sch, 10; Loveland sab-sch, 31 68; Milford, 10 55; Monroe, 17; Monterey, 6; Montgomery, 21; Morrow, 30; New Richmond, 10, sab-sch, 8; Pleasant Ridge sab-sch, 14 20; Pleasant Run, 2; Reading and Lockland, 10 50; Somerset, 1; Venice sab-sch, 14 13; Westwood, 8 67; Williamsburg sab-sch, 3. *Cleveland*—Cleveland 1st Mrs. Mather, 1,000; Student Volunteer Society, salary Mr. Jackson, 187 50; — 2d, 291 66; — Beckwith, 46 60; — Calvary, 655; — Case Avenue, 130; — Madison Avenue, 8 10, sab-sch, 15 15; — Miles Park, 10 98; — North, 48 58; — South, 11 15; Independence, 5; Milton sab-sch, 5; New Lyme, 9 50; Parma, 3. *Columbus*—Circleville Y. P. S. C. E., 5; Columbus 1st, 309 29; — Broad Street, 9 90; Lower Liberty, 2; Westerville, 8, sab-sch, 7. *Dayton*—Bath, 3; Blue Ball, 25; Dayton Park, 4 47, Y. P. S. C. E., 2; Y. P. S. C. E. salary Mr. Missionary Society, 2; New Carlisle sab-sch, 10; Osborn, 1 50. *Huron*—Clyde Y. P. S. C. E., salary J. G. Woods, 17; Elmore, 6; Fremont, 40, sab-sch, 13; Genoa, 1; Milan, 17; Norwalk Y. P. S. C. E., salary J. G. Woods, 4 80; Sandusky, 1 60. *Lima*—Ada, 21; Delphos Y. P. S. C. E. salary E. A. Lowe, 10; Findlay 1st, 73; Y. P. S. C. E. salary E. A. Lowe, 31 25; Kalida Y. P. S. C. E. salary E. A. Lowe, 10; Lima 1st Y. P. S. C. E. salary E. A. Lowe, 25; McComb Y. P. S. C. E. salary E. A. Lowe, 8 90; Ottawa Y. P. S. C. E. salary E. A. Lowe, 10; Sidney 20 11, Y. P. S. C. E. salary E. A. Lowe, 15; Jr. Y. P. S. C. E. salary E. A. Lowe, 10; Van Wert Y. P. S. C. E. salary E. A. Lowe, 18 75; Wapakoneta Y. P. S. C. E. salary E. A. Lowe, 7 50. *Mahoning*—Brookfield 2; Canton, 34 65, Y. P. M. Society, 16 54; Y. P. S. C. E. support Bible Reader, 60; Ellsworth, 80; Y. P. S. C. E. salary E. P. Dunlap, 25; North Benton Y. P. S. C. E. salary Mr. Dunlap, 33; Poland sab-sch, 11 93; Youngstown, 133 81. *Marton*—Ashley, 3; Berlin debt, 1 30; Delaware, 51, sab-sch, 40; Delhi, 15; Kingston, 4; Liberty, 5; Marion, 33, sab-sch, 10; Y. P. S. C. E., 17; Marysville, 17 73; Milford Centre, 2; Mount Gilead Y. P. S. C. E., 5; Porter, 3; Radnor and Thompson, 5; West Berlin, 2. *Maumee*—Bowling Green sab-sch, 31 61; Grand Rapids, 6; Holgate, 5; Lost Creek, 3 10; Montpelier, 7; Napoleon, 5; Paulding, 13 50; Pemberville, 15. *Portsmouth*—Buena Vista, 1 06; Hanging Rock sab-sch, 4; Portsmouth 1st sab-sch, 15; — 1st German, 15 94; Wellston, 8. *St. Clairsville*—Antrim, 10; Bannock Y. P. S. C. E., 10; Barnesville sab-sch, 21; Buffalo, 35; Cadiz sab-sch, 24 56; Concord, 22; Kirkwood, 16 54, sab-sch, 12 53; Nottingham

sab-sch, 8; Olive, 6; Portland, 4; Rock Hill Y. P. S. C. E., 11; St. Clairsville, 40, sab-sch, 22; West Brooklyn, 2. *Steubenville*—Amsterdam, 2 50; Beech Spring, 12, sab-sch, 19; Y. P. S. C. E., 4; Bethel sab-sch, 12; Bethesda, 18, sab-sch, 11; Bethlehem, 10; Brilliant, 4 25; Centre Unity Y. P. S. C. E., 6; Cross Creek, 23; Feed Spring, 2, sab-sch, 5; Irondale, 6; Lima, 3; New Philadelphia Y. P. S. C. E., 2; Pleasant Hill sab-sch, 11; Powhattan, 3; Scio, 8; Wayneburg, 8; Wellsville, 96; Yellow Creek, 20 75, sab-sch, 68 17; Y. P. S. C. E., 10. *Wooster*—Apple Creek Y. P. S. C. E., 10 75; Ashland, 18 49; Dalton, 7 15; Y. P. S. C. E., 8 49; Hopewell sab-sch, 10 75; Ontario, 1; Wooster 1st Y. P. S. C. E. salary native preacher, 36; — Westminster Y. P. S. C. E., 7 17. *Zanesville*—Bladenburg, 9 35; Brownsville, 10; Dresden, 5; High Hill, 5 81; Jefferson, 18; Jersey, 17 19; Keene, 27; Y. P. S. C. E., for Tokyo, 50; Martinsburg, 13 92; Mount Pleasant, 10 26; Muskingum, 6; Newark 2d, 205 31; New Lexington, 6 03; L. M. Society, 1 62; Roseville, 18 57; Uniontown, 10 57; Unity, 14, sab-sch, 11 40; Utica Y. P. S. C. E., 3; Zanesville 1st, 30 45, 5, 303 17

**OREGON.**—East Oregon—Enterprise, 1; Union, 25. *Portland*—Clackamas 1st, 2; Clatsop Plains, 5; Mount Tabor sab-sch, 6 55; Portland 3d, 24 50; — 4th, 14; — St. John's, 8 80; Seaside, 6 18; Tualatin Plains, 2. *Southern Oregon*—Grant's Pass, 25; Y. P. S. C. E., 25; Jacksonville, 4. *Willamette*—Albany self-denial, 9; Dallas Y. P. Society, 5; Newberg, 1 50; Spring Valley, 1, 165 54

**PENNSYLVANIA.**—Allegheny—Allegheny 1st, 100; — 1st German, 28 20; — Bethel, 1 50; — Central, 1 11; — McClure Avenue, 1,500; — North, 264 15; Avalon, 15; Y. P. S. C. E., 21; Bull Creek sab-sch, 7; Y. P. S. C. E., 6; Evans City, 10; Fairmount Ladies' Society, 3 40; Hoboken sab-sch, 5; Leetsdale sab-sch, 61 31; Natrona, 30; Plains Y. P. S. C. E. self-denial, 2 25; Rochester, 13 44; Sewickly, 305 51; Sharpburg 73 05; Springdale, 8; Tarentum sab-sch, 31 43. *Blairsville*—Armagh, 5; Blairsville sab-sch, 141; Braddock 1st sab-sch, 7 94; — 2d, 12 38; Cross Roads, 5 58; Derry, 40 10; Fairfield sab-sch, 13 34; Johnstown sab-sch 30; Y. P. S. C. E. salary Mr. Patch, 15; Latrobe, 72 74, sab-sch, 19 83; Y. P. S. C. E., 7 38; Murrysville, 17 08; New Alexandria, 56 65, sab-sch, 10 17; New Florence, 6; Pleasant Grove, 10; Poke Run sab-sch, 24; Salem, 20. *Butler*—Fairview, 4; Grove City, 112 32; Harrisburg sab-sch, 2; Middlesex, 46 05, sab-sch, 6; for Hospital work, 13 62; Millbrook, 8; Muddy Creek, 5; New Salem, 17; North Washington, 14; Petrolia, 2; Unionville, 5; Westminster, 37. *Carlisle*—Big Spring sab-sch for scholarship, 60, sab-sch dime offering, 7 81; Bloomfield Y. P. S. C. E., 6 29; Buffalo, 4; Carlisle 1st, 13 75; — 2d sab-sch, 59 57; Centre, 5; Chambersburg Falling Spring, 412 54; Dauphin, 13 50, sab-sch, 5; Y. P. S. C. E., 3; Jr. Y. P. S. C. E., 60 cts.; Great Conewago sab-sch for Tung Chow College, 9 79; Green Castle, 47 70; Harrisburg Pine Street Y. P. S. C. E. salary Mr. Drummond, 15; — James Coleman Memorial sab-sch, 31 25; Landisburg, 5; Mercersburg Y. P. S. C. E., 1; Middletown Y. P. S. C. E., 15; Upper, 4; Upper Path Valley, 15, sab-sch, 55; Y. P. S. C. E., 2. *Chester*—Bethany sab-sch, 19 25; Bryn Mawr Y. P. S. C. E. salary Mr. Finley, 30; Chichester Memorial, 5; Christiansa, 9; Coatesville, 31; Darby 1st, 15; Doe Run, 5; Self Denial, 8 50; Downingtown Central, 10 88; Forks of Brandywine, 64; Y. P. S. C. E. salary Meetings, 12; Middletown, 21; New London sab-sch, 5; Y. P. S. C. E. salary Mr. Woods, 3; Olivet, 4; West Chester 2d, 2; Westminster, 57 18, sab-sch, 17 82. *Clarion*—Licking, 5; Penfield, 4, sab-sch, 10; Perry, 5; Punxsutawney Y. P. S. C. E., 40; Wilcox, 2; Self Denial, 7 85. *Erie*—Erie Central, 50; — Park, 50; Franklin Y. P. S. C. E., 12 75; Harbor Creek, 1 54; Kerr's Hill, 4 56; Mercer 1st, 73; Mount Pleasant, 5 89; North East, 69; Pleasantville, 8; Tideout sab-sch, 18; Union, 7; Utica, 10; Wattsburg, 2. *Huntingdon*—Altoona 2d, 143; — Broad Street, 5 71; Bald Eagle, 15; Birmingham, 56 64; Buffalo Run, 1 56; Clearfield, 200; East Kishacoquillas, 56; Bequest of Mrs. S. F. Shaw, 500; Hollidaysburg sab-sch, 11 06; Huntingdon, 4; Juniata, 8; Lewistown Y. P. S. C. E. salary Mr. Finley, 10; Lower Spruce Creek, 7 10, sab-sch, 7; Mount Union Y. P. S. C. E., 6; Newton Hamilton Y. P. S. C. E., 2; Pine Grove, 8 52; Port Royal, 24; Y. P. S. C. E., 3; Robertsdale, 1; Shade Gap, 10; Shireysburg, 10; Sinking Valley Auxiliary self-denial, 3 67; Y. P. S. C. E. self-denial, 5 24; Y. P. S. C. E. salary Mr. Sisby, 15; Spruce Creek Colerain Forge sab-sch, 9; State College, 32 39; Williamsburg sab-sch, 5 90. *Kittanning*—Bethesda, 15; Cherry Run, 11; Clarksburg, 62; Clinton, 2; W. F. M. Society, 5; Crooked Creek, 2; East Union, 2; Ebenezer, 39, sab-sch, 10; Freeport, 50 58; Harmony, 20; Jacksonville, 5; Kittanning 1st, 178; Leechburg, 10; Mount Pleasant, 75 cts.; Parker City, 62 46; Rockbridge, 2; Washington, 16, sab-sch, 5. *Lackawanna*—

Athens, 37 50; Bennett 9 84; Carbondale, salary J. A. Fitch, 95 60; Columbia Cross Roads, 3 84; Greenwood, 3; Hawley, 5; Honesdale, estate of Stephen Torry, deceased, 250, Y. P. S. C. E., 7 58; Kingston sab-sch, 10; Langcliffe, 80; Mountain Top, 5; Pittston sab-sch, 32 83; Plains, 11; Scranton 1st, 7; — 2d, 434 80, sab-sch, 100, Y. P. S. C. E., 75; — Petersburg German sab-sch, 18, Y. P. S. C. E., 10; — Providence, 35 50, Y. P. S. C. E., 10; — Washburn Street Y. P. S. C. E. for Bible Reader, 95; Shickshinny, 10; Stella sab-sch, 20; Sylvania, 3 52; Cameron Missionary Circle, 5; Towanda sab-sch, 53; Tunkhannock sab-sch, 15 50; Ulster, 2; West Pittston Y. P. Missionary Band for Hule Kin's School, 10; Wilkes Barre 1st, 78 46; — Memorial, 250; — Westminster sab-sch, 81 75; Wyalusing 2d, 5; — Lehigh-Ashland, 13, sab-sch for Ningpo, 14 80, Y. P. S. C. E. for Ningpo, 4; Jr. Y. P. S. C. E., 5; Centralia, 7; Ladies' Aid Society, 5; Easton 1st sab-sch for Ningpo, 50; Olivet sab-sch for Ningpo, 12; — Riverside sab-sch for Ningpo, 81 50; Brainard Union sab-sch for Ningpo, 15; Lower Mount Bethel sab-sch for Ningpo, 7 25; Mahanoy City sab-sch for Ningpo, 15; Mauch Chunk sab-sch for Ningpo, 40; Middle Smithfield sab-sch for Ningpo, 19 82, Y. P. S. C. E. for Ningpo, 4 34; Mountain Y. P. S. C. E., 10; Port of R. Irwin, 10; Pen Argyle sab-sch for Ningpo, 12 50; Port Carbon, 10; Pottsville 1st, 175 80, sab-sch for Ningpo, 25 09, Y. P. S. C. E., 16 49; Reading Washington Street, 12; Sandy Run, 3 35; Shenandoah sab-sch, 7 87, for Ningpo, 7 88; Slatonville, 5, Y. P. S. C. E. for Ningpo, 5; South Bethlehem sab-sch for Ningpo, 20; Stroudsburg sab-sch for Ningpo, 24 37; Summit Hill, 29 27, sab-sch for Ningpo, 30; Upper Lehigh Y. P. S. C. E., 10; Upper Mount Bethel sab-sch for Ningpo, 5; Weatherly sab-sch for Ningpo, 35; — Northumberland — Bloomsburg, 137 33; Grove sab-sch, 30; Mahoning sab-sch, 43 38; Milton Primary sab-sch\*, 30; Montgomery Y. P. S. C. E., salary Mr. Finley, 5; Orangeville, 5 55; Shamokin 1st, 70, Y. P. S. C. E., 5; Shiloh sab-sch, 7; Washington, 3; Wilkes-Barre 2d addition, 25, Y. P. S. C. E., salary Wm. Jessup, 28 30; — Bethany, 2; Parkersburg Wm. Mount, 5; French Creek, 10; Grafton, 5; Manington, 3; Morgantown, 12, sab-sch, 7; Parkersburg 1st, Y. P. S. C. E., salary native preacher, 15; Sugar Grove, 4; Philadelphia-Philadelphia Bethany, 10 38; Bethesda sab-sch, 35 70; — Central, 114 24, Y. P. S. C. E. self denial, 16 50; — Cohoksink sab-sch, 10 10; — Gaston sab-sch, 30 06; — Grace, 16; — Greenwich Street, 20; — Harper Memorial Y. P. S. C. E. 7 08; — Holland Memorial, 55; — Hope, 25; — North Broad Street, 200; — North 10th Street Y. P. S. C. E., 6 50; — Northminister, 258; — Oxford Y. P. S. C. E., 45; — Patterson Memorial Y. P. S. C. E., 5; — Richmond sab-sch, 16 58; — Susquehanna Avenue, 9; — Taber sab-sch, 22 50; — Temple, 87 53; — Union, 20; — West Arch Street, 48 30; — Westminster, 24 16; — West Park, 25; — West Spruce Street, salary Hunter Corbett, 150, Y. P. S. C. E., 15; — Wharton Street Missionary Society, 15; Cornell Society, 6 68; — Woodland, 5; Wylie Memorial, 50 57; Philadelphia North-Ashbourne, 16, Y. P. S. C. E., salary Mr. Finley, 30; Bridesburg, 15; Carmel, 3, Jr. Y. P. S. C. E., 3; Chestnut Hill Trinity self denial, 30; Doylestown, 15, sab-sch, 7 05, Y. P. S. C. E., 22 43; Eddington, 17 63; Fairview sab-sch, 3; Forestville, 10 70; Frankford, 45 28, Y. P. S. C. E., 2; Germantown Market Square sab-sch, 25, \*14 14; Hermon sab-sch self denial, 50; Holmesburg, 7 08; Leverington, 23, sab-sch, 23 40; Lower Merion, 2, Y. P. S. C. E., 5; Lower Providence sab-sch, 28; Manayunk Y. P. S. C. E., 10; Nesaminy of Warmistner, 14 10; — Warwick sab-sch for student in Meiji Gakuin, 50; Norristown 1st, 173 38, salary J. B. Ayres, 250; Pottstown Y. P. S. C. E., support Mr. Eckels, 22; Pittsburgh-Anity, 46 78; Bethany, 2 75; Bethel, 30 33, Y. P. Society, \* 30; Centre, 28 58; Concord, 4; Duquesne, 12, sab-sch, 13 82; Forest Grove per A. R. Speer, 10; Homestead, 42 53, sab-sch, 12; McKee's Rocks Y. P. S. C. E., 10; Mansfield, 25; Monongahela City sab-sch, 30; Mount Carmel, 4; Mount Pisgah, 20; North Branch, 2; Phillipsburg, 4; Pittsburgh 2d, 72 06; — 3d sab-sch, 48; — 8th, 10; — East Liberty, 632 54, sab-sch, 186 71, Class, No. 20, support of Hira Lal, 12 50; — Grace Memorial, 2; — Hazlewood, 63 31; — McCandless Avenue, 12, Y. P. S. C. E., 3 50; Mount Washington, 48 69; — Park Avenue, 187; — Point Breeze, 125; — Shady Side, 67 50; Valley, 6 25; West Elizabeth sab-sch, 5; Redstone — Fairchance, 2; Fayette City, 2; Jefferson, 3; Long Run, 12 50; McKeesport 1st sab-sch, 14 99, Stewart Plan sab-sch, 3 35; Mount Pleasant, 68; Mount Washington, 4; Tent 7 15; Uniontown Central, 5; Shenango-Beaver Falls, 78; Clarksville Y. P. S. C. E., 3; Hopewell, 21 50; Moravia, 8 70; Mount Pleasant, 45, Self Denial, 25, sab-sch, 25 14, New Galilee sab-sch, 29 20; North Mewickly, 2; Rich Hill sab-sch, 3 50; Unity sab-sch, 41 50; Wampum, 9 30. Washington-Bethlehem, 6; Claysville, 48 20;

Frankfort, 10 50, Y. P. S. C. E., 10; Lower Buffalo, 1 95, sab-sch, 5, Y. M. M. S., 20 40; New Cumberland, 21 21; Three Springs sab-sch, 10; Washington 1st, 359 22, sab-sch, \* 21 71, Y. P. S. C. E., 100; — 3d sab-sch, 23 93, Y. P. S. C. E., 7; Waynesburg, 5; Wellsboro-Mansfield, 5; Wellsboro, 33 45; Westminster-Bellevue, 7 50; Centre self denial, 4 68; Chaceford, 8 84, sab-sch, 3 69; Chestnut Level, 33 50; Columbia, 72 98; Lancaster Memorial Y. P. S. C. E., 16 25; Leacock sab-sch, 3; Little Britain Y. P. S. C. E., 8 29; Marietta, 55; Peques, 21 50; Stewartstown, 20; Wrightsville sab-sch, 12, 15, 165 80 SOUTH DAKOTA. — Aberdeen-Britton, 10. Black Hills — Bethel, 3; Elk Creek, 3; Hill City, 2; Laverne, 2. Central Dakota — Flandreau 2d, 6; House of Hope, 1. Dakota — Ascension, 5. Southern Dakota — Ebenszer, 2; Parker, 49; Sioux Falls, 17 44; Turner Co. 1st German, 20; Tyndall, 10; White Lake, 4. TENNESSEE. — Birmingham — New Decatur Westminster, 16 10. Holston — Mouth Bethel, 3; Salem, 3 50, sab-sch, 3. Kingston — Chattanooga Park Place, 4 65; Huntsville, 25 cts. Union — Clover Hill, 3; Forest Hill, 1. Knoxville 4th salary native missionary, 194 58, sab-sch, 21 42, Y. P. S. C. E., 14; — Belle Avenue, 2, Y. P. S. C. E., 3; New Market, 12. TEXAS. — Austin — Austin 1st sab-sch, 25 70, Y. P. S. C. E., 15 15; Taylor, 7, Y. P. S. C. E., 5. North Texas — Gainesville, 15, Y. P. S. C. E., 11. Trinity — Mary Allen Seminary, 15, self-denial, 16 80. Missionary Society for Africa, 23, Y. P. S. C. E. salary Mr. Eckels, 11 17. 152 82 UTAH. — Boise — Bethany, 5; Nampa, 6. Utah — Ephraim, 6 10; Logan Brick, 19; Manti, 20 75; Ogden 1st, 5 65; St. George, 10; Salt Lake City 2d, 9. 74 50 WASHINGTON. — Olympia — Montesano, 8; Olympia, 3; Puyallup, 2; Ridgefield, 6; Vancouver, 5. Puget Sound — Port Townsend Y. P. S. C. E., 6; Sumner self-denial, 8 21, Y. P. S. C. E., 3. Spokane — Coeur d'Alene, 1 75; Waterville, 1. Walla Walla — Walla Walla, 23 25. 70 81 WISCONSIN. — Chippewa — Ashland 1st, 14 92; Baldwin Children's Catechism Class, 2. La Crosse — Hixton, 13; West Salem, 2 50. Madison — Portage, 27 70. Milwaukee — Beaver Dam 1st 29 06, sab-sch support of student, 25; Manitowoc 1st, 35 65, Y. P. S. C. E., 4; Milwaukee Bethany, 5; — Persseverance, 35 50; — Westminster sab-sch, 2 71; Richfield, 5; Waukeusa, 23 16; West Granville, 6, sab-sch, 2. Winnebago — Appleton Memorial, 15; Depere, 4, sab-sch, \* 23; Y. P. S. C. E. salary Mr. Jessup, 16; Fond du Lac, 10; Marshfield, 21 83, sab-sch, 10 74; Neenah, 75; Omro, 5; Shawano sab-sch, 3; Wausau, 123 45, 556 22

## MISCELLANEOUS.

William Donnan, 10; A Friend of Foreign Missions, Phila., 3 78; A returned Missionary, self-denial, 15; Rev. and Mrs. Esta E. Grosh, Brandon, N. Y., 1; Missionary Society of Western Theological Seminary salary of Arthur Ewing, 100; T. A. McKinstry, Cool Spring, Penn., 8; Mrs. M. A. Adams, Grove Park, Fla., 12 50; Congregational Church of Pompey, N. Y., 20; Renal Dodd, Glendale, Calif., 5; A Believer in Missions, Pittsburgh, Pa., salary of G. A. Goddard, 200; O. H. Mills, Tunkhannock, Penn., 10; From Home Friends, 50; Mouth Walpole, Mass., 2; Edgar Holden, Newark, N. J., 1,000; H. W. Thomas, Cambria, Wis., 10; Miss Elizabeth Bowles, Harrison, Ohio, 24; A Friend, 1 45; M. A. Williams and wife, Medford, Ore., 5; Students of Princeton Seminary, support H. Taylor, 330; Rev. E. A. Huntington, D. D., Auburn, N. Y., 50; J. T. Turner, Clermont, Fla., 8; John Malnes, N. Y., 20; A Friend, Montgomery, O., 10; A Friend, Carmel, N. Y., for the debt, 4; Miss's Association of Wooster University salary Henry Forman, 53 35; M. B. R., 25; Cash, 50; Frederick Moon, Alden Station, Penn., 10; For salaries of Mr. Moffett and Mr. Baird, 1,150; Hollidaysburg Seminary Band, 50; Robert Houston, Olivesburg, Ohio, 400; F. S. P., 50; Mrs. Lizzie F. Baker, Dauphin, Pa., \* 5; Mrs. C. F. Hunter, N. Y., 5; Mr. and Mrs. G. F. Myer, Camden, Ark., 2; Alice B. Nickles, 3; A Friend, Marietta, O., 5; Miss McCleery, Hookers, O., 10; Sunday Eggs, 3; John C. Wick, Youngstown, O., 500; Thank-offering for Wang Lang School, Bangkok, 10; Miss M. S. Rice for Oromiah Hospital, 18 80; L. J. R., 2; M. P. Welcher, Peetskill, N. Y., 5; Rev. Edwin R. Davis, Chicago, Ill., 20; Rev. J. G. Cowden, Polo, Ill., 25; Mrs. J. M. Pitkin, Syracuse, N. Y., support Hira Lal, 48; A. D. Mooney, Majorsville, W. Va., 5; W. J. Erdman, Ashenville, N. C., 15; J. J. R., 45; Rev. J. R. Milligan,



Wilmington, Del., 5; J. Fleming, Ayr, Neb., 5; Society for Mission Inquiry of Auburn Theological Seminary, 345 29; In His Name from a Friend, 5; A Friend from New Jersey, 1,000; A Friend, 15; A Friend, 10; A Friend, 45 cts.; Miss Emma Roberts, Atlanta, Ga., 15; Floretta Shields, Antonito, Col., 10; Mrs. M. J. Quigley and daughter, Dorchester, Ill., 7 50; Faculty and Students of McCormick Theological Seminary salary T. G. Brashear, 275; R. W. Sample, N. Y., 1; Rev. T. J. Macfaddin, Newburyport, Mass., 6 25; M. E. Drake, Brockport, N. Y., 5; Harry McWinn, Cincinnati, Ohio, 1; Ithaca, N. Y., 820; W. L., Princeton, N. J., 3; A. Miles, Creston, Neb., 1; Lafayette McWilliams, Chicago, 50; Mrs. J. Livingston Taylor, 600 66; Self-denial, 18; Missionary Society of Western Theological Seminary salary A. Ewing, 150; Missionary Society of Western Theological Seminary,\* 150; Mrs. George Smith, Crieff, Scotland, for Korea, 12 08; A Pastor, ' found in the pocket of our little daughter who is dead,' 1 50; R. B. Moore, Vineland, N. J., 25; Women's Missionary Society of McCormick Theological Seminary, 10; Cash, 200; Mrs. A. E. DeWitt, Elyria, Ohio, 10; L. Amherst, Mass., 10; For Mitchell Memorial Laos Fund, 1; Mrs. G. and daughter, 10; Thos. J. Shepherd, Glenwood, Md., 30; C. E. Burt, Big Flats, N. Y., 25; Mrs. C. F. Hobart, scholarship in Oroomiah, 30; In Memoriam of Dr. T. W. Heren, 10; Mrs. G. B. Munger, Chicago, 5; L. B. Potter, Glendale, Ohio, for the debt, 5; Rev. A. B. Judson, Hunter, N. Y., 20; Mrs. Ray, 1 50; O. F. Harper, Sidney, Ohio, 5; Albert A. Miller for work in Siam, 6 25; Mrs. George H. Seeley, 26 cts.; Mrs. W., 5; A Friend, 5; G. L. K., 15; Rev. W. W. A., 50; J. G. Black, Darlington, Ind., 5; For Foreign Missions, 7; Mrs. G. W. Bailey, 50 cts.; Smith F. Brewer, Titusville, N. J., 30; Rida and Edward Heron Sudbury, birthday boxes for Korea, 8 70; George F. Bissell, Chicago,\* 50; J. H. Holliday, Indianapolis, 250; B., 5; S. P., N. J., 50; Pleasant Grove, Penn., 2; A Widow's Mite, 25 cts.; Students of Western Theological Seminary,\* 153; Students of Western Theological Seminary self denial, 30; Missionary Association of Wooster University salary Henry Forman, 25; Students of Western Theological Seminary, 130; W. H. Vail, Blairstown, N. J., 75; Rev. and Mrs. D. W. Cassat, Vail, Iowa, 15; M. B. M.,\* 5; H. T. Walker, St. Joseph, Mo., 100; Mrs. M. E. Palmer, New Brighton, Penn.,\* 10; A Family Box, Penn., 140; A. A. H., 15; For a special object, 25;

Rev. D. Hughes, Los Angeles, Calif., 3; C. Penna, 22; Rev. W. L. Tarbet and wife, 2 30; A Steward, 10; X. Y. Z., 10; Rev. John Redpath and wife, 5; Mrs. Clarissa Hills, Nassau, N. H., 25; M. E. W., 10; D. C. McLaren, 15; John H. Converse, Philadelphia, 500; C. F. DeForest, Lakewood, 2; J. M. Leonard, 33 33; Exchange and Commission, 267 19; Interest, 5,453 99; Mission Field receipts, 18,624 43; J. M. Anderson, 20; Bogota Church, 10; Friends in Persia West,\* 54 50; T. R. Watson, 25 75; Ningpo Church, 8 67; W. N. Jackson, 20; Lost Letter, 5 65; Instituto Internacional, 325 76; Special Meeting addressed by George F. Pentecost, 374 99; W. P. Chalfant, 8 33; Helen M. White Fund for work in Africa, 101; Rev. W. F. Gates, Guatemala, 50.....\$35,061 13

WOMEN'S BOARDS.

Women's Board of North-west, 43,031 25; Women's Board of New York, 15,626 84; Women's Board of South-west, 4,771 90; Women's Board of North Pacific, 879 22; Women's Board of Philadelphia, 80,232 43; Women's Board of Northern New York, 4,530 87; Women's Occidental Board, 5,622 90.....\$154,695 41

LEGACIES.

Interest on Graham Legacy, 12; Estate of Julia A. Fitch, dec'd, 1,000; Estate of Miss Columbia N. Harrison, dec'd, 311,33; Estate of Miss Lizzie L. Moninger, dec'd, 544 70; Estate of A. G. Richey, dec'd, 3,000; Estate of George Hunter, dec'd, 336 09; Estate of Lucy M. Snow, dec'd, 250; Estate of Jane Minick, dec'd, 325; Estate of John B. Jones, 1,000; Estate of James Lavender, dec'd, 1,000; Estate of Josephine R. Stewart, dec'd, 1,900; Estate of John S. Davison, dec'd, 140 89; Estate of Mrs. J. S. H. Mitchell, dec'd, 1,880 45; Estate of William Flanegin, dec'd, 500; Estate of Mrs. Lapaley, dec'd, 834 29.... \$12,106 73

Total amount received during April, 1894....\$ 206,086 15  
Total amount received from May 1, 1893 to April 30, 1894..... 841,552 95  
Total amount received from May 1, 1892 to April 30, 1893..... 1,014,504 27

WILLIAM DULLES, JR., Treasurer,  
53 Fifth Avenue, New York City.

\* For Mitchell Memorial Laos Fund.

RECEIPTS FOR FOREIGN MISSIONS, MAY, 1894.

ATLANTIC.—Atlantic—St. Michael, 1. East Florida—Glenwood, 7; San Mateo Ladies' Society, 5; Weirsdale Y. P. S. C. E., 12. South Florida—Kissimmee, 9 24, sab-sch birthday, 76 cts.; Seneca, 2; Tarpon Springs, 4. 41 00  
BALTIMORE.—Baltimore—Ashland sab-sch, 5; Baltimore 1st, debt, 36, sab sch, 15 59; — Boundary Avenue, 48 50; — Broadway, 15; — Brown Memorial, 165 20; — Park, 14 35; Emmittsburgh, 9. New Castle—Cool Spring, 2; Georgetown, 1 75; New Castle sab-sch, 5 55; Port Deposit sab-sch, 18 44; St. George's, 2 75. Washington City—Falls Church, self-denial, 32 25; Hyattsville, self-denial, 7; Washington City 1st, 250; — Covenant, Jr. Y. P. S. C. E., 10; — Gunton Temple Memorial, 42 50; — New York Avenue L. F. M. S., 100; — North, 2 60, self-denial, 2 60. 588 58  
CALIFORNIA.—Benicia—Eureka Y. P. S. C. E. for Hainan, 8 75. Los Angeles—Cucamonga, 4; Los Alamos, 1; Los Olivos, 3; Pomona, Lucy Gordon for Laos, 18 50. Sacramento—Sacramento 14th Street, 5 55. San José—San Luis Obispo, 15; Santa Clara sab-sch, support native helper, 20. Stockton—Sanger, 7. 82 80  
COLORADO.—Boulder—Boulder, 32, sab-sch, 3; Fort Collins, 5; Longmont Central, Y. P. S. C. E., 16; Valmont, 99 cts. Denver—Otis, 5. Pueblo—Westminster, 10 50. 72 49  
ILLINOIS.—Alton—Carrollton, 24 75; Collinsville, 24 50. Bloomington—Philo sab-sch, 7; Waynesville, 4. Chicago—Chicago 1st, 200 79; — 3d, 42; Hinsdale sab-sch, 8 50; Itaska, 5; Lake Forest, support P. McClintock, 600. Freeport—Freeport 1st, Jr. Y. P. S. C. E., 10; Rockford 1st, Y. P. S. C. E., support Mr. Drummond, 26 38. Mattoon—Neoga, 5. Ottawa—Waterman, 7. Rock River—

Morrison sab-sch, 9 96; Norwood, Y. P. S. C. E., 5. Schuyler—Augusta, support Mr. Hyde, 1250; Monmouth, 60 51; Olive, 5 35. Springfield—Pisgah, 7 26. 1,060 39  
INDIANA.—Crawfordsville—Beulah, L. F. M. S. for Batanga, 12; Oxford, Y. P. S. C. E. for Nanking, 8. Indianapolis—Bloomington, 22 28; Hopewell sab-sch, 6 33; Indianapolis 7th, Y. P. S. C. E., Mr. Fulton's Work, 100; — Memorial, 36 11. Logansport—La Porte sab-sch, for Hainan preacher, 75; Logansport Broadway, Y. P. S. C. E., 14 37. Muncie—Hopewell, 8, sab sch, 2 50. New Albany—Crothersville, 2 70; New Albany 1st, 17 90; — 2d, 23 55. Vincennes—Evansville Grace sab-sch, 24 47. Y. P. S. C. E. 25; Vincennes sab-sch, 2 82. White Water—Liberty Y. P. S. C. E., salary Mr. Jessup, 15. 298 63  
INDIAN TERRITORY.—Choctaw—Lehigh, 1. Sequoyah—Wewoka, 2. 3 00  
IOWA.—Cedar Rapids—Cedar Rapids 3d sab-sch, 8 17; Wyoming Jr. Y. P. S. C. E., 5. Corning—Anderson, 2; Hamburg, 13; Lenox, 5 19; Prairie Chapel,\* 2 66; Randolph,\* 11; Shenandoah for Laos, 10 94. Council Bluffs—Council Bluffs 1st sab-sch, 46 40; Greenfield Y. P. S. C. E., salary Mr. Labaree, 10. Fort Dodge—Paton, 4 22. Iowa—Keokuk Westminster sab sch, 10; Middletown, 3 30; West Point Y. P. S. C. E. for India, 15. Sioux City—Cherokee, 53 05. Waterloo—East Friesland, 50. 249 33  
KANSAS.—Emporia—Emporia 1st, 27 50; — Arundel Avenue sab-sch, 81 cts; Wauneta, 5; Wichita 1st, 68 24. Larned—Hutchinson Valley Y. P. S. C. E., salary Wm. Jessup, 11 17; Salem German, 2. Neosho—Paola Jr. Y. P. S. C. E. work in China, 5. Osborne—Hays City, 13 95; Long Island, 4 60. Solomon—Spring Valley sab sch self denial, 1. Topeka—Gardner Y. P. S. C. E.,

8; Kansas City 1st sab-sch, 10; — Central sab-sch BIRTHDAY, 12; Lawrence sab-sch, 90 23; Topeka Westminster sab-sch, 2 90; Wakarusa, 6 268 49  
**KENTUCKY.** — Louisville — Penn's Run, 3 8 00  
**MICHIGAN.** — Detroit — Detroit 1st sab-sch, 42 48; Flint — Cass City sab-sch, 4 70; Lansing — Albion, 15 25; Battle Creek Jr. Y. P. S. C. E., 5; A Presbyterian, 1; Monroe — Adrian, 5; Saginaw — Ithaca, 5 75; Saginaw, 199 03; 278 16  
**MINNESOTA.** — Duluth — McNair Memorial Y. P. S. C. E., 51; Mankato — Mankato 1st Y. P. S. C. E., support Mr. Labaree, 13 50; Winnebago City, 65 50; St. Cloud — Vilmar sab-sch, 2 83; Y. P. S. C. E., 11 10; St. Paul — Farmington sab-sch, 1 23; St. Paul Dayton Avenue Mission Y. P. S. C. E., 13; — Westminster Y. P. S. C. E., salary Mr. Doughty, 10 30; Winona — Le Roy Union society for Misses Irwin and Wilder, 23; 139 42  
**MISSOURI.** — Kansas City — Kansas City 2d Jr. Y. P. S. C. E., 8; — Hill Memorial, 3; Ozark — West Plains, 11; Palmyra — Gladstone, 2 25; Platte — Mound City, Y. P. S. C. E., 2; St. Louis — Kirkwood sab-sch, 13; St. Louis Lafayette Park Y. P. S. C. E., support Mr. Griswold, 5; — North Y. P. S. C. E., support Mr. Drummond, 4 66; 98 91  
**MONTANA.** — Helena — Helena 1st self denial, 11 85; 11 85  
**NEBRASKA.** — Box Butte — Norden, 12; Hastings — Stockham, 2 50; Superior, 3; Verona, 3 50; Nebraska City — Jewell, 6 45; Y. P. S. C. E., 4 20; Lincoln 3d, 5 60; sab-sch, 1 50; Omaha — Valley, 3; 10 75  
**NEW JERSEY.** — Elizabeth — Basking Ridge, 101 35; sab-sch, 40; Cranford, 4 47; Y. P. S. C. E., support Mr. Chalfant, 25; Metuchen Y. P. S. C. E., 10; Perth Amboy sab-sch, 7 01; Roselle Y. P. S. C. E., support of mission, 11 17; Springfield, 34; Jersey City — Jersey City 3d Y. P. S. C. E., support Mr. Jones, 10; — Claremont, 5; — Westminster, 25 49; sab-sch, 5 56; Patterson 1st Y. P. S. C. E., 8 50; Rutherford, 83 96; Monmouth — Atlantic Highlands Y. P. S. C. E., 5; Farmingdale 15; Frehold, 4 62; Manasquan, 6; Providence sab-sch, 3 10; South Amboy, 2; Morris and Orange — East Orange Arlington Avenue, 90; Hanover Livingston Chapel, 9; Morristown South Street sab-sch Missionary Society, support of Mr. Coan, 119 50; — Men and Boys' Missionary Fund for A. Beattie, &c., 268 50; Orange Bethel Y. M., support native in India, 8; — Central Y. P. Association, support Ankha Singh, 55; Summit Central, 5; Newark — Bloomfield Westminster self denial, 176 13; Caldwell, 55 75; Newark 2d Y. P. S. C. E., support Dr. Taylor, 50; — 3d, 75 81; sab-sch, 25; — Calvary, 25 25; New Brunswick — Alexandria self denial, 2; Bound Brook sab-sch, 10; Princeton 1st, 6 75; Stony Brook Y. P. S. C. E., support Mr. Clark, 10; Trenton 1st salary Mr. Janvier, 75 50; sab-sch, 11 95; sab-sch, 9 57; — 2d sab-sch, 13 98; — Bethany, 5; — Chapel 1st sab-sch, 30; Newton — Asbury, 10; Phillipsburgh 1st, 7 65; Y. P. S. C. E., support Mr. Jessup, 5 73; Stillwater, 1; West Jersey — Atlantic City 1st sab-sch, 15 03; Bridgeton 1st six little girls to educate girls in Slam, 45 50; — West Y. P. S. C. E., Jumna High school, 25; Merchantville, 106 07; 3,492 95  
**NEW MEXICO.** — Santa Fe — Las Vegas 1st Y. P. S. C. E., support Mr. Labaree, 5; Raton 1st, 10; 15 00  
**NEW YORK.** — Albany — Albany 6th Y. P. S. C. E., support Mr. Silsby, 85; Jefferson self denial, 2; Jermian Memorial sab-sch, 21; Two friends, 25; Joston — Boston 1st, 11 71; Brooklyn — Brooklyn Classon Avenue, Mrs. J. McCormick, for debt, 5; — Lafayette Avenue, 10; — South 3d Street, 29 50; — Throop Avenue, 65; Trinity sab-sch, 41 56; — Westminster, 100; Buffalo — Springfield sab-sch, 10 30; Tonawanda, 33; Y. P. S. C. E. for Peking, 5; Cayuga — Auburn Westminster sab-sch, 5; Ithaca, 24 75; Champlain — Keeseville, 22 25; Columbia — Catekill, 160 50; Centerville, 1; Genesee — Bergen Y. P. S. C. E., support Mr. Labaree, 15; Geneva — Geneva 1st, 17 43; Ovid Y. P. S. C. E., support Tean Soo, 16 50; Penn Yan, 10 93; sab-sch, 12 72; Seneca Falls, 31 35; Hudson — Good Will, 6 27; Long Island — Bridgehampton, 50 52; Port Jefferson, 7; Y. P. S. C. E., 5; Shelter Island, 11; Lyons — Galen, 7 34; Wolcott 1st, 6 31; Nassau — Babylon Y. P. S. C. E., support native helper, 17 50; Huntington 2d Y. P. S. C. E., support Mr. Chalfant, 24 75; Islip Y. P. S. C. E., 5 72; Jamaica, 83 79; New York — Montreal American Chinese sab-sch, 53 80; New York 1st, 1,000; — 7th sab-sch, 8 35; — 13th Street Sabbath-school Missionary Society, 60; — Central Y. P. S. C. E., 16 50; — Christ, 47 67; — Harlem Y. P. S. C. E., support native missionary, 8; — North Y. P. S. C. E., 11; — Rutgers Riverside, 50; Niagara — Albion sab-sch, 55; Lockport 1st, support Miss Murray, 45 42; Lyndonville sab-sch, 7 51; North Tonawanda, 26; North River — Newburgh Calvary, 9 97; Poughkeepsie, 112 49; sab-sch, support Dr. Vanname, 275; Rochester — Rochester 2d Y. P. S. C. E., support Mr. Drummond, 16 80; — Calvary, 7 55; —

Emmanuel, 2 82; Y. P. S. C. E., 1 90; — Grace, 5; St. Lawrence — Adams, 18 75; Romie, 5 19; Syracuse — Canastota, 48 75; Troy — Fort Edward, 3; Glen Falls sab-sch, scholarship in India, 50; Lansingburgh 1st, self denial, 47 10; Troy 2d, 119 23; Utica — Utica Memorial, 2 50; Westchester — Katonah, 5; Peekskill 1st, Mon. Con., 26 08; Persia Hospital, 5; — 2d, self denial, 23 04; Y. P. S. C. E., 7 12; Yonkers Day Spring, 4; 11,919 67  
**NORTH DAKOTA.** — Pembina — Arvilla, 8 90  
**OHIO.** — Athens — Bashan sab-sch, 1; Bristol, 7; Logan, 39; sab-sch, 1 50; Y. P. S. C. E., 1 25; Nelsonville, 15 31; New England, 2; New Plymouth, 5 50; Tupper's Plains, 3 28; Bellefontaine — Bellefontaine, 9 67; Bucyrus, Mrs. J. B. Govenly, support of student, 5; Chillicothe — Washington, 50; Cleveland — Cleveland Woodland Avenue, Y. M. Fraternity, support Mr. Fulton, 25; — Woodland Avenue Memorial Circle K. D. and S., support J. J. Walsh, 12; Columbus — Bethel, 1 50; Bremen, 2; Rush Creek, 4 50; Dayton — Middletown, 10 84; Huron — Sandusky, 2 10; Mahoning — Alliance 1st Y. P. S. C. E., support of mission, 25; Canfield Y. P. S. C. E., support Mr. Dunlap, 25; Marion — Mount Gilead, 5 42; Massena Bryan Y. P. S. C. E., support Mr. Doolittle, 5 19; Weston, Rev. A. Shafer, 30; Portsmouth — Ironton, 6 98; sab-sch, 6 08; Sandy Springs sab-sch, 2; Steubenville — Amsterdam, for debt, 5; Bethesda, 4; sab-sch, \* 1; Corinth, 15; Y. P. S. C. E., 5; East Liverpool 1st, 35; Island Creek, 10; Kilgore, 5; Long's Run, 1 76; New Cumberland, 5 23; New Philadelphia, 20; Pleasant Hill, 4; Steubenville 2d, 14 48; Still Fork, 4 50; Wooster — Marshallville, 1; Nashville sab-sch, 10; Zanesville — Coshocton, 100; 535 90  
**OREGON.** — Portland — Portland Chinese work in China, 2 24; Tualatin Plains sab-sch, \* 3; Willamette — Dallas Little Delvers for Slam, 5; 10 34  
**PENNSYLVANIA.** — Allegheny — Avalon Jr. Y. P. S. C. E. self denial, 1 51; Glenhauw, 22 25; self denial, 18; Industry, 3; Pleasant Hill, 4 60; Blairsville — Braddock Jr. Y. P. S. C. E., 10; Butler — Buffalo, 6; self denial, 19; Clintonville, 8; sab-sch, 6; Carlisle — Lower Path Valley self denial, 5; McConnellsburgh, 3 65; Middle Spring, 50; Chester — Bryn Mawr Y. P. S. C. E. self denial, 3 05; Forks of Brandywine, 15; Media, 25; sab-sch, 19 50; Nottingham, 8 53; Wayne sab-sch, 17 28; Clarion — Beech Woods Recreates Union sab-sch, 13 10; Bethesda, 8; Big Run Y. P. S. C. E., 3; Concord, 3 18; Erie — Franklin Y. L. M. B., pupil in Slam, 5; Greenville, 22; Sugar Grove, 3; Huntingdon — Bedford Y. P. S. C. E., 5; Clearfield Y. P. S. C. E., 33 17; Carversville, 6; Hollidaysburg Y. P. S. C. E., 12 30; Kittanning — Saltsburgh, 20 05; State Lick sab-sch, 11 24; West Glade Run sab-sch, 7; Lockswanna — New Milford, 4 20; Nicholson Y. P. S. C. E., 5; Plymouth, 15; Scranton 1st Y. P. S. C. E., 8 59; — 2d Y. P. S. C. E., support Mr. Watson, 24 30; — German, 14 90; — Hickory Street sab-sch salary native preacher, 50; Troy self denial, 25 67; West Pittston, 515 40; Wilkes Barre Grant Street, 22; sab-sch, 97 08; — Memorial sab-sch, 62 18; Lehigh — Hokendauqua Y. P. S. C. E., 2; Tamaqua, 4; White Haven, 8 07; Northumberland — Chillisquaque 1 83; Parkersburg — Kingwood, 10; Philadelphia — Philadelphia Hebrew Memorial Y. P. S. C. E., 10; — Tioga Y. P. S. C. E., 20; — Walnut Street sab-sch, 90; Philadelphia North — Bristol self denial, 30; Calvary, 8; Carversville self denial, 3 25; Chestnut Hill self denial, 49; Y. P. S. C. E., 8 43; Deep Run self denial, 10; Doylestown self denial, 38 61; Germantown 1st for An Ting Hospital, 40; Langhorne King's Sons, 4; Manayunk self denial, 117 44; Norristown Central sab-sch, 30; Overbrook self denial, 137; Springfield self denial, 6 50; Pittsburgh — Hebron sab-sch self denial, 25; Ingram, 12; Pittsburgh East Liberty, 159 08; — Franklin Street \* 6 30; — Shady Side, 229 50; Redstone — Belle Vernon, 4; Greensboro, 2; McKeesport 1st debt, 141 80; Shenango — Pulaski sab-sch, 4 31; Sharpville, 8 80; Washington — Burgettstown, 83 23; sab-sch, 33 52; East Buffalo sab-sch, 6 77; Forks of Wheeling sab-sch, 50; West Alexander, 33; Wellboro — Coudersport, 10 80; Y. P. S. C. E., 2; Farmington Y. P. S. C. E., 1 74; Kane, 7 25; Westminster — Leacock, 50; York 1st Jr. Y. P. S. C. E., Mr. Fulton's boat, 10; 2,634 54  
**SOUTH DAKOTA.** — Central Dakota — Bethel, 5; Dakota — Buffalo Lake, 3 15; Crow Creek, 1; Mayasan, 3; White River, 1 15; Yankton Agency, 4; Southern Dakota — Bridgewater, 6 70; Hope Chapel, 25 22; Marion Emanuel German, 13 50; Mitchell, 11 10; 73 82  
**TENNESSEE.** — Holston — Mount Bethel, 3 64; 3 64  
**TEXAS.** — Austin — Crowley Y. P. S. C. E., 8 70; 8 70  
**UTAH.** — Utah — Ephraim self denial, 1 25; Farnston Y. P. S. C. E., support Mr. Fulton, 18; Manti self denial, 75 cts.; sab-sch, 6; Salt Lake City 1st, 79; sab-sch, 17; 122 00  
**WASHINGTON.** — Olympia — Ocoosa, 3; Puget Sound — Bellingham Bay, 7; Walla Walla — Moscow, 10; 30 00



WISCONSIN.—Chippewa—Phillips sab-sch, 12. Madison—Cambria Y. P. S. C. E., support Mr. Woods, 15; Highland German, 4; Oregon Y. P. S. C. E. for Japan, 10. Milwaukee—Alto Calvary, 7; Milwaukee Calvary Y. P. S. C. E. for Allahabad Boys School, 15; Racine 1st, 50 50; Somers Y. P. S. C. E., 8 10. Winnebago—Oxford, 10; West Merrill, 5. 184 00

## WOMEN'S BOARDS.

Women's Board of New York..... \$4,500 00

## LEGACIES.

Estate of Elizabeth C. Preston, deceased, 1,155 35; Estate of Helen S. Thomas, deceased, 122 90; Estate of Daniel H. Brush, deceased, 127 57; Estate of Mary I. Starrit, deceased, 2,000 00; Estate of Sally Donnell, deceased, 4,803 99..... \$ 9,233 12

## MISCELLANEOUS.

L. J. R., 5; From a woman for missions in Laos, 1; From a friend, 2; From a friend, 5; Englewood, N. J., 200; Brooks Sayre, Summit, N. J., 5; From a young lady in Princeton, N. J., for Zenana work, 15; For the Mitchell Memorial Fund, 10; Western Theological Seminary,\* 22 50; O. A. Cramer, Monte Vista, Col., 100; A thank offering from a friend, 2; A King's daughter, 5; A friend, 10; J. P. White, Howard, N. Y., 5; Thoruton B. Penfield, N. Y., support of Mahkam Lal, 50; Henry J. Petran, Chicago, support of missionary, 60; H. A. Klingensmith, New Kensington, Pa., 2 90; For Mitchell Memorial Fund, 15; J. H. and W. A. Van Schoick, Perrineville, N. Y., 5 20; Offering from a returned missionary, 10; Union Theological Seminary, support Mr. Hoakins, 400; Princeton Theological Seminary, support Hugh Taylor, 175; J. C. McCullough, Lawrenceburg, Ind., support of Mr. Drummond, 5; E. Van Fossen, 5; Rev. and Mrs. F. M. Collier, Denver, Col., 5; Religious Contribution Society, Princeton Theological Seminary, 73; South Walpole, Mass., 1; Students of McCormick Theological Seminary, support

T. G. Brashear, 134; Chambersburg, 109; Tabor College, 8; A friend, 5; A friend, 1; Faculty and Students of McCormick Theological Seminary, support Mr. Brashear, 40; Blair Hall Y. M. C. A., 3; Students of Omaha Theological Seminary, 75 cents; D. C. Harrower, Lawrenceville, Pa., 12 50; "H. M.," Newark, 150; Society of Mission Inquiry, Auburn Theological Seminary, 119 11; E. M. Wright, Kansas City, Mo.,\* 1; Elizabeth A. Cummings, Bellaire, O., 25; Students of McCormick Theological Seminary, salary T. G. Brashear, 23; Mrs. A. E. McKee, Leesburg, Fla., 20; Mrs. S. L. Fullwood and family, Pittsburgh, support of missionary, 44; D. M. Cox, Moulton, Iowa, 10; Annie B. Stevens, N. Y., 10; E. J. Witte, Carthage, Ill., 10; Lucien B. Hall, Cleveland, O.,\* 25; Herman Warsawiak, N. Y., work in Hainan, 5; G. H. Webb, Rome, Ohio, 4 25; Miss Mabel Glade, N. Y., 500; Mrs. Mary B. Stone, Centralia, Ill., 50; South Walpole, Massachusetts, 1; Mary A. Padmore, Union Springs, N. Y., 7; Friends, 300; Mrs. M. S. Morrison, New Berlin, Pa., 10; Mrs. Mary S. Rice, 15 57; Mrs. J. C. Wallace, Alpena, Mich., 10; George H. Webb, Rome, O., for the debt, 49; Rev. W. T. Hendry, 5; H. D. Sires, for Siam, 10; C. Penna, 23; Rev. W. L. Tarbet and wife, 2 80; Rev. S. H. Stevenson, Perry, Ill., 3; Religious Contribution Society of Princeton Theological Seminary, support Mr. Taylor, 143 57; "O. H.," M., N. J., 8 25; J. F. W., 4; Rev. W. L. Tarbet and wife, 2 80; Copiapo Mission Band, 3; Copiapo Women's Missionary Society, 22; Copiapo sab-sch Christmas, 4; Copiapo, W. H. Robinson, 45; J. B. Kolb, 30; Rev. J. Manuel, 1; A Right Hand, 60; W. P. Chalfant, 2 23; J. D. Lynde, 100..... \$3,205 11

Total amount received during May, 1894..... 22,619 75  
Total amount received during May, 1893..... 21,790 50

WILLIAM DULLES, JR., Treasurer.

53 Fifth Avenue, New York City.

\*For Mitchell Memorial Lace Fund.

## RECEIPTS FOR FREEDMEN, MAY, 1894.

ATLANTIC.—East Florida—Palatka 2d, 2. 2 00  
BALTIMORE.—New Castle—Elkton, 20; Rock, 5. 25 00  
CALIFORNIA.—Benicia—Santa Rosa, 14. Los Angeles—Cucamonga, 2; Rivera 1st, 2 20. Sacramento—Sacramento 14th Street, 1 25. 19 45  
CATAWBA.—Yadkin—Boonville, 1. 1 00  
COLORADO.—Boulder—Valmont, 15 cts. .15  
ILLINOIS.—Alton—Carrollton, 3 75. Cairo—Shawneetown, 17 35. Chicago—Chicago 2d, 500; — 4th, 496 15; Joliet Central, 15; Morgan Park, 3. Mattoon—Neoga, 3. Schuyler Mouth, 7 50. Springfield—Pisgah, 3 10; Springfield 1st, 56 02. 905 03  
INDIANA.—Crawfordsville—Colfax, 1. Fort Wayne—Lima, 3. Vincennes—Terre Haute Central, 5. 9 00  
INDIAN TERRITORY.—Choctaw—Choctaw Nation per. Rev. E. G. Haymaker, 126 80. 126 80  
IOWA.—Corning—Bedford, 8 35; Sidney, 7. Fort Dodge—Armstrong 1st, 5 53. Iowa—Middletown, 50 cts. Iowa City—Brooklyn, 6 71; Davenport 2d, 7 25. Sioux City—Cherokee, 10. 45 35  
KANSAS.—Highland—Hiawatha 1st, 5. 5 00  
KENTUCKY.—Louisville—Penn's Run, 1. 1 00  
MICHIGAN.—Detroit—Detroit 1st sab-sch, 28 43. Flint—Marlette 1st, 2 50. Kalamazoo—Richland, 6 50. 38 43  
MINNESOTA.—Minneapolis—Minneapolis Westminster sab-sch, 21 45. St. Cloud—Wilmar, 1. 22 45  
MISSOURI.—Ozark—West Plains, 3. 3 00  
MONTANA.—Butte—Norden, 1. 1 00  
NEBRASKA.—Nebraska City—Palmyra, 5. 5 00  
NEW JERSEY.—Jersey City—Jersey City 1st, 81 00; Tenafly, 3 65. Monmouth—Cranbury 1st, 23 33; South Amboy, 1. Newark—Newark Fewsmith Memorial, 5 68. New Brunswick—Trenton Bethany, 10. West Jersey—Atlantic City 1st sab-sch, 15 06; Hammonton, 4 50. 154 32  
NEW YORK.—Boston—Boston 4th, 12 20. Buffalo—Tonawanda 1st, 5. Champlain—Champlain, 9 19; Keeseville, 12 76. Columbia—Canaan Centre, 1 35. Geneva—Seneca, 20. Hudson—Good Will, 95 cts; Greenbush, 6 06. Long Island—Shelter Island, 3, (sab-sch, 10), 13. Nassau—Hempstead Christ Church, 14 16; Huntington 1st, 51 10. New York—New York 1st, 1,000; — Phillips,

57 30; — West sab-sch, 15; — West End, 46 12. Niagara—Lowiston, 10; Niagara Falls 15 50, (sab-sch, 7 50). 23 90. North River—Hughsonville, 3; Poughkeepsie 1st, 17 06. Rochester—Mount Morris, 15 28; Rochester Calvary, 1 54; — Emmanuel, 93 cts. Troy—Lansingburgh 1st, 24 79; Waterford, 97 94. 1,422 77  
OHIO.—Bellefontaine—Bellefontaine 1st, 1 46. Cincinnati—Delhi 1st, 5. Zanesville—Granville 1st, 20. 26 46  
OREGON.—Portland—Portland 1st, 120 23. Willamette 1st, 20 20

UTAH.—MORRISON—MORRISON 1st, 20 50.  
WASHINGTON.—Puget Sound—Friday Harbor, 1 00. 1 00  
WISCONSIN.—Milwaukee—Racine 1st, 10 12. 10 12

Receipts from Churches, May, 1894..... \$ 2,990 00

## MISCELLANEOUS.

Women's Executive Committee, 416 85; George S. Leeper, Gastonia, N. C., 1; Miss A. C. Ellis, Pittsburgh, Pa., 1 50; Rev. S. H. Stevens, McLean, Ill., 5; "H. M.," Newark, N. J., 50; Choctaw Nation per. Miss B. L. Ahrens, Lakata, Ind. Ter., 42; "Oash," Ohio, 5; R. E.

Williams, San Francisco, Cal., 1; "C. Penna." 8; Rev. W. L. Tarbet and wife, Springfield, 2 40; The Religious Contribution Society of Princeton Theological Seminary, 22 48; "C. H., " M., N. J., 1 25.....

DIRECT RECEIPTS, APRIL, 1894.

BRAINED INSTITUTE.

Dr. J. P. Anderson, New Lisbon, O., 6; Dr. G. B. White, Asa. Ref. Church, Chester, S. C., 5; H. M. S., Woodland Avenue, Philadelphia, Pa., 6 74.....

INGLESIDE SEMINARY.

F. P. S. O. E., Chatham, N. Y., 35.....

RECEIPTS FOR HOME MISSIONS, MAY, 1894.

ATLANTIC.—East Florida—Gainesville Berean, 1; San Mateo L. M. S., 6; Weirsdale Y. P. S. C. E., 12. Knox—Medway, 3. South Florida—Kissimmee (sab-sch, 5), (sab-sch Birthday offering, 60 cts), (Y. P. S. C. E., 2 17), 20; Seneca, 2. 48 00  
BALTIMORE.—Baltimore—Ashland sab-sch, 5; —Broadway, 15; —Brown Memorial, 293 71; Frederick City, 2 50; New Castle—Cool Spring, 8 45; Georgetown, 5 55; Rock, 25. Washington City—Takoma Park, 5. Washington City 1st, 2 50; —Garden Memorial, 7 75. 563 40  
CALIFORNIA.—Los Angeles—Coronado Graham Memorial, 10 85; Cucamonga (Y. P. S. C. E., 2 50), 5; Fillmore Y. P. S. C. E., 5; Long Beach, 6. Sacramento—Arbuckle, 5; Dixon, 10; Ione, 15; Sacramento 14th Street, 2 50; Tremont Westminster, 8. San Francisco—San Francisco Howard, 50; San José—Ben Lomond, 1; Felton, 1; San Luis Obispo, 15 40; Santa Clara, 21 50. Stockton—Fresno 1st, 18 90; St. James, 5; Traver, 3. 178 15

COLORADO.—Boulder—Valmont, 99 cts. Denver—Denver Hyde Park, 16. Gunnison—Grand Junction Self Denial, 18; Leadville, 10. 39 90  
ILLINOIS.—Alton—Carrollton, 22 50. Bloomington—Philo sab sch, 7. Cairo—Sumner, 4; Union, 2. Chicago—Austin, 19 85; Chicago 1st, 299 79; —1st German, 10; —10th (Y. P. S. C. E., 7 67), 13 67; Libertyville, 6 45. Freeport—Freeport 2d, 11; Warren 1st, 12 13. Matteson—Neoga 13. Ottawa—Waterman Triple X Missionary Society, 9 88. Rock River—Buffalo Prairie (sab-sch, 2 50), (Y. P. S. C. E., 4), 6 50. Schuyler—Huntsville, 6 25; Monmouth, 48 48; Nauvoo 1st Helping Hand Society, 5. Springfield—Pisgah, 6 21; Rev. W. L. Tarbet and wife, 4 80. 512 05

INDIANA.—Crawfordsville—West Point, 1. Indianapolis—Hopewell sab-sch, 6 33. Logansport—Union, 4 20. Muncie—Portland, 5. 16 59

INDIAN TERRITORY.—Choctaw—Lehigh, 8. Oklahoma—Stillwater, 17; Yates, 2. Sequoyah—Nuyaka, 6; Wewoka, 2. 35 00

IOWA.—Cedar Rapids—Cedar Rapids 2d sab-sch, 17 15; Springfield, 5; Wyoming (Jr. Y. P. S. C. E., 5), 25. Council Bluffs—Carson, 8; Casey, 11; Council Bluffs 1st sab-sch, 46 40. Des Moines—Albia 1st, 2; Leon, 14 90; Unionville, 10 60. Dubuque—Dubuque 3d Y. P. S. C. E., 10; McGregor German, 3; Pine Creek Y. P. S. C. E., 5; Walker sab-sch, 1 05. Fort Dodge—Churdan, 16 50; Glidden sab-sch, 5 68; Paton, 3; Sunnyside, 8. Iowa—Bloomfield, 10 05; Keokuk Westminster sab-sch, 10; Mediapolis Y. P. S. C. E., 5; Middletown, 3; Oakland, 2 72; Shunam, 6 07; Wapella (sab-sch, 3 06), (Y. P. S. C. E., 1 44), 4 50. Iowa City—Davenport 2d, 25 10; Summit, Mrs. Jane Vocum, 2 50. Sioux City—Cherokee, 35 05. Waterloo—East Friesland, 50. 366 20

KANSAS.—Emporia—Clear Water, 9 28; Ewell, 35 cts. Peotone, 5; Sedan, 10; Wauweta, 5; Wichita Harmony, 2. Larned—Chase, 10. Neosho—Caney, 11; Loutsburg, 5; Paolo Jr. Y. P. S. C. E., 5; Yates Centre, 1 92. Solomon—Cuba Bohemian, 8. Topeka—Kansas City 1st sab-sch, 10. 71 05

KENTUCKY.—Louisville—Penn's Run, 3. 3 00  
MICHIGAN.—Detroit—Detroit 1st sab-sch, 50 87; South Lyon Children's Mission Band, 9 80. Flint—Case City sab-sch, 6 43; Otter Lake, 2 50. Grand Rapids—Grand Rapids Westminster, 19 90. Lansing—Albion, 15 25; Battle Creek Jr. C. E., 5. Petoskey—Cross Village 1st, 5. 111 75

MINNESOTA.—Mankato—Rev. Ransom Walt, 2. St. Cloud—Willmar 1st (sab-sch, 2 27), 4 27. 6 54

MISSOURI.—Kansas City—Brownington, 2 50; Deepwater, 2 50; High Point, 4 57; Lone Oak, 8; Sunny Side, 2 55; Warsaw, 4. Palmyra—Glasstown, 2 25; Wilson, 1. 214 86

DIRECT RECEIPTS, MAY, 1894.

SOOTIA SEMINARY.

Amelia Johnson, 5.....

COTTON PLANT.

Miss Curtis, New York, 50..... 107 74

Total receipts during May.....\$ 4,647 92  
Previously reported..... 5,598 99

Total receipts to date.....\$10,246 91

JOHN J. BRACOM, Treasurer,  
516 Market Street, Pittsburgh, Pa.

Platte—Mound City C. E., 2; Parkville Lakeside sab-sch, 1 05. St. Louis—St. Louis Carondelet, 11. White River—Holmes Chapel King's M. S., 2; Mt. Lebanon, 1. 44 22  
MONTANA.—Helena—Returned by a Missionary, 34. 84 00

NEBRASKA.—Boz Butte—Alliance, 10; Norden, 12. Nebraska City—Alexandria, 5; Lincoln 2d, 63 83; Rev. W. E. Vincent "tithe," 5. Niobrara—Millerboro sab-sch, 2 17. Omaha—Valley, 3; E. C. F., 5. 103 99  
NEW JERSEY.—Elizabeth—Plainfield 1st sab-sch, 100; Roselle C. E., 11 17. Jersey City—Garfield Y. P. S. C. E., 6; Paterson 1st C. E., 3 50; —East Side, 40; Rutherford 1st, 42 70. Monmouth—Atlantic Highlands C. E., 5; South Amboy, 3. Morris and Orange—Hanover 1st, 36 35; Orange Central Mrs. Wickes sab-sch class, 5; Rockaway C. E., 4 73; Summit Central, 42 21. Newark—Bloomfield 1st, 195 85; Montclair 1st Y. P. S. C. E., 12 50; Newark 1st, 25; —2d sab-sch, 25; —Park sab-sch, 46 81; —Roseville Avenue, 24 15. New Brunswick—Bound Brook sab-sch, 10; Princeton Witherspoon Street, 1; Trenton Bethany, 5; Chapel 1st sab-sch, 2. Newton—Marksboro, 6; Phillipsburgh 1st, 8 94. West Jersey—Atlantic City 1st sab-sch, 15 06; Millville sab-sch, 29 71. 1,328 73

NEW MEXICO.—Rio Grande—Laguna, 1 45. Santa Fe Raton 1st (Maxwell City Station, 1 25), (Y. P. S. C. E., 5 07), 6 32; Santa Fe 1st sab-sch, 3. 10 50  
NEW YORK.—Albany—Jerman Memorial sab-sch, 24 53; Two Friends, 25. Binghamton—McGrawville, 11 23; Owego, 67 05. Boston—Boston 4th, 6 12. Brooklyn—Brooklyn 1st additional, 133; —Ainslie Street, 5; Greene Avenue, 5. Lafayette—Avenue M. C. 31 30; Stapleton 1st Edgewater, 10; West New Brighton Calvary sab-sch, 27 25. Buffalo—Tonawanda, 31. Cayuga—Genoa 1st C. E., 7. Champlain—Keeseville, 22 24; Plattsburgh 1st Y. P. S. C. E., 5. Geneva—Seneca Falls 1st, 63 25. Hudson—Good Will, 5 70; Rockland 1st, 2. Long Island—Bridgehampton, 16 54; Port Jefferson Y. P. S. C. E., 9; Shelter Island (sab-sch, 5), 16; Southold sab-sch, 13 35. Lyons—Palmyra Y. P. S. C. E., 10; Wolcott 1st, 5 37. Nassau—Northport, 20; A pastor, 5. New York—New York 1st additional, 3,000; —13th Street Sabbath-school Missionary Association, 50; —Bethany Jr. Y. P. S. C. E., 15; —Central Y. P. S. C. E., 16 50; —Christ, 28; —North, 100; —Rutgers Riverside, 50; —Sea and Land, 5. Niagara—Lewiston, 10; Lyndonville sab-sch, 7 51; Middleport, 6 15. North River—Poughkeepsie, 102 25. Otsego—Margaretville Y. P. S. C. E., 5. Rochester—Genesee Village Y. P. S. C. E., 7 17; Rochester Emmanuel (Y. P. S. C. E., 1 90), 4 22. St. Lawrence—Helena, 2. Steuben—Belmont, 5. Syracuse—Onondaga Valley, 18 94. Troy—Cambridge, 15; Fort Edward 2. Utica—Bedford, 3; Westchester—Patterson Y. P. S. C. E., 10; Peekskill 2d Y. P. S. C. E., 8 63; Thompsonville sab-sch, 50; Yonkers 1st Y. P. S. C. E., 5; —Westminster Y. P. S. C. E., 10. 4,177 17

NORTH DAKOTA.—Fargo—Rev. W. C. Whisman, 3; Mrs. Rev. W. C. Whisman, 1 50. Pembina—Edinburg, 2; Rev. Richard Weir, 5. 13 50

OHIO.—Bellevue—Bellevue 1st, 8 79. Chillicothe—Dogota, 6; Marshall, 4. Cincinnati—Hartwell sab-sch, 10; Pleasant Run, 2; Somerset, 2. Cleveland—Milton sab-sch, 4. Dayton—Clifton Y. P. S. C. E., 5; Franklin, 5; New Jersey 7 40. Huron—Green Springs 1st, 2 10; Sandusky 1st, 2 30. Marion—Brown, 5; Porter, 1 58. Maumee—Bryan 1st Y. P. S. C. E., 6 20; Weston Rev. A. Shafer, 9. St. Clairsville—Portland, 2. Steubenville—Bakersville, 3 25; Centre Unity Y. P. S. C. E., 5; East Liverpool 2d, 2 31; Pleasant Hill sab-sch, 11. West Lafayette, 1. Wooster—Marshallville, 1 50; Plymouth, 2. Zanesville—Coshocton, 100; Newark Salem German, 4. 214 86

OREGON.—*East Oregon*—Baker City, 8; Elgin, 1 60; Enterprise, 2 70; Island City, 5; Pendleton, 6 57; Summerville, 3 60. *Willamette*—Albany, 14 85; Dallas, 18 15; Independence Calvary, 4 47; Pleasant Grove, 10. 74 44

PENNSYLVANIA.—*Allegheny*—Aspinwall 1st, 2 38; Bridgewater, 20; Industry, 2; Plains Thank Offering, 10 55. *Blairsville*—Livermore Y. P. S. C. E., 10; Parnassus Y. P. S. C. E., 9 01; Pleasant Grove, 9. *Butler*—Buffalo Self Denial, 5; Clintonville, 3; Grove City, 105 51; North Washington sab-sch 12 42. *Carlisle*—Carlisle 1st Y. P. S. C. E., 21 50; McConnellsburgh, 3 65. *Chester*—Olivet, 3; Oxford 2d, 1. *Erie*—Greenville, 16; Wattsburgh 1st, 2 15. *Huntingdon*—Bedford C. E., 4; Curwensville, 6; Mount Union Y. P. S. C. E., 1; Shirleysburgh (sab-sch, 1), (C. E., 2), 12 36. *Kittanning*—Indiana, 27; Marion, 11; Saltstburgh, 78 05; West Glade Run sab-sch, 7; Worthington, 10. *Lackawanna*—Elmhurst, 2 17; Harmony, 113; New Milford, 3 18; West Pittston 1st, 316; Wilkes Barre Memorial sab-sch, 62 19; Wyalusing 2d, 5. *Lehigh*—South Easton, 11; Tamaqua, 4 14. *Northumberland*—Chillisquaque, 2 12; Muncy, 1 48; Parkersburgh—Elk City, 1 88; North Charleston 2 82; Weston, 2 50. *Philadelphia*—Philadelphia 9th, 71; —Bethesda, 25 78; —Cobocksink 2d Street Mission, 2 80; —Harper Memorial W. H. M. S., 20; —Trinity, 20; —Walnut Street sab-sch, 74 80. *Philadelphia*—Bridesburg sab-sch, 60; Carversville, 1; Chestnut Hill Trinity, 105 93; Norristown Central sab-sch, 20. *Pittsburgh*—Bethel, 31 78; Cannonsburgh 1st sab-sch, 11; Highland, 40; Pittsburgh East Liberty, 106 06; —Shady Side, 158. *Redstone*—Belle Vernon, 5; Greensboro, 2; Jefferson, 4. *Washington*—East Buffalo sab-sch, 6 77; Lower Buffalo sab-sch, 5 40; Three Springs, 3. *Willaboro*—Coudersport, 12 40; Farmington Y. P. S. C. E., 1 48; Tioga a member, 5. *Westminster*—Centre sab sch addl, 7; Leacock Mr. and Mrs. L., 50. 1,775 11

SOUTH DAKOTA.—*Aberdeen*—Forest City, 10. *Dakota*—Buffalo Lake, 1; Hill, 1; Mayasan, 3; Mountain Head, 1 50; Poplar Creek, 8 80; Raven Hill, 2 50; Red Hills, 1; White River, 3 50; Yankton Agency, 5 36. *Southern Dakota*—Canton, 46 cts. 88 12

TEXAS.—*Austin*—Austin 1st, 47 15. 47 15

UTAH.—*Utah*—Ephraim (sab-sch, 4), 5; Manti sab sch, 11 00

WASHINGTON.—*Alaska*—Fort Wrangell, 25. *Olympia*—Ocosta 1st, 7. *Walla Walla*—Kamiah 1st, 2 35; Meadow Creek, 2 75; North Fork, 4 25; Walla Walla, 9 85; Miss Kate McBeth, 13. 63 70

WISCONSIN.—*Chippewa*—Chippewa Falls 1st sab-sch, 20. *La Crosse*—La Crosse 1st, 8 13. *Madison*—Baraboo 1st, 10 14; Belleville, 2; Brodhead, 13 53; Cottage Grove, 10; Highland German, 4 42; Pierceville, 4; Verona (sab-sch, 3), 6. *Milwaukee*—Beaver Dam 1st, 1 08; Manitowoc 1st, 27 65; Milwaukee Immanuel Y. P. S. C. E., 12; Racine 1st, 69 68. *Winnebago*—Crandon, 7 55; Green Bay French 2 61. 199 14

Woman's Executive Committee of Home Missions.....\$ 8,973 55

Total from Churches.....\$18,856 67

## LEGACIES.

Elizabeth C. Preston, late of Lake Co., O., 579 18; Mrs. B. B. Andrews, late of New York, 500; D. H. Brush, Sr., late of Jackson Co. Ill., 187 87; Robert Mateer, late of Shippensburg, Pa. 188 85; Sally Donnell, late of Greensburgh, Ind., 9,607 99..... 11,013 89

## MISCELLANEOUS.

Mrs. M. J. Quigley and daughter, Dorchester, Ill., 7 50; M. E. Drake, Brockport, N. Y., 4; G. L. Kalb, Bellefontaine, O., 10; "B." Philmont, N. Y., 5; Jas. S. Kuhn, McKeesport, Pa., 100; A. J. Gere, Hallstead, Pa., 2; Mary S. Hawkins, Ft. Scott, Kans., 5; "May Offering," 5; Miss A. C. Pryer, New Rochelle, N. Y., 10; Rev. Josiah Markle, Albany, N. Y., 1; Rev. Isalah Faries, Minneapolis, Minn., 25; Rev. R. D. Smith, 5; Miss E. M. E., 40; Mrs. A. W. Reid, Philadelphia, Pa., 2; "H. M.", 150; Thanksgiving offering, Mission School, Concord, N. C., 1 10; Students of Union Theological Seminary, N. Y., 120; "E.", 3; E. O. Emerson, Titusville, Pa., 100; John P. McEwen, Rockford, Iowa, 500; E. J. Witte, Macomb, Ill., 10; Mrs. Caroline McCormick, Brooklyn, N. Y., 5; Through "Herald and Presbyter," 2 50; Miss Mabel Slade, New York City, 300; Mrs. Mary B. Stone, Centralia, Ill., 46 50; "C. Penna.", 14; Rev. S. H. Stevenson, Perry, Ill., 3; The Religious Contribution Society of Princeton

Theological Seminary, 124 88; "C. H. M., N. J., 7 50; "J. F. W., 3 50; Mrs. Lena T. Brandt, Salem, Ore., 20; Henry H. S. Schaul, Union Seminary, 20 70; Mrs. Dorothy R. Turney, Circleville, O., 100; E. Sterling Ely, Buffalo, N. Y., 33 75; A. Van S. Friend, 15; "M. M., Oswego, N. Y., 25; W. M. Robinson, Copiapo, Chili, 20; J. C. McCullough, Lawrenceburg, Ind., 5; Elizabeth O. Cummings, Bellaire, O., 25; Interest on Permanent Fund, 211 50; Interest on John C. Green Fund, 940..... 3,002 43

Total received for Home Missions May, 1894... 32,255 56  
Total received for Home Missions from April, 1894..... 72,965 44  
Amount received during same period last year 72,723 44

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York

NOTE.—In June number of THE CHURCH AT HOME: ABROAD March receipts, San Jose Presbytery, Santa Cruz Church, should be Los Angeles Presbytery, Santa Ynez Church, \$10.

## RECEIPTS FOR SUSTENTATION, MAY, 1894.

ATLANTIC.—*South Florida*—Kissimmee, 1. 1 2  
BALTIMORE.—*Baltimore*—Baltimore Park, 14 1  
*Washington City*—Washington City Garden Memorial, 11. 2 1  
CALIFORNIA.—*Sacramento*—Ione, 2; Sacramento Street, 2 15; Tremont Westminster, 1. San Jose—San Luis Obispo, 3 60. 5 7  
COLORADO.—*Boulder*—Valmont, 3 cts. 3  
ILLINOIS.—*Alton*—Carrollton, 75 cts. Freeport—Winnebago, 10. Schuyler—Quincy 1st, 4 48. Springfield—Pisgah, 1 0; Rev. W. L. Tarbet and wife, 80 cts. 1 7  
IOWA.—*Iowa*—Middletown, 10 cts. Iowa City—Cuba, 2. 12  
MINNESOTA.—*Minneapolis*—Minneapolis Franklin Ave. 1. St. Paul—Stillwater, 3 32; St. Paul Arlington Hill, 1. 5 8  
MISSOURI.—*St. Louis*—St. Louis West, 13 30. 13 30  
NEBRASKA.—*Nebraska City*—Lincoln 2d, 10; Tahle Rock, 5 45. 15 45  
NEW MEXICO.—*Santa Fé*—Raton 1st, 1. 1  
OREGON.—*Willamette*—Lebanon, 3. 3  
WASHINGTON.—*Olympia*—Ridgefield, 1 50; Puget Sound Summer, 4 80. 4 80  
WISCONSIN.—*La Crosse*—La Crosse 1st, 4 10. 4 10

Total from Churches..... 162 46

## MISCELLANEOUS.

The Religious Contribution Society of Princeton Theological Seminary, 4 50; C. H. M., N. J., 25 cts..... 4 75

Total for Sustentation, May, 1894..... 167 21  
Total for Sustentation, from April, 1, 1894.... 278 57

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York

## RECEIPTS FOR NEW YORK SYNODICAL AID FUND MAY, 1894.

Albany—Albany State St., 300; Emmanuel, 25; Northville, 2; Rockwell Falls, 4. Boston—South Boston 4th, 9 86. Buffalo—Tonawanda 1st, 6. Cayuga—Auburn Calvary, 14 88; Meridian, 7; Port Byron, 7. Chemung—Havana, 5. Columbia—Catskill Jr. C. E., special, 10. Geneva—Warsaw, 14. Geneva—Seneca, 30. Hudson—Cohecton, 4; Good Will, 19 cts. New York—New York Christ, 1; 13th Street sab sch Missionary Association, 25; —Scott, 25. No. River—Highland, 3 23; Hughsonville, 3; Poughkeepsie 1st, 3 41. Otsego—Margaretville C. E., 1 50. Rochester—Dansville, 7 95; Sparta 2d, 10 10; Rochester Emmanuel, 70 cts. St. Lawrence—Canton, 14. Troy—Cohoes 1st, 36 09; Lausburg, 14 79; Troy Mount Ida Memorial, 4 33; —Westminster, 10 04; —Woodside, 40. Utica—Ilion, 6 52. Westchester—Hugonot Memorial, 15

Total received for New York Synodical Aid Fund, May, 1894.....\$ 687 59

Total received for New York Synodical Aid Fund from April..... 1,991 44

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1894.

ATLANTIC.—*South Florida*—Kissimmee, 1; Tarpon Springs, 2. 8 00  
BALTIMORE.—*New Castle*—Buckingham, 6 50; Manokin, 1; Rock, 12. 23 50  
CALIFORNIA.—*Los Angeles*—Cucamonga, 1; Redlands, 8 95. *Oakland*—Oakland Welsh, 1. *Sacramento*—Sacramento 14th Street, 1 75. *Stockton*—Clements, 5. 27 70  
CATAWBA.—*Southern Virginia*—Ogden Chapel, 10 cts. .10  
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INDIANA.—*Crawfordsville*—Colfax, 1; *Crawfordsville* st. 5. *Logansport*—Mishawaka, 2 60. *Vincennes*—Terre Haute Central, 5. *White Water*—Rushville, 5. 18 60  
INDIAN TERRITORY.—*Choctaw*—Lehigh, 2 50. 2 50  
IOWA.—*Iowa*—Middletown, 90 cts. *Sioux City*—Cherokee, 10; Cleghorn, 2; Meriden, 2 *Waterloo*—Marshalltown, 10. 24 90  
KANSAS.—*Emporia*—Waverly, 15 51. 15 51  
KENTUCKY.—*Louisville*—Penn'a Run, 1. 1 00  
MICHIGAN.—*Detroit*—Detroit 1st sab sch, 33 37; *South Lyon*, 10 36. *Flint*—Mundy, 3. *Lansing*—Marshall 1st, 5 94. 53 67  
MINNESOTA.—*Mankato*—St. Peter's Union, 16. *St. Cloud*—Willmar, 1. 17 00  
MISSOURI.—*Ozark*—West Plains, 4 15 *St. Louis*—Bethlehem German, 8; Kirkwood (sab-sch, 20). 49 05; Poplar Bluff, 6; Rock Hill, 10 42; Salem 1st sab-sch, 1 10; St. Louis 2d German, 2; — Cote Brillante, 19 42; Union, 1 50. 97 04  
NEBRASKA.—*Niobrara*—Wakefield, 5. 5 00  
NEW JERSEY.—*Elizabeth*—Dunellen, 2 62; Elizabeth, 1d, 86 71. *Jersey City*—Tenafly, 2 65. *Morris and Orange*—Hanover, 15. *Newark*—Lyon's Farms, 12 29; Montclair 1st, 43 56; Newark 8d, 129 85; — 5th Avenue, 19; — Roseville, 147 33. *New Brunswick*—East Trenton sab-sch, 10; Frenchtown, 13 20; Trenton 1st (sab sch, 2 61), 130 53; — Bethany, 10; — Prospect Street, 84. *West Jersey*—Atlantic City German (sab-sch, 6 80), (C. E., 1), 11 95. 668 69  
NEW YORK.—*Binghamton*—Deposit, 7 95. *Boston*—Antrim, 12 50; South Boston 4th, 9 84. *Brooklyn*—West New Brighton Calvary, 8 45. *Buffalo*—Buffalo North widow and minister's daughter, 10; — West Avenue, 1 54; Tonawanda, 9. *Champlain*—Keeseville, 15 59. *Geneva*—Geneva North (83 94 from sab-sch), 119 87. *Hudson*—Good Will, 1 71. *Long Island*—Bridgehampton, 30 47; Shelter Island, 5; Speonk, 1. *New York*—New York 1st additional, 2,000; — Brick, 450; — Christ, 1 16; — Madison Square, 295 98; — West, 143 01; — Westminster West 23d Street sab-sch, 10. *North River*—Poughkeepsie 1st, 30 68; Rondout, 9. *Rochester*—Rochester Calvary, 1 96; — Immanuel, 93 cts; — Westminster, 15. *St. Lawrence*—Watertown 1st, 136. 3,339 64  
NORTH DAKOTA.—*Pembina*—Arvilla, 2. 2 00  
OHIO.—*Bellefontaine*—Bellefontaine 1st, 2 64. *Cincinnati*—Cincinnati North, 6 20. *Zanesville*—New Lexington, 1 29; Roseville, 7 17; Uniontown, 1 51; Unity, 1 99. 23 80

OREGON.—*East Oregon*—Enterprise, 2. 2 00  
PENNSYLVANIA.—*Allegheny*—Bridgewater, 14 52. *Butler*—Amity, 2; Clintonville, 1; Harlansburgh, 1; Prospect, 2. *Carlisle*—Middle Spring, 15. *Chester*—Darby Borough sab-sch, 8; Lansdowne 1st, 33 92. *Lackawanna*—Canton, 10; Little Meadows, 1 40; Plymouth, 10; Wilkes Barre Westminster, 12. *Lehigh*—Tamaqua, 4. *Parkersburg*—Weston, 2 50. *Philadelphia*—Philadelphia 3d, 52. *Philadelphia North*—Norristown 1st, 42 21. *Pittsburgh*—Pittsburgh East Liberty, 53 03; — Knoxville, 9; — Lawrenceville, 13 50; — Shady Side, 76 50. *Redstone*—Greensboro, 1. *Shenango*—Neshannock, 10; Sharpsville, 2 55. *Wellsboro*—Coudersport, 9 45. 386 58  
SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 1; Red Hills, 1; Yankton Agency, 1. 2 00  
WASHINGTON.—*Olympia*—Tacoma Calvary Ladies Aux, 1 25. *Puget Sound*—Ellensburg, 4 30. 5 55  
WISCONSIN.—*Milwaukee*—Racine 1st, 19 66. 19 66

From the churches and sabbath-schools..... 4,826 91

FROM INDIVIDUALS.

"Aid," Montclair, N. J., 10; Miss Helen T. Barney, N. Y., 30; Mrs. Henry E. Decker, Turin, N. Y., "appropriation refunded with interest," 209; Mrs Wm. Cameron, Peoria, Ill., 5; Rev. S. H. Stevenson, McLean, Ill., 8; Mrs. Caleb S. Green, Trenton, N. J., 100; Mrs. R. W. Allen, Los Angeles, Cal., 3; "E. S. M.," Pittsburgh, Pa., 5; "A. Van S. Friend," 15; Mrs. R. S. Marsh, West Carlisle, Mich., 3; Henrietta D. Miller, Newark, N. J., 100; Rev. J. B. Woodward, Covington, Pa., 5; Rev. A. Schafer, Weston, O., 12; "R. S. E.," Gaines, N. Y., 5; J. B. Davidson, Newville, Pa., 10; "A friend," La Crosse, Wis., 1; "Thank Offering," Washington, Pa., 10; "M. S. F.," 5; "C. Penna," 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 80 cts.; Religious Contribution Society of Princeton Theological Seminary, 40 47; "C. H. M.," N. J., 2 25; "A believer in missions, 500..... 1,080 52  
Interest from the Permanent Fund including 106 56 from Roger Sherman Fund ..... 3,310 36  
Interest from Rebecca Thomas Fund ..... 75 00  
For the Current Fund..... 9,392 79  
Street opening award at Perth Amboy, N. J... 1,100 00  
10,392 79

PERMANENT FUND.

(Interest only used).

Rev. E. W. Taylor Estate, Shipman, Ill, on account ..... 25 00  
Total for May, 1894..... 10,417 79  
Total for the Current Fund since April 1, 1894, 19,632 94  
Total for the Current Fund during same period last year..... 21,239 52

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1834 Chestnut Street, Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1894.

ATLANTIC.—*Fairfield*—Bethlehem 1st sab-sch, 1. *Knox*—Ebenezer sab-sch, 1. *McClelland*—Augusta Christ sab-sch, 90 cts. *South Florida*—Kissimmee, 1. 8 90  
BALTIMORE.—*New Castle*—Lewes sab-sch, 1; Newark C. E. S., 5; New Castle, 59 41; Wilmington Rodney Street, 8 57. *Washington City*—Washington City Metropolitan C. E. S., 10; — Western, 22. 115 98  
CALIFORNIA.—*Oakland*—Oakland Welsh, 4. *Sacramento*—Sacramento 14th Street, 2 90. 6 90  
CATAWBA.—*Yadkin*—Germanton sab-sch, 25 cts. .25  
COLORADO.—*Boulder*—Valmont, 9 cts *Denver*—Denver Central 60 99. *Pueblo*—Alamosa, 3 70. 64 78  
ILLINOIS.—*Alton*—Carrollton, 2 25. *Bloomington*—Prairie View, 2. *Cairo*—Tamaroa, 10. *Chicago*—Joliet Central, 10; Morgan Park, 1 80; Pentone, 23 23; River Forest, 2 26. *Freeport*—Rockford Westminster, 4 87. *Peoria*—Prospect, 4 50; Yates City, 3. *Rock River*—Morrison, 52 09; Viola, 4. *Schuyler*—Camp Creek, 6; Salem German sab-sch, 2. *Springfield*—Pisgah, 1 57. 130 17  
INDIANA.—*Crawfordsville*—Darlington, 3; Romney, 1 70. *Indianapolis*—Franklin, 9; Hopewell, 14 11; Indianapolis

12th, 4. *Muncie*—Portland, 3. *New Albany*—Charlestown sab sch, 10. *Vincennes*—Terre Haute Central, 5; Vincennes sab-sch, 2 95. 52 76  
INDIAN TERRITORY.—*Cherokee Nation*—Elm Springs sab sch, 20; Pleasant Hill sab-sch, 1 62. *Muscogee*—Red Fork, 11 82. 33 44  
IOWA.—*Des Moines*—Des Moines Highland Park, 8. *Fort Dodge*—Boone C. E. S., 10; Estherville sab-sch, 5; Glidden sab-sch, 12 87; Grand Junction, 2 74; Rippey sab-sch, 5. *Iowa*—Birmingham, 3 60; Libertyville, 2 25; Mediapolis, 7 32; Middletown, 37 cts.; New London, 1. *Sioux City*—Cherokee, 5. *Waterloo*—Dows, 2 60; Greene, 8 26. 68 94  
KANSAS.—*Emporia*—Wichita West Side, 1 10. *Larned*—McPherson, 15 40. *Solomon*—Abilene, 5 60; Lincoln sab-sch, 2 10. 24 20  
KENTUCKY.—*Louisville*—Penn'a Run, 1. 1 00  
MICHIGAN.—*Detroit*—Detroit 1st, 43 40; — 2d Avenue C. E. S., 5; Plymouth, 3 42; Wyandotte sab-sch, 15. *Flint*—Marlette 1st, 2 50. *Monroe*—Monroe, 4 70. 74 03  
MINNESOTA.—*Duluth*—Duluth 1st, 28 96. *St. Cloud*—Harrison C. E. S., 5. *Winona*—La Crescent, 2 40. 36



MISSOURI.—Osark—West Plains, 8 80. St. Louis—St. Louis Carondelet, 10 80.

MONTANA.—Butte—Norden, 1. Helena—Helena Central sub-sch, 8 80.

NEBRASKA.—Hastings—Holdrege, 8 82. Kearney—Fullerton, 8 84. North Loop, 1. Nebraska City—Humbolt sub-sch, 8 10. Omaha—Grandview sub-sch, 50 cts.

NEW JERSEY.—Jersey City—Passaic, 19 70. Monmouth—Long Branch C. E. S., 19. Morris and Orange—East Orange 1st sub-sch, 1; Madison, 63 88; Morristown South Street, 49 80. Newark—Newark Fenwick Memorial sub-sch, 25. New Brunswick—New Brunswick 1st, 95 05. Newton—Markboro, 6; Yellow Frame, 1 72. West Jersey—Atlantic City 1st sub-sch, 18 08; Cedarville 1st, 18 82; Green Creek C. E. S., 8; Janvier sub-sch, 1; Merchantville, 10.

NEW MEXICO.—Santa Fe—Santa Fe sub-sch, 9 35. 9 35

NEW YORK.—Albany—Albany 1st, 26 16. Binghamton—Bainbridge, 7 16. Boston—Windham, 4; Brooklyn—Brooklyn Prospect Heights, 22 84; — Ross Street, 25; — South 3d Street, 44 75; — Throop Avenue sub-sch, 20. Buffalo—Buffalo Westminster, 150; Tonawanda, 10 80. Cayuga—Dryden C. E. S., 5. Chemung—Watkins, 15 07. Columbia—Windham Centre, 20. Hudson—Chester (sub-sch, 2), 22 81; Good Will, 57 cts.; Livingston Manor, 1. Long Island—Shelter Island (sub-sch 4 73), 11 78. New York—New York 1st, 64 40; — 1st Union sub-sch, 40; — 5th Avenue, 517 22; — 18th Street Missionary society, 50; — French sub-sch, 18; — Harlem sub-sch, 75 06; — Mount Washington sub-sch, 8 86; — Morningside sub-sch, 12 22; — Park sub-sch, 15; — Rutgers Riverside sub-sch, 6 05; — Westminster West 23d Street sub-sch, 15. North River—Hughsonville, 3; Poughkeepsie, 10 20. Rochester—Brockport, 8 50; Rochester Calvary, 1 94; — Emmanuel (C. E. S., 1), 1 22. Syracuse—Onondaga Lake, 1 70; Syracuse Park Central, 24 07. Troy—Troy Woodside, 22 05. Utica—Utica Bethany, 4 16. Westchester—Gilead, 10 50; South East Centre, 4 80; Thompsonville, 27 25. 1,331 49

OHIO.—Bellevue—Bellevue, 88 cts; Bucyrus, 8 22. Chillicothe—Bloomington, 5; Bogota, 1; Washington, 5 11. Cincinnati—Komeret, 77 cts. Cleveland—Milton sub-sch, 1. Dayton—Bethel, 2 80; Collingsville, 1; Troy, 10 74. Huron—Monroeville, 1 06; Sandusky, 10 05. Mahoning—Massillon 2d, 11 25; Pleasant Valley, 2 40. Maumee—Holgate, 1; Milton Centre sub-sch, 50 cts.; Toledo 1st, 5; — 5th, 3; Weston, 5. Steubenville—Madison ch. and sub-sch, 17 50; Monroeville sub-sch, 10. Wooster—Ashland, 9; Fredericksburgh C. E. S., 10; Savannah, 8 45. Zanesville—Brink Haven C. E. S., 10; Granville, 10. 150 96

PENNSYLVANIA.—Allegheny—Allegheny Bethel, 3; — McClure Avenue sub-sch, 20 81; Bakerstown, 7 92; Natrona C. E. S., 10. Blairsville—Fairfield, 15 97; Highlands, 6 69; Unity, 12. Butler—Clintonville, 2; Concord, 3 19; Grove City, 10 22; Mount Nebo, 3; New Salem, 2; Plain Grove, 8. Carlisle—Mercersburgh, 17 36; Shermansdale, 3 06. Chester—Chester 2d C. E. S., 5. Erie—Erie Chestnut Street, 5 12; Meadville 1st, 5 75; Oil City

1st, 25 47; Warren, 55 25. Huntingdon—Curwensville, 4; Spruce Creek, 12. Kittanning—Apollo, 14. Lewisburg—Herrick, 4; Homedale, 25 50; Rome, 1. Raritan, 3 25; Stevensville, 4 25; Troy, 12 88; West Point, 24. Lehigh—Easton Brainerd, 34 17; South Bethlehem, 11. Parkersburgh—French Creek, 7. Philadelphia—Philadelphia 1st sub-sch, 25; — Cobocokink sub-sch, 17; — Evangel (sub-sch, 17), 27; — Olivet, 42 85; — Woodlawn, 124 26. Philadelphia North—Conshohocken, 2 32; Norristown (C. E. S.), 5. Pittsburgh—Centre, 10 40; Charlestown, 2 85; Ingram, 9 76; Miller's Run, 3; Pittsburgh, 2 sub-sch, 7 47; — 6th, 24 81; — East Liberty, 15 31; Ley, 3 27; West Elizabeth, 2 80. Redstone—Greenwood, 1; Mount Pleasant Reunion sub-sch, 12 07. Shenandoah—Clarksville, 8; Little Beaver, 1 85; Sharon, 13 42. Washington—East Buffalo sub-sch, 6 77. Wellsboro—Concordport, 7 20. Westminster—Strasburgh, 3.

SOUTH DAKOTA.—Dakota—Buffalo Lake, 1; Mayana, Yankton Agency, 1.

TENNESSEE.—Union—New Providence, 6 68; Rockford sub-sch, 7.

UTAH.—Utah—Mount Pleasant sub-sch, 4.

WASHINGTON.—Olympia—Montesano C. E. S., 5.

WISCONSIN.—Madison—Lodi, 8 25. Milwaukee—Milwaukee 1st, 2 20.

Total contributions from Churches.....\$ 2,729 4  
Total contributions from Sabbath-schools..... 66

\$2,805 4

#### MISCELLANEOUS.

Laurel Hill sub-sch, N. C., 40 cts.; Rev. H. H.

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Total.....\$ 2,729 4  
Amount acknowledged in April..... 1 26 7

Total contributions since April 2d.....\$ 2,730 6

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1534 Chestnut St., Phila.

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N. B.—Real Estate devised by will should be carefully described.



. XVI.

SEPTEMBER, 1894.

No. 93

# THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA.



HENRY A. NELSON, D.D., EDITOR.

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# THE CHURCH AT HOME AND ABROAD.

SEPTEMBER, 1894.

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L. B. Puckey  
7-4-32

# THE CHURCH

## AT HOME AND ABROAD.

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SEPTEMBER, 1894.

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The view on the opposite page will attract the interested attention of our readers, not only to itself but to the article which it illustrates on page 247. Our esteemed editorial correspondent, Dr. Hodge, is taking his summer vacation in Europe, but he made reasonable provision for the pages in our magazine, which are reserved for the cause he represents, *Ministerial Education*. He makes those pages rich in information, and attractive with pictorial illustration.

—Our Christian Endeavorers will be glad to see the genial face of Dr. Clark on page 195 and to read the graphic account of the Cleveland Convention by Mr. Robinson. Nor have they had any wiser counsel than Dr. Hamlin gives in "The Young Christian at Prayer Meeting, p. 251, and Dr. Parker on p. 253.

—The "Outlook" for Home Missions is ably presented by Dr. McMillan (page 224), not shrinking from clear showing of the difficulties before us, but showing also the reasons for courageous determination. "No uncertain sound" from the trumpet—no tremor of timidity in its tone.

—The "Outlook" for Freedmen is given in like manner and spirit, by Dr. Cowan, page 242.

—Church Erection, Colleges and Academies, Ministerial Relief, and Publication and Sabbath-school Work have not been neglected

by the editorial correspondents having charge of those important branches of our Church's work.

—Mr. Grant's article on the International Missionary Union Conference was in type for our August number, but by an oversight of the Editor in making up that number, and much to his surprise, it was misplaced and omitted. But it has not lost its interest.

—The coming centenary of the London Missionary Society is set forth by Rev. James Johnston (page 198), in a manner sure to interest our readers. In the fair sisterhood of Missionary Societies, all of which "have done virtuously," it will probably be conceded that none have surpassed the London Missionary Society.

—The fact that Japan is at war with China with reference to their respective claims in Korea intensifies the interest of what our Editorial Correspondent for Foreign Missions has furnished for our August number and for this, in which will be found much information, well adapted to help our thought and our prayer. There is an old and sadly true saying, "Silent leges inter arma:" "*Laws are silent amid arms.*" If the din of arms tends to make our prayers silent, it does not tend to make them ineffectual. "The Lord of Hosts is with us; the God of Jacob is our refuge."

### "SELECTION OF MOTIVES."

Under this title, a thoughtful writer in the *Philadelphia Public Ledger* says some excellent things, to which we would fain call the attention of our readers :

It is interesting to notice the different motives which are urged by different people when endeavoring to produce the same result, especially when that result is the moral improvement of the one addressed. Some appeal to self interest, some to the affectional nature, some to the reason, some to the conscience, while others will ply them all in turn, clinging to that one which seems to have the most effect on the person whom they wish to influence. Now, it is by no means an insignificant matter by what incentive we induce a man to choose a course of action. It is a great mistake to think that so long as he consents to walk in the right path it does not matter how he is persuaded to do so. Conduct is of vast importance, but character outweighs it, and motives form a large part of character. \* \* \*

For example, there is the motive of self-interest. By following it exclusively it will indeed be degraded into selfishness; but when it is enlightened, educated and restrained within proper limits, it is a necessary and rightful motive. Pain is one of nature's teachers, whose lessons we cannot afford to dispense with. The knowledge that a certain course of action will enhance permanent happiness, will lead to health, and give power to the faculties and value to the life, is certainly essential, and the appeal to such a motive is always valid, and sometimes the best that can be selected. The affections, too, afford motives which nothing else can supply. The love of a faithful mother, or a patient wife, has won many a man back from habits of self-indulgence and vice to paths of well-doing. Sympathy is a potent power for good, and to neglect it in our efforts to foster good conduct is a fatal mistake.

So we might find in all the various parts of human nature motives for action which are not only allowable but perfectly justifiable, and from which the philanthropist, who is wise, will

freely select. The function of duty is so to limit them that none shall trench upon the sphere of the other. \* \* \*

It is the *balance* of these and many other elements that must make the manly man and the womanly woman, and this should never be lost sight of in our influence upon others. Not the easiest or quickest way of producing an action, however desirable, should be our one chief aim, still less should we confine ourselves to a single motive, though it be the highest. On the contrary we should ever bear in mind that duty recognizes all parts of the nature and combines them in harmonious proportions.

Especially should this be a prominent consideration in the training of the young. Here, at least, where the heart and mind are so responsive to influence, should the appeal to motives be made with the utmost wisdom. To secure the well-balanced action of the whole nature, it is needful to nourish every part, and the wise parent will watchfully study the child, that he may stimulate what is deficient. Thus, instead of using the motive which will soonest and most easily produce the desired conduct, it may be better to excite those which lie dormant. Rewards and penalties will be sparingly used, and the springs of action which reside in the affections, the sympathies, the taste, the reason, will be variously played upon, according to the mental and moral needs. Of one thing we may be sure, that if the limits of each are observed they will all tend towards the supremacy of conscience; for whatever is reasonable, or beautiful, or true, or loving, or self-respecting, *becomes* moral—that is, it furnishes new and higher standards of right, and upholds them to our sense of duty. \* \* \*

Certainly our Lord, in his recorded teachings, did not seek to make his disciples indifferent to their own welfare. He encouraged them to seek their highest blessedness and assured them that all the self-denials and sacrifices to which he called them should tend to this and should have this as their ultimate

result. We are also assured that he himself "endured the cross despising the shame, for the joy that was set before him." Indifference to our own welfare is never required or encouraged in holy Scripture. But we are taught that to make our own individual welfare our exclusive or even our supreme aim is both wrong and ruinous. He who does this will surely wreck his own welfare. One cannot really and permanently benefit himself by wronging others, or by seeking to benefit himself at the expense of others or in disregard of their rights or their welfare. Nothing else is so destructive of real self-interest, as exclusive or supreme regard for it. "He that findeth his life shall lose it, and he that loseth his life for Christ's sake shall find it."

We would emphasize the thought of the writer from whom we have quoted that the various motives which are right should be "limited," or held in their proper gradation—the inferior always kept in subordination to the higher.

Is there any sphere of distinctively Christian duty in which this careful consideration of motives is more important than in our efforts to raise money for Christian uses? In our appeals for money for such uses, and our plans for raising it, are we not in danger of being too much concerned with the question, "How can we get the *most* money?" Certainly a more important question is: "How can we induce the giving of money on such principles, by such methods, and from such motives as will most benefit the givers by the real improvement of *their character*?" The studies of "systematic, proportionate, worshipful giving," so much encouraged by our Church's Committee of Systematic Beneficence, have their highest value in this direction.

We have not the least doubt, however, that those methods and instructions which appeal to the purest, most unselfish, highest motives, will in the long run, though not always at once, best promote *liberal* giving.

---

#### IRREVERENT SMARTNESS.

One of our exchanges quotes from another some sentences from "the farewell discourse" of a clergyman who had been "forced by his parishioners to resign the charge of his church, as follows:

'*Dearly Beloved*'—Our parting does not seem hard to me for three reasons: you do not love me, you do not love each other, and the Lord does not love you. If you had loved me, you would have paid me for my services during the last two years; you do not love each other, otherwise I should have had more marriages to celebrate; and, in conclusion, the Lord does not love you, for otherwise he would call more of you to Him.

—

Is it not evident that a man who could leave these as his parting words to any peo-

ple, did not speak the first two of them sincerely? If those to whom he thus spoke had indeed been "*dearly beloved*" would not his heart have ached in the bitter sorrow of being constrained thus to abandon them unsaved and unblessed by his ministry? Would not such a parting be indeed "hard" to a minister who had "watched for souls as one who must give account?" Would such sad failure on their part as he charges upon them have been a subject of which he could speak so flippantly, the last time he would ever address them this side of the Judgment Seat?

A man who at such an hour could utter that wretched joke about "marriages" and the other about that which is so "precious in the eyes of the Lord, the death of his saints"



—could the best of his people fail to be thankful that they and their children would no longer be exposed to such desecration of the pulpit from which they were to be fed?

—

The above anecdote is followed in the same paper, by another anecdote in which a minister "whose resignation was insisted upon by a number of his people" gave notice that he "would preach his farewell sermon." Thus securing a crowd to hear him, he took for his text those precious words of our Savior, "I go to prepare a place for you," perverting and degrading them into the significance which is explained by the statement that he had "secured an appointment as chaplain of the State penitentiary."

If an infidel lecturer—say, Col. Ingersoll, if you please—had made so irreverent use of those sacred words, would our brethren have spoken of it otherwise than in terms of severe reprehension?

Our current religious literature has much to say of the unkindness and injustice of

which ministers are sometimes made the victims, by disaffected members of their congregations. No doubt, the yielding to it, at great temporal inconvenience and unutterable pain, is a sacrifice which many a faithful pastor has felt himself called to make, being convinced that to resist would not benefit but injure the church which he loves more than his own life. Could such words fall from the lips of such a man, at such a time? Instead of thus publicly desecrating the tenderly sacred words of Christ wherewith he comforted his disciples, would he not rather, in silence and secrecy, and deepest sincerity have adopted the dying Master's prayer: "Father, forgive them; they know not what they do?"

We have called that of which we have given these illustrations *irreverent smartness*. Our estimate of it cannot be expressed by any milder phrase. But we are equally sure, that the practice or encouragement of such smartness tends to aggregate the evil which it is intended to censure, while it debases the man who indulges himself in it.

## THE INTERNATIONAL MISSIONARY UNION CONFERENCE AT CLIFTON SPRINGS, JUNE 13-20.

W. HENRY GRANT.

To be decorated with an I. M. U. badge indicates the title to the high office of foreign missionary. None are permitted to wear the badge who have not set foot on some foreign field in the work of preaching the Gospel. Every missionary who has served abroad is entitled to membership in the Union without formal election, and is included in the large-hearted invitation extended by Dr. and Mrs. Foster to all missionaries at home on furlough or on account of health or age, to spend the week during their annual gathering at the Sanitarium free of expense. Dr. Gracey, the President of the Union, in opening the Eleventh Annual Meeting told the story of the I. M. U., and how it had come to make

its home at Clifton. He spoke touchingly of the hundreds of missionaries who had already there found rest and restoration to power for renewed labors.

Dr. Foster in his address of welcome said, "We all the more gladly greet you because of our experience in the past when we have been blessed in your coming; when the heart and mind have been filled with what you have brought. We have been lifted higher in spiritual attainments and in a fervor of love for men that we had not before."

The first evening was devoted to a *recognition* meeting, in which the missionaries present, *for the purpose of establishing mutual acquaintance*, each in turn, gave their names,

fields, years of service and class of work. One hundred and forty-one missionaries registered during the Conference, representing twenty-two different fields of labor; from India, 33; China, 23; Japan, 20; Korea, 2; Siam and Laos, 6; Assam and Burmah, 6; Straits Settlements, 1; Persia, 3; Palestine, 3; Syria, 3; Turkey, 12; Bulgaria, 5; Italy, 1; Spain, 2; Africa, 5; Mexico, 1; Guatemala, 1; Brazil, 2; Chili, 1; American Indians, 3; Hawaii, 2; Micronesia, 6.

The following six days of the Conference were opened by an hour each day of devotional exercises, including prayer for many places for which requests were made, much prayer being offered for the persecuted Christians in Korea, for the plague stricken districts of Southern China, and for all the specific fields of work represented by those present, for the Sautarium and for the outpouring of God's Spirit on His Church. Dr. Henry House, of Bulgaria, read a paper on "What can be done for the Greek Church for its restoration?" He began by saying, "We have before us a beloved Christian Church, loaded with superstition. We find in this Church religion divorced from morality, ceremony instead of spiritual life, a great gulf between the lower and higher clergy. It is a political machine in the grip of a corrupt hierarchy. With such a Church on daily exhibition it is impossible to reach the Mohammedans until we show them a Church inspired with spiritual life."

E. R. Young, D.D., missionary to the Indians of British America, stated that the "D. D." attached to his name meant "dog driver," and he entertained the company for half an hour with incidents of his life among the Hudson's Bay Indians.

Dr. Webb read an interesting paper on "Hindu Music," and strongly advocated the adoption in mission fields of native, instead of European music, stating that in the Island of Ceylon, when the missionaries began by teaching native converts to sing foreign tunes they had to do most of the singing; when they adapted Christian hymns to native tunes they found that the natives did all the singing. He gave a lively description of the

sense of time and rhythmic modulations observed by the dancing girls in the Hindu temples.

Dr. McGilvary, "the apostle to Laos," gave an interesting account of the opening of that field and the present call for its full occupation, stating that for five hundred miles to the north of Chiung-Mai into China proper there were wide open doors without anyone at present to enter them.

Dr. Thoburn spoke at length on the work among the low castes of North India, claiming that one hundred thousand of these people had been baptized or brought under the immediate influence of their Gospel work within the last five years, and that in all probability these numbers would be greatly multiplied from year to year.

Much was said on the subject of education on mission fields, indicating that care needed to be exercised lest it occupy the place which should be given to direct evangelization. Some classes could only be reached through education, for which they were able and willing to pay, while gratuitous education to the heathen, and even general education of the children of Christians had often proved a disadvantage rather than a blessing. There was no difference of opinion as to the primary importance of the thorough teaching of the Bible by competent teachers in every school aided by mission funds. Rev. C. C. Penick, Protestant Episcopal Bishop to Africa, spoke of the lack of diagnosis in giving education. What we needed to consider, he said, is what are these scholars to do when they leave school, and then prepare them to fill the sphere in life which they would in all probability occupy. Every school should be adapted to the needs of the locality.

Self-support in native churches was ably presented by Mr. Mason of the Assam Mission of the Baptist Union. He testified that the Garo churches had been educated from the first in the duty and privilege of giving so that they did not look to the mission to pay their preachers and erect their buildings. He said, "Some of the greatest hindrances to self-support on foreign fields are, in my opinion, exported from home. The penny collection system is born of weak life, the

word "self-support" is itself an evidence of life on a low plane. A church merely self-supporting is no more worthy of honor than the man who can barely support himself. A church should be propagating. We have held up to our Garo churches that the work of the Garos is theirs, and that our work as missionaries is that of assistants. When they have said, "We can't," we have said, "No child is able to walk until it tries to walk." And these churches have surprised themselves in almost every attempt. Several of our churches support not only pastors, but from one to two evangelists. The eleven churches now existing have gathered in over 1,000 converts during the past two years, and they are reaching out to other peoples about them."

A composite sermon, by five speakers, was delivered on Sabbath, the subject being "The Great Commission." Ten texts were quoted in the opening address to prove the emphasis laid upon mission work by the Scriptures. Dr. Ford of Syria spoke on the "Responsibility of Every Believer;" Mr. Leonard of Japan on the "Needs of the Church and Needs of the World;" Mr. Boggs of Burma dwelt on the "Supreme Motive, for Christ's

Sake;" Mr. Barton of Turkey on the "Unity in the Command and in the Work," and Dr. Amerman of Japan brought the sermon to an eloquent close by an appeal for renewed activity. Dr. Cyrus Hamlin, now in his eighty-fifth year, went to a neighboring town to preach on Sunday, and on Monday afternoon entertained the company with an impromptu talk on reminiscences of Constantinople and Russia's opposition to mission work in Turkey. On Tuesday he read an able paper on the diplomatic duel between the Czar and Lord Stratford Canning, with graphic descriptions of the latter.

Dr. Gracey insisted that every one should do what the Conference pleased; that the plan was to have no plan. Each country in turn, with its needs, hopes and encouragements, was brought before the Conference by those whose lives had been given for its redemption. The last evening was occupied by the farewell words of those who would return to their fields before the next annual gathering. It was inspiring to see the triumph of grace exhibited by those who were again to separate themselves from home and friends, and their longing desire to get back to their work and among their converts.

## THE CLEVELAND Y. P. C. E. CONVENTION.

REV. ALBERT B. ROBINSON.

The Christian Endeavor army, now 2,000,000 strong, sent up to the Thirteenth International Convention almost 22,000 representatives. Delegates and friends who registered from the city of Cleveland brought the attendance up to 40,000.

The whole city was gay with the colors of the local Endeavor Union, white and gold, signifying purity and courage, and every guest was royally welcomed to the hearts and homes of the citizens.

One of Cleveland's dailies, in extending the hand of greeting to "the largest convention ever held in that city, composed of the best elements of the country's population," called attention to the following facts: There are in the country 700,000 Free Masons, 725,000 Odd Fellows, and 425,000 Knights of Pythias; but

the Christian Endeavorers outnumber all combined. The Endeavor army also outnumbers by at least 50 per cent. all the labor organizations in the country.

The increase in the number of local societies during the past year was 7,395; according to Secretary Baer's report, a greater increase than during the first eight years. "There has been," said President Clark in his annual report to the trustees, "a larger gain numerically than in any twelve months of our history. Better than that, there has been a large and substantial gain in the principles for which we stand. The forward movements in Christian citizenship and missionary effort and world-wide fellowship are only the outgrowth of the pledge and the consecration meeting and the work for the Master which

## FRANCIS E. CLARK

have always been fundamental and essential features of the Christian Endeavor." Said Secretary Baer : " This host is not a mere wave of foamy, youthful enthusiasm, a part of it cast up upon the shores of Lake Erie. On the contrary, it is an army, as strong as steel and as flexible as ribbon. It is a God-given, God-protected, God-advanced army."

But the most significant of all the facts and figures in the annual reports was the statement that 183,650 of the Endeavor host have " come out on the Lord's side " and been received into full communion in the churches during the past twelve months.

" More wonderful than its size is the rapidity with which the Endeavor Society still grows," said Dr. Tyler in his address of welcome in behalf of the Cleveland Committee. He regretted that as the Committee consisted of but eleven members, they could not greet their guests with a holy kiss.

At the opening session on Thursday morning there were 10,000 delegates gathered in Saengerfest Hall and 12,000 in the immense

tent. Overflow meetings were also held in two large churches.

The absence of Dr. Clark, on account of ill health from over-work, caused deep regret in every heart. Earnest prayers were offered, and messages of loving sympathy sent.

Governor McKinley welcomed the convention in behalf of the State of Ohio. " No cause but one," said he, " could have brought together these noble, earnest people, and that is the cause of the Master and the cause of man. The principal business of your organization is to form in the lives of your members the habit of being good and of doing good; Christian Endeavor is the perpetual effort to be better, do better and make those about you better."

Acknowledging the splendid work done by the Society for conscience and Christianity, for citizenship and the country, he said: " Piety and patriotism should go hand in hand, should be joined in indissoluble union; and when the voice of God and the voice of the people are in harmony, such union is

invincible." Again he said: "The only currency that will pass everywhere and always is character."

It is the purpose of this paper to mention only a few salient points. A mere catalogue of the eminent speakers and their topics would occupy more space than we have at our disposal. Much enthusiasm characterized all the gatherings—the fifteen meetings for State rallies on Wednesday evening, the early morning prayer-meetings at State headquarters, the noon-day meeting for business men, the Committee conferences, and the twenty-six denominational rallies.

#### DENOMINATIONS REPRESENTED.

Thirty Evangelical denominations are represented in the Society, said Secretary Baer, the Presbyterians still leading with 6,652 companies. The old Stone Church was not large enough to accommodate the rally, and an overflow meeting was held in a church near by. Dr. Hunter, of Indianapolis, presided, and addresses of deep interest were made by Dr. Patterson and Dr. Nichol, of Toronto, Rev. W. F. McCauley, of Dayton, Dr. Haines, of Indianapolis, Field Secretary Marshall, Mr. Penfield, of the Home Board, Miss Wishard, of the Women's Executive Committee, Mrs. Wells, of Fort Wayne, Mr. S. L. Mershon, and others.

#### JUNIOR ENDEAVOR.

Dr. Brett, who led the Junior Society Parliament, said this Society was the response of the Church to the Lord's command, "Feed my lambs." This is a vital part of the system; Christian Endeavor will wane without it; it was therefore resolved that every Senior Society should organize a Junior.

#### THE BOY.

One of the grandest discoveries of this age of discoveries, said Rev. A. W. Spooner, at the Junior Rally, is the discovery of the boy. For the boys and girls of the rising generation God has reserved tasks of transcendent importance. Remember that the strength of your character will measure the strength of your position in this world and in the next. Be steady, be true, be noble, and cherish none but holy ambitions. Rev. H. W. Pope showed forcibly the difference between hav-

ing opinions on moral questions and having convictions.

#### MOTHERS.

A new feature in Christian Endeavor is the organization of Mothers' Societies, to co-operate with the Juniors, having the motto, "For Christ, the Church, and the Children." Mrs. G. R. Alden advised the Juniors to look after the mothers. Dr. Pauline Root, of Madura, India, told about "the other boys and girls" who need to know of Christ.

#### SINGING.

The singing was inspiring. How could it be otherwise when ten thousand voices were lifted in praise together, led by an orchestra of many pieces and a chorus of fifteen hundred, specially trained for the occasion? An interesting feature was the impromptu song service before the formal opening of each session, the various delegations in different parts of hall or tent singing their favorite hymns. Indeed the whole city was filled with Christian song. "Sunshine in my Soul," and "Onward Christian Soldier," were heard everywhere, in the crowded trolley, outside the hall before the opening of the doors, and at the railway station. At the Presbyterian rally in the Stone Church, the audience had sung two stanzas of "My Country 'tis of Thee," when a Canadian delegate struck up "God Save the Queen." All sang as heartily as before, except that the words were not quite as familiar; and then spontaneously every voice joined in singing "Blest be the tie that binds our hearts in Christian love."

Mrs. George H. Hubbard, in Chinese costume, delivered the greetings of the Foochow Christian Endeavor Society. Greetings came also from Australia. Edward Marsden, of the Tsimpshean tribe, born at Metlakatla, but now of Alaska, made an interesting address. Rev. H. W. Warsawiak spoke of the movement of the Jews toward Christ, and Jonas Spotted Bear, of the new life into which the Indians are coming. Rev. W. T. Johnson, a negro from Atlanta, said, "Africa for the black man; Asia for the yellow man; Europe for the white man; America for all men, and all men for God."

#### ENLARGED FELLOWSHIP.

The enlargement of Christian Endeavor



fellowship was one of the forward movements proposed at the convention last year. Dr. Clark in his annual address, which was read by Dr. Dickinson, expressed the opinion that while that advanced step had been taken, yet the time has now come for a still longer stride, an alliance which will link Christians of many nations together in ties of fellowship they have never before known, a World's Christian Endeavor Union.

#### CHRISTIAN CITIZENSHIP.

That other forward movement, for Christian Citizenship, received much emphasis at Cleveland. Prof. Graham Taylor expressed the hope that good citizenship might soon be considered an essential quality of Christianity. Indiana reported the adoption of a new pledge which includes the clause, "I will vote as I believe Christ wants me to vote." Has Christian Endeavor anything to do with politics? Rev. H. B. Grose answered thus: The Christian is to be the best man in citizenship, in business, in any place and position in life. A Christian's duty calls him wherever there is need of the true principles which he possesses. When politics become so pure as not to need Christianity, then Christians will have nothing to do with politics, but not till then. "The most fundamental and supremest principle of all to the Christian," said Rev. J. F. Cowan, "is the lordship and mastery of the Lord Jesus Christ. He is not satisfied to be crowned with the gilt of passing emotion; He claims the solid gold of our every action. It is every day mastery of us that He seeks; mastery of our public life as well as our private. He is the King of glory, and the gates of this republic must be lifted up to let Him come in."

After reviewing the year's work for good citizenship President Clark added in his address: "But you have struck only once, Endeavorers, strike again, and again, and again, until, if Christ should come to Chicago, or New York, or Toronto, or San Francisco, he would find clean streets, and clean city halls, and clean men in them, with never a brothel or dive to pollute the air that he should breathe."

Ringling addresses were made by Francis Murphy and John G. Wooley. The former

denounced some Cleveland firms that "had the sublime audacity to decorate their saloons and beer wagons with Christian Endeavor flags." Mr. Wooley's address, with its terse, clear-cut, telling sentences, was listened to with closest attention. Miss Frances E. Willard gave "an elder sister's word of affectionate admiration and appreciation." In the name of the National Women's Christian Temperance Union, organized 20 years ago in a Presbyterian church in Cleveland, she thanked the Endeavor Society for setting its seal upon the Union's polyglot petition against the liquor traffic and opium traffic and in favor of a single standard of personal purity, and that the highest.

It was found that Christian Endeavor has given a great impetus to missionary activity, and that much has been accomplished during the past year in the direction of proportionate and systematic giving. The Roll of Honor contained the names of 5,552 societies that gave not less than \$10 through their own denominational boards to the cause of missions. The total of these gifts was \$138,205, the same societies giving in other ways for Christ and the Church, \$185,512. The "Umbrella of State" from the Endeavor Societies of China was awarded to New York for having contributed the largest sum for Foreign Missions. But how forcible was the showing that the earnings of active Christian Endeavorers for the last twelve months were \$150,000,000, and one-tenth of that, or \$15,000,000, would be nearly twice as much as all the Christians of America gave to Home and Foreign Missions within that time.

#### FORWARD MOVEMENT IN MISSIONS.

And so the call has been issued for a great forward movement in missions during the coming year. "The whole world for Christ" is the Christian Endeavor watchword. Missionary Extension, which has become so familiar through the zealous efforts of "that son of thunder," Mr. Stephen L. Mershon, had a prominent place at the Cleveland Convention. At the Missionary Conference it was explained. Representatives of the various missionary boards discussed it. And the trustees of the United Society of Christian Endeavor, at their meeting in a yacht on Lake

Erie, gave the plan their hearty approval and endorsement. They will co operate with the missionary boards in the effort to secure one million dollars for missions during the coming year. Missionary enthusiasm reached high water mark when at the Missionary Conference fifty young men and women arose and announced that they had consecrated themselves to the work of Christ in foreign fields.

In this connection it may be well to reproduce the resolution passed by the Social Committee Conference. *Resolved*, That the raising of money for Christian purposes by the giving of socials, suppers, fairs, etc., should be discouraged among Christian Endeavorers; but, rather, an appeal should be made to the hearts of the people on the higher ground of its being a privilege to give directly to the work of the Lord without any compensation.

The Rev. Mr. Cowan concluded his eloquent address with the following passage :

When we have once given self to Christ as his crown there is nothing else which we can withhold from him. We feel that we must crown him with our possessions—the best we have. I do so long for that act by which the magi recognized the babe as their Lord and King, to become an accepted part of all worship. I mean gold and silver offerings. I hope that the time is coming when we shall be ashamed to worship the Lord of Lords with our small change. There is something wrong with the religion of the man who changes his trousers on Sunday morning and forgets to change his pocketbook. I am praying that the man who thumps his biggest copper cent into the contribution box, hoping it will make as much noise as a silver dollar, may pass away with this generation, and a class of Christians come up in his stead in whose eyes copper shall not be a fit offering for their King. It is true

that the widow's mite was probably copper, but it became transmuted into gold the moment it touched the treasury, because the woman's intentions were golden. I am tired of hearing the phrase "penny collections" conned over in the Sunday-school. When the nickel-in-the slot machine, the soda fountain, the merry-go round, the Punch and Judy show and the peanut vender will look at nothing less than the nickel of our children, why should we teach them to carry their copper to Christ? Of course, if the copper is the measure of ability then the best we can do is to see that the thought of the heart is silver and gold. Bring forth the royal diadem and not the beggar's pittance for our Lord's crowning.

#### DOES IT PAY ?

The committee of '94, to whose business-like efforts and untiring energy much of the success of the convention was due, reported that the expense of the convention, although \$4,000 less than previous conventions had cost, was yet \$10,000. If to this sum be added the mileage and other expenses of delegates, the total cost of this great gathering must have been many hundreds of thousands. "Does it pay?" is the question some will ask. Yes, all it costs. There may be danger of a waste of energy in the effort to capture the convention, but the convention itself is inspiring and helpful in the highest degree. It generates enthusiasm and develops stalwart character. It kindles conviction into a burning zeal for Christ and the Church. It gives one a larger view of what Christianity is, and is able to do. "A mighty hopefulness" was what Dr. Wayland Hoyt found at the convention—the assurance that this world is Christ's and not the devil's.

### A GREAT MISSIONARY CENTENARY.

REV. JAMES JOHNSTON.

Immediately following the centenary of the Baptist Missionary Society, an event which was celebrated by raising a special contribution of £117,500, the directors of the London Missionary Society are sounding the trumpet-call afar for a similar commemoration of their own beloved organization

in September of next year. It was in 1795 that a body of devout men filled with the spirit of "setting loose by everything that is beneath the stars," comprising representatives of the Congregationalists, Presbyterians and Episcopalians, framed the constitution of a society which has enjoyed a



career of almost unrivalled usefulness in bearing the message of the cross to the lands of darkness. Little did those pioneer fathers dream that they were founding an institution destined to "move through the ages" in its ministry of light and love. The forthcoming celebration will have three distinct objects. Thanksgiving services will be held for the wonderful successes attending the society's labors; information will be scattered broadcast of the glorious things which God has done and is doing through His servants, and a great forward movement awakened for the ingathering of the rich harvest on the whitening fields. By such endeavors the record of the past would be broken and excelled (D. V.), in the coming century. A centenary fund will be opened in order to increase the free income of the society to the amount of not less than £125,000 per annum, in addition to a special thanksgiving offering of £100,000 for the society's further operations. A tenth of the latter is to hand previous to any appeal being made, and towards the rally for 100 fresh agents it is stated that 67 volunteers have already gone to the field to be followed, it is confidently anticipated, by the remaining number when the year 1895 dawns.

At the time of the society's inauguration terrible gloom prevailed over the heathen world. China and Japan were entirely closed and India as nearly isolated. Dense ignorance existed regarding Africa, and as little were the islands and shores of Eastern and Southern oceans evangelized or explored. In the passage of the century what hath God wrought? The mists enveloping these countries are swiftly dispersing, barriers apparently unconquerable overthrown, and a thousand rivers and highways opened to the servants of the risen King. To-day well nigh boundless virgin areas impatiently invite the advent of the Gospel.

The society's story of achievement can only be imperfectly outlined. Not a few of its mighty personal workers have been willing in the language of Victor Hugo "to be stones on the road that is trodden by humanity." The converts of the London

Missionary Society in China were the most numerous among Christian bodies in that empire. India was yet more advanced, a spirit of restlessness and inquiry spreading. From the rays of stations in Central Madagascar light was bursting forth upon myriads of Malagasy, and in the heart of the Dark Continent, by Lake Tanganyika, a stronghold had been maintained in face of superstition, witchcraft, and slavery. A hundred islets of the Pacific were being transformed by divine love, and even New Guinea was keeping pace with the brightest missions.

In tabulating its returns notice should be taken of the Society's frequent withdrawal from centres, which have become self-sustaining. Within the last ten years such has been the case in the West Indies, on the Austral Group, and at Maré. Notwithstanding this the converts' roll has in every way greatly increased. According to estimates, incomplete and understated, these include 190 missionaries, 68 lady missionaries, 1,476 native ministers, 6,758 native preachers, 94,192 church members, 404,795 native adherents, and upwards of 125,984 scholars in the schools. The expenditure of the past year has been £145,589, of which £17,055 was laid out on the new *John Williams* missionary steamer. To meet this a sum of £117,572 had come in from all sources, leaving a deficit of £33,215. Concerning the financial difficulty overshadowing the Society, the Rev. R. Wardlaw Thompson, a secretary *par excellence*, says there is no ground whatever for panic inasmuch as the churches, if they choose to do so, could easily remove it. Judging by the gallantry shown in clearing off former burdens it may be reasonably assumed that the present one will speedily disappear.

Throughout the religious circles of Great Britain and beyond them the London Missionary Society has a distinguished reputation on account of the calibre of its representatives and the world wide influence they have exercised. By the names of John Williams, Dr. Morison, Robert Moffat, William Ellis, Livingstone, Gilmour, Sherring, John Griffith, Chalmers, Lawes, and others, this has been famously illustrated.

It was Sir Arthur Gordon, now known as Lord Stanmore, who said that he had no hesitation in giving his deliberate opinion that, in the selection of men for various posts in the mission field, the London Missionary Society had been the most careful and the most successful of any of the societies whose agents he had known. Their active enthusiasm and heroic generosity had covered several departments of enterprise embracing exploration, languages, geography, history, ethnology, and mineralogy, together with the elevation of the habits and morality of foreign nations, which had received repeated acknowledgements from every quarter of the globe. By translations of God's Word the Society's servants had rendered large, conspicuous, and valuable service. Of these may be signalized Drs. Morison and Milne's colossal task of first translating the Scriptures into Chinese; the work of the Revs. Dr. Medhurst, J. Stronach, and W. C. Milne, M. A., in its revision, and the production of the "Delegates' Version;" Dr. Mathers' accomplishment of revising the Scriptures in Urdu, and translating into Hindustani the Annotated Paragraph Bible; Moffatt's translation of God's Word into Sechuana; the prolonged labors of Pratt, Nisbet, Turner, and their fellow missionaries in translating and revising the Samoan Bible; and the more recent noble workmanship of the Rev. W. E. Cousins, through whom upwards of five millions of the Malagasy possess the Bible in their own tongue. To these might be added numerous other translations of the entire Word, and portions of

the same, into dialects spoken by thousands and tens of thousands in Madagascar, India, Africa, and Polynesia. Literary gifts and scholarship have also been eloquently demonstrated by the medical writings of Dr. Hobson of Hong Kong; Dr. Morison's Chinese Dictionary—a triumph of industry; the erudite compilation of the "Chinese Classics" by Dr. Legge, and Hewlett's fine translations of the patristic writings into Urdu.

By such toils typical of a great consecration on behalf of a humanity uncheered by light, the ambassadors of the London Missionary Society await the verdict of future generations. Heaven's sunshine has been carried by the

"brave and resolute, faithful and true," to scatter the diseases of the body, the darkness of the mind, and the sin of the soul. In the presence of these victories a feeling arises similar to that which Dr. McVicar, of Philadelphia, expressed to a colored woman at Hampton, "When I see what work is being done here, I feel that my own life has been frivolous." If in this campaign mistakes must have occurred have not these happened at home? Nevertheless, "God makes no mistakes," as young Walford Hart said, just called "home" from China on the threshold of his life's work. A century of sowing is nearly accomplished and, often;

"Though seeming on the desert cast,  
Shall rise with bloom and fruit at last."

Gladness shall comfort more widely the heart of the weary and light reign in once darkened chambers.

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"With pretty hard squeezing, I can give five dollars (\$5.00), for Home Missions. My prayer is that every cent will be the means of saving one soul. A FRIEND."

The five dollars have been sent to the treasury by the minister to whom the above was addressed, who adds: "I have only the faintest suspicion as to the author of the note. If I am right it *was* 'hard squeezing.'"

A friendly reader has kindly called our attention to the fact that, in our August number (page 100) we failed to indicate the location of the MARY HOLMES SEMINARY. It is at *Jackson, Mississippi*. There was a like omission in our advertisement of THE WESTERN, *Oxford, Ohio*. But this is supplied in the advertisement in this number.

## FOREIGN MISSIONS.

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A letter from Mr. Gudduhn of Batanga, written in the midst of a communion season, states that twenty-four adults had been examined and accepted for baptism. Also that by order of the Presbytery, a church had been organized at Lake, a few miles north of Batanga. One hundred and nineteen members of the Batanga Church, were dismissed to constitute the new organization, and seventeen adults were added on confession of their faith. Thus the work of grace, which for two or three years past has been almost uninterrupted in that part of our African field, goes steadily forward, and the churches are multiplied and strengthened.

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With courageous faith, the London Missionary Society resolved to celebrate the Centennial anniversary of its organization by sending one hundred new missionaries into the field. At the May meeting of the Congregational Union in London, it was reported that sixty-seven of these missionaries had been sent out, and that thirty-three were waiting to be commissioned, but that the directors had been compelled to call a halt because of lack of funds. After full and earnest discussion, it was resolved that the Society could not retreat, and the following resolution was passed unanimously and with enthusiasm: "That the Assembly heartily rejoices in the commencement of the Forward Movement; thanks God for the success already realized; impresses upon the churches the duty of more liberal contributions to meet the imperative and rapidly increasing demands of the work; and with this view would urge the Directors immediately to initiate a Centenary Fund." This Centenary Fund is to be in addition to the ordinary gifts for the current work of the Society. May the faith of the Union speedily be answered by the works of the Church!

Our Mission Press at Shanghai is busy preparing a beautiful copy of the New Testament which is to be presented to the Empress Dowager on her 60th birthday. It is to be printed on foreign paper with border of gold, the size of the page  $9\frac{1}{2} \times 13$  inches. Money to meet the expense is reported as coming in from all quarters. The British and Foreign and American Bible Societies are taking advantage of this to issue an Imperial edition of the New Testament, to be printed with the same type, on the same size of page, but with vermilion instead of gold border. The edition is to be small and it is supposed it will very quickly be taken up.

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Our missionaries in the interior of Africa are encountering some of the difficulties incident to the opening of a new field of labor, namely; the poverty of the language in terms necessary to the proper expression of religious truth. Dr. Good writes that in the Bule language there is no word for "thanks" or "thanksgiving." "To believe," "to trust," "to have faith," are all expressed by one verb to which there is no corresponding noun. There is no word for "spirit." The Bule have always believed in an invisible God, but they have never given such a being a name. With the Bule a living man has a body and a shadow—the literal shape cast by the living person—which at death leaves the body and becomes a disembodied spirit with a new name which cannot be used to apply to God and the angels. So Dr. Good is driven to say that God is a "shadow," and that Christ will send His "Holy Shadow" into men's hearts, etc. With such difficulties in language to be overcome, the Bible to be translated, hymns to be written, and with no one fully qualified to act as a reliable interpreter, pioneer work in Africa is not an easy task.

Letters from Tokyo written after the recent terrible earthquake shock, confirm the brief cable despatch as to the serious damage done to some of our buildings. The roof of the house occupied by Dr. David Thompson and family in Tsukiji—the Foreign Concession—fell in over the parlor where one of the daughters was sitting, but who happily rushed out before the debris reached the floor. The Joshi Gakuin, the Girls' Boarding School, escaped damage, although things were badly shaken up. The heaviest loss sustained was on the grounds of the Meiji Gakuin, the college in which the Reformed Church and ours are jointly interested. All the chimneys, fifteen of them, were more or less shattered, and the roofs of all the buildings were broken to some extent. The Theological Hall suffered most severely. It will require to be torn down in part and rebuilt. Our total loss, including our share of the damage done to the Theological Hall, will not fall below \$1,500 or \$1,800 gold. The loss falls upon the Board at a time when it is already heavily burdened, but it is small compared with what it might have been, our property in Tokyo being valuable. It is matter for devout thanksgiving to God that while there were some hair-breadth escapes on the part of our missionaries, not one was injured.

It is good news to the friends of Foreign Missions to learn that the Rev. C. W. Forman, D. D., of Lahore, a veteran who has seen more than forty years of service in India, and who had been lying seriously ill for several months, has so far recovered as to be able to do a little missionary work. May his bow still abide in strength!

It is gratifying to be able to report that the receipts for July show an increase from the Women's Boards of over \$6,000, from miscellaneous sources of \$1,821, and from legacies of \$57,464. Since May 1, there is a total increase of receipts over the same period last year of \$58,802.31. But for the legacies, amounting to \$58,805.07, there would be a slight decrease as compared with last year.

As it is the advance meets a little more than one-half the deficit with which the year opened. There is still urgent need to keep steadily in mind the fact that not less than 25 per cent. of advance over last year will be necessary to meet the appropriations for the current year.

The *Fukuin Shimpō*, the organ of the Church of Christ in Japan, in a recent number suggests the holding of an interdenominational conference of all Christians in the Empire, for the discussion of such topics as the following: 1. The establishment of a co-operative conference, to hold annual sessions, in which the superintendents of the missionary departments of all churches and societies could confer. 2. Agreement upon the main principles of work by observing current social conditions and devising means to meet them. 3. The adoption of common methods for contending with materialism and allied errors. 4. Publishing jointly as far as possible the best literary productions, with a view to the gradual establishing of a high class of literature. 5. Studying the directions and methods of the largest possible effective missionary co-operation. 6. Adjusting or guiding the mutual relations of foreign and home Christians. 7. Conveying to foreign Christians full and clear information about missionary matters in Japan.

The pestilence known as the Bubonic plague which has been working such havoc in Hong Kong and Canton, has had a much more serious bearing upon our missionaries and their work than might have been expected. Stringent measures adopted by the authorities in Hong Kong to arrest the progress of the disease, which included the tearing down of many of the buildings in the filthiest part of the city, greatly incensed the Chinese population, and gave rise to the wildest rumors.

#### SUPERSTITIONS ALARM.

It was reported and believed that living men and women were cut up, and their eyes and other parts of the body taken to be used in the preparation of foreign medicine. This resulted in a great exodus from Hong Kong, no less than 80,000 people having left the city

during the month of May. These refugees fled in every direction. Canton and the country districts were aroused. Placards threatening retaliation upon any foreigner caught in the interior appeared.

#### DRAGON BOAT FESTIVAL.

Just then the time of the Dragon Boat Festival came round. In connection with the celebration of this festival the people, according to custom, presented each other with scent bags filled with material supposed to be efficacious in warding off the plague. Presently, however, it was whispered about that these scent bags were prepared by the foreigners, and contained poison, and that already many had died from using them. In the excited condition of the city this added fuel to the flame.

Just then a man who was stricken with the plague was laid at the door of Miss Dr. Halverson, of the United Brethren Mission, living in Honam, just across the river from Canton. She gave him some tea to relieve his thirst, and then tried to procure a boat with which to send him to the Mission Hospital Boat, where plague stricken patients were being received, under Dr. Kerr and Dr. Mary Niles. She was set upon by a mob, and after being severely beaten was finally rescued by an officer of the customs service. Meanwhile her co-laborer, Miss Dr. Bigler, had gone in search of her, and she too was fallen upon by the mob and very roughly handled. She finally found refuge in a school connected with our mission. The U. S. consul, Hon. Chas. Seymour, who has done such effective work in the past in the protection of our missionaries, has taken the matter seriously in hand. When Dr. Henry, to whom we are indebted for these facts, wrote, the government was already taking steps for the arrest and punishment of the guilty parties.

The excitement in the plague stricken district is undoubtedly intense, and uprisings against foreigners in the interior would not be surprising. The reported destruction by a mob of our church at Shek-Lung, an outstation of Canton, just received by telegraph from San Francisco, confirms our apprehensions. Surely this ought to be a time of fer-

vent prayer by the Church in behalf of our beloved missionaries in China, Japan and Korea.

#### MISSIONARY CALENDAR.

##### DEPARTURES.

July 7—From New York, returning to the Laos Mission, Rev Daniel McGilvary, D.D., and Mrs. McGilvary.

July 7—From New York, to join the Laos Mission, Rev. Howard Campbell and Mrs. Campbell, and C. H. Denman, M.D., Mrs. Denman and one child.

July 14—From New York, returning to the Lodia Mission, Rev. H. C. Velte, Mrs. Velte and one child.

July 16—From Vancouver, returning to the Hainan Mission, H. M. McCandless, M.D., Mrs. McCandless and two children.

July 28—From New York, returning to the West Persia Mission, Rev. F. G. Coan, Mrs. Coan and two children, Miss C. O. Van Duzee.

July 28—From New York, to join the West Persia Mission, Miss May Wallace.

##### ARRIVALS.

June 12—At Vancouver, from Wei Hien, China, Miss Emma Anderson.

June 12—From Tokyo, Japan, Prof. J. C. Ballagh, Mrs. Ballagh and four children.

July 2—At New York, from Mosul, Turkey, Miss Anna Melton.

July 6—At San Francisco, from Chefoo, China, Mrs. J. L. Nevius.

July 13—At New York, from Petchaburee, Siam, Rev. W. G. McClure, Mrs. McClure and four children.

July 13—At New York, from Tripoli, Syria, Miss Mary T. Maxwell Ford.

July 16—At New York, from Mosul, Turkey, Rev. E. W. McDowell, Mrs. McDowell and two children.

July 21—At New York, from Batanga, Africa, Rev. G. A. Godduhn, Mrs. Godduhn and one child.

July 27—At New York, from Hamadan, Persia, Miss Charlotte Montgomery.

————— At San Francisco, from Fusan, Korea, to join her husband in this country, Mrs. H. M. Brown and two children.



Since the monthly concert pages for this issue were prepared China and Japan have plunged into war over Korea. As we go to press the outlook for the three nations involved is serious. Much has been hoped from possible intervention on the part of European nations, but as yet no definite action has been taken which gives promise of a speedy termination of the war. The excitement and confusion incident to a state of war must react for the time upon our mission work. Up to this writing we are assured by letters, and still later by a cable dispatch, that our missionaries in Korea are safe, and that provision has been made by the United States Minister to bring to the coast those of them in the interior if necessary. The real ground of apprehension concerning our brethren in these three countries is the possible up-rising of lawless mobs while the governments are engaged in the prosecution of the war. Let the prayers of God's people this month, not only in the monthly concert, but in the closet and at the family altar, ascend for Korea and China, as well as for Japan, that in the mighty upheaval in these nations our missionaries may be graciously protected, their work uninjured, and a wider and more effective door opened for the Gospel.

## DEARTH OF MEDICAL MISSIONARIES IN INDIA.

COLIN S. VALENTINE, M.D., L.L. D., AGRA.

About thirty-four years ago I offered my services to the U. P. Church of Scotland as a Medical Missionary for their new mission in Rajputana, India.

When my application was read a worthy member of the Board, who had himself been a missionary in India, rose in his place and proposed that my services should not be accepted. He considered it quite unnecessary to send a medical man to India as the Government medical men were amply sufficient to supply the wants of all the Europeans and natives in the country. The Board declined to accept me.

The brethren in the mission field, however, were communicated with, and as the

result of their opinion I was, after having been kept waiting for months, accepted, and sent to India.

Years afterwards before the Allahabad Mission Conference I referred with thankfulness to the change that had come over the church in connection with our particular work. I took occasion to mention the circumstance I have now narrated. The statement of the venerable brother was so utterly absurd that it was received with roars of laughter!

Thirty-two years later in conversation with a medical brother in Edinburgh I was surprised to find that the very arguments used by my venerable friend of long ago had been reproduced "under authority" only a few months before.

Having spent my missionary life in two provinces of India, Rajputana and the Agra District of the Northwest Provinces, I wish to refute this argument by citing facts concerning one of these Provinces, space forbidding more. For this purpose I have carefully gone over the Gazetteer of India compiled from the most reliable sources under the direction of the Government of India, and supplemented from my own knowledge the number of missionaries and medical missionaries in each district.

The Agra commissionership comprises the districts of Agra, Muttra, Etawah, Etah, Mainpuri, Farrukabad.

The *Muttra* district has a population of 671,690, living in 855 towns and villages scattered over an area of 14,527 square miles, *with one Government medical man! and two missionaries.*

*Etawah* district has a population of 722,371, 1,478 towns and villages, and an area of 1,693 square miles. *One Government medical officer, one missionary.*

*Etah* district: population 756,523, 1,489 towns and villages; area of 1,789 square miles. *One Government medical officer, no missionary.*

*Mainpuri* district: population 801,216; 1,379 towns and villages; 1,697 square miles, *with one Government medical officer, and two missionaries.*

*Farrukhabad* district: population 907,608; 1,723 towns and villages; area of 1,719 square

miles. *One medical officer and two missionaries.*

*Agra* district: population 974,656; 1,201 towns and villages; area of 1,849 square miles. *Two medical officers.*

With one exception each one of these medical men is superintendent and medical officer to a prison, medical officer to the police force of the district, in connection with which he has to carry on investigation in cases of medical jurisprudence. He is also medical attendant for the European and native Government officials and is unable to leave the station in which he lives for 24 hours unless by special permission of Government or by a Government order.

I mentioned that there was one exception to this rule—it is in the case of the Civil Surgeon of *Agra*, the station in which I live.

The Civil Surgeon is not connected with the prison; for that in *Agra* there is a separate medical officer.

Besides being Civil Surgeon of *Agra* he is Principal of the *Agra* Government Medical College, surgeon and physician to the European and native hospitals; Superintendent of the Government Dispensary attached to the College, and also Principal of the Lady Dufferin scheme for the training of women doctors.

In the *Agra* district there are 6 towns, viz: *Agra* with a population of 141,181 with one medical officer, 8 missionaries, 1 medical missionary. *Fatehpur-Sikri*, with a population of 6,243 and no doctor. No missionary. *Shahganj*, with a population of 6,445. No doctor; no missionary. *Pinhat*, with a population of 5,697. No doctor; no missionary. *Tajgunj*, with a population of 12,570. No doctor; no missionary. *Ferozabad*, with a population of 16,023, and no doctor; no missionary.

In this district of country under the Commissioner of *Agra* with a population of 4,834,064, living in 8,125 towns and villages scattered over an area of 10,149 square miles, there are six Government European medical officers, one medical missionary, the writer of this, whose whole time and strength is taken up in the Institution with which he is connected, and twelve missionaries, three

of whom are engaged in the higher education.

## PASTORAL WORK IN SHANTUNG.

REV. R. M. MATEER, WEI HIEN.

The pastoral function of the foreign missionary in Shantung Province involves four distinct classes of work, as follows: Itineraries, Evangelists, Instruction Classes and Country Schools.

First, *Itineration*. Formerly long tours were made from Chefoo and Tungchow, by which each station was visited twice yearly. Of this you have often heard. Latterly the opening of our interior stations has changed this to more frequent visits, the missionary sometimes spending several days in a place. But even this does not deserve the name of pastorate. What would become of a congregation in Pittsburgh with a Brooklyn pastor visiting it for a day twice yearly? With the flock scattered among several hundred stations embracing a large territory, and no rapid transit, it is impossible for a few missionaries to care for it in person. Various indirect means have been used.

Second, *Evangelists*. Of these we have a large corps. They spend a portion of their time among the Christians, conducting Sabbath services and often leading classes for a few weeks. Some are from our station schools. All have been taught from year to year until most have a good Scriptural training. They receive about five dollars monthly.

Third, *Instruction in Classes*. We from time to time carefully teach a book of Scripture to representatives of the various stations, who are thus prepared to teach at home. Some of us have conducted many such classes. Indeed, every foreign station thus instructs both men and women, this plan having been shown to be fruitful and indispensable. In addition to this, we are now beginning to gather together the Christians in various districts for special revival services. I have just been in meetings for five days in each of two centers. Like the disciples before Pentecost, a large number were collected for the hearing of the Word and prayer. The Holy Spirit was honored,



while He, in turn, wrought a new mutual accord, a new hopefulness and a new zeal in those present. The conviction, confession, requests for prayer, and the disinclination to disperse brought vividly to mind revival scenes in the home land. God is no less mighty to save in China than in America. These deeper spiritual experiences are a new and much relished revelation to the people. Would that God would make manifest the calling of some one of our number to travel among our membership as a Moody or a Mills! Why not?

Fourth, *Country Schools*. These are an arm of the pastor. The premium put upon education by both China and Presbyterianism enables us to utilize on a large scale the school teacher, through whom members are not only gathered in, but built up in the truth. Wei Hien alone has about eighty such teachers whose average salary is less than thirty dollars per year. Other stations as well have large numbers. Those at Wei Hien are gathered yearly in vacation for a few weeks instruction. Portions of scripture are assigned them, upon which they are examined three times during the year, also subjects for prize essays on moral or religious topics, a few of which are to be published. In Chefoo there is a Normal School for the training of their teachers and preachers. These school teachers generally conduct the Sabbath services; and, being constantly in the station, do much to conserve and increase intelligent interest. Some within easy reach of each other have arranged a service of Sabbath exchanges, and some teach a class during a portion of the vacation.

For the women each of these departments is cared for by our noble band of female workers. Distressed by the failure to overtake this work, they are preparing to push vigorously the girls' schools in Tungchow Wei Hien and Chinanfu, the pupils for which are drawn from girls' schools in the country. Thus they have to prepare intelligent influential Christian mothers, wives and teachers.

The *native Pastorate* should have all honor in this connection. Of course a pastor giving himself entirely to the care of a flock within a limited territory is the ideal one. For this

we are praying and working. As yet, however, we have but five. These have had a college and theological training. Those with whom I have had to do are certainly able, consecrated, efficient, and influential. I wish the readers of this magazine could have been with me in the recent special meetings to appreciate, as I did, their sermons. Clear, spiritual, apt, they were sealed by the manifest and abundant fruit of the Holy Spirit. Would that we had a score like them! They receive about ten dollars per month paid nearly all by the natives. At their ordination we introduced a sustentation plan similar to that in Brazil. The first year the native members gave the whole amount. Owing largely to the neglect of some of the foreign brethren to assist in soliciting contributions they fell behind the second year and the plan was dropped. It is now revived, and we hope may be a permanent and growing success. We are behind other mission fields in self-support and we ourselves are to blame for it.

We are now arranging to open a theological class of eight or ten whom we hope God has called to this work.

## A MILITANT GOSPEL IN SYRIA.

REV. FRANK E. HOSKINS, ZAHLEH.

Those who have followed the course of events in the Zahleh field during the past five years will notice that the opposing influences have assumed the character of a *Jihad* against Protestantism. The opposition of the Government has been persistent and vigilant. The opening of new schools is hopelessly impossible; every form of repair or improvement has been opposed by fair means and foul; the founding of government schools and the threatenings and imprisonment of parents are the forms in which we have felt the hostile hand.

### OPPOSITION BY CATHOLICS AND MARONITES.

The opposition of the Catholics and Maronites is an active power, and they leave no stone unturned to do us harm. That of the Catholics contains all the bitter elements that make Romanists feared in other lands. Luther in his great battle against the Papacy is said to

have smitten the Pope on his crown and the monks on their bellies. On a smaller scale we are doing the same thing here. The bitterest complaints of the priests arise from the fact that the people are slipping out from under their power, that there is a dearth of candidates for the priesthood, especially from the more enlightened and powerful families, and that their incomes are greatly lessened. In the smaller villages their power is greater than in the towns, so that now and then they stir up the people to fanaticism and lawlessness. The incident of the first Protestant burial in Furzul has been referred to elsewhere. (CHURCH, November, 1893). Where the priests are ignorant men their opposition takes the most malignant forms. A Maronite priest in Zahleh recently told a young Jewish convert here that the Bible from the American press in Beirut was "the Devil's own book."

#### GREEK ORTHODOX DIPLOMACY.

The opposition of the Greeks has been more subtle, but none the less effective. They have always claimed to be much nearer to Protestantism than any other sect. And our Protestant reading of Church History leads us easily to allow that their Church is nearer the fictitious "Original Apostolic," at least by centuries, than is the Roman. They enjoy anything and everything we have to say against the errors of the papist sects. They even adopt an apologetic tone and claim that they can accept all our teachings. A prominent Greek in Baalbec delights to assert: "In worldly and political matters I am a Greek, in religion I am an evangelical." "In fact," they say, "there is now so slight a difference between the Greek and Protestant faith that there is no longer any good reason why a man should leave the Greek to enter the Protestant Church." Twenty years ago if a man betrayed any Protestant leanings he was promptly ostracised and excommunicated, but now they say to him: "Believe as you please, teach as you please, send your children where you please, but do not leave your own sect." Not pausing here, they have made systematic efforts to reclaim those who were driven out years before, and with devices and expedients known only to

Orientals they have in many cases been successful.

A Greek priest was recently laboring with a young man who has been for years in our schools, to get him back to the Greek Church. When the discussion ran upon the worship of pictures, the priest in order to convince him that they did not worship pictures any longer, took down one of the small pictures, tore it up, and threw it into the fire.

#### JESUIT WARFARE.

The opposition of the Jesuits is the bitterest of all. They are our sworn foes. In the department of education they are spending more every year. How they are following us into nearly all our outstations, how they have rented houses from above our heads, has been referred to in other reports. Prohibited from opening schools in their own name, they do so under the cover of the native ecclesiastics, where the people themselves do not rise in opposition, as they did in Meshghara. In religious matters they work within the Catholic and Maronite sects, and are bold enough now and then to approach the Greeks with presents and suggestions. That the native ecclesiastics are jealous of them and fear them is a matter of common report, but money and wily ways accomplish much. Their great aim seems to be to get men back to the confessional, well knowing that just there lies the power of the priests over ignorant people. The Jesuit monk, who has troubled us so long, and who is said to be uncle to Naoum Pasha's wife, has been on his rounds. Furzul, Ras Baalbec, Baalbec, Hadeth, Sughbin, Aitanith, and Meshghara have been made to feel his power. But there are not lacking signs that the people are tired of hearing of the "confessional" and the "wrath of God" from this source.

#### HE WOULD NOT CONFESS.

The Kaimmakam of Zahleh, formerly the agent of the Catholic Patriarch, seems to have fallen under the influences of the Jesuits here. Shortly after coming to Zahleh he spent three hours in trying to persuade Dr. Amin Abu Khatir, a graduate of the medical school, to return to the confessional, if only for the influence of his example over the young men

of the town. When the Kaimmakam made insinuations to the effect that he took office as a Catholic, Dr. Amin promptly tendered his resignation as physician to the government here in Zahleh.

#### DRUNKENNESS AND GAMBLING.

We note with sadness the increase of drunkenness and gambling. The priests are largely responsible for the drunkenness, since they are almost all addicted to the use of arak. The Jesuits are very large manufacturers of wines and cognac, and have taught the people this lucrative business. The increase of ready money and the lack of occupation or steady employment account largely for the increase of gambling. There is now a Catholic priest in Furzul, be it mentioned to his honor, who deliberately gave up the use of arak, and has been preaching against gambling.

#### BURNING SPURGEON'S SERMONS.

The last incident to be mentioned in the line of opposing influences is the ecclesiastical storm that broke over Zahleh about January 1st. It arose in this way. By means of a gift of £5 from Mrs. C. H. Spurgeon's Book Fund we were enabled to purchase about 1,500 copies of Mr. Spurgeon's Christmas sermons. These we proceeded to distribute in Zahleh, and they were accepted gladly by all sects and classes. Inspired by the kindest feelings we sent four copies to each priest in the Dar el Mutraun (Bishop's residence). They had not read far before they sniffed rank Protestant heresy, and each subsequent glance at the heretical pages seems to have affected them as the historical red rag affected the famous bull. A council was held in which they decided to oppose and refute the sermons by a big curse. In the forefront of this document, which was afterwards published in the Jesuit paper, and is now copied into our own *Neshra*, they seized the opportunity to malign our motives and actions in bitter language, saying that we came not to preach Christ, nor the Christian religion, but to fill the minds of the people with the poison of our own hypocritical teachings. The curse then charged the people to burn the sermons—"Burn them,

burn them, for in them is a deadly poison"—and all other Protestant books in their homes. It placed under the severest condemnation and the wrath of God, not only all who retained the sermons in their possession, but all who placed their children in our schools or entered our places of worship under any protest whatever. They then had a public burning in the court of the church of all the sermons they could seize. So the whole town was soon in a furore. The Catholic priests then visited the Greek priests, and persuaded one who was formerly a Catholic, and still a Catholic except in dress, to pronounce against the sermons in the Greek Church. Learning that the writer was in Meshghara they followed him with a copy of the curse to be read in the church there. Fortunately we had exchanged visits with the Catholic priest on Tuesday, and when the curse arrived on Thursday it was not a welcome visitor. But both in Zahleh and Meshghara the result was not at all what the priests had planned and hoped for. Those who could read, and had not read the sermons, now eagerly sought for copies. Salaams in the street were more cordial than ever, and not a person have we met who turned away refusing to speak. The priests have received rebukes open and secret. In the Greek church one woman openly cursed the renegade Catholic priest when he began to abuse and misrepresent us. It did our Protestants good, knitting them together as one man. They have wearied of hearing from the Greeks that the Protestant teachings differ little from their churches, and in the nature of things there is little opportunity to answer or refute the misrepresentations of the Catholics and Jesuits. But these sermons seemed to act like a searchlight, revealing in darkest outlines the features of these hoary systems of error. The Catholic priests wrote us a letter, which as a revelation of their abominable pride and intolerance is superb. The ultimate results will be good—they are already good. We are waiting to meet another friend who will donate us £5 worth of the two sermons, "Salvation by Works—a Criminal Doctrine," and "Faith—What is It?"

## Concert of Prayer For Church Work Abroad.

<b>JANUARY,</b>	General Review of Missions.
<b>FEBRUARY,</b>	Missions in China.
<b>MARCH,</b>	Mexico and Central America.
<b>APRIL,</b>	Missions in India.
<b>MAY,</b>	Missions in Siam and Laos.
<b>JUNE,</b>	Missions in Africa.
<b>JULY,</b>	Chinese and Japanese in America.
<b>AUGUST,</b>	Missions in Korea.
<b>SEPTEMBER,</b>	Missions in Japan.
<b>OCTOBER,</b>	Missions in Persia.
<b>NOVEMBER,</b>	Missions in South America.
<b>DECEMBER,</b>	Missions in Syria.

### MISSIONS IN JAPAN.

#### EASTERN JAPAN MISSION.

**YOKOHAMA:** on the bay a few miles below Tokyo; mission begun, 1859; laborers—James C. Hepburn, M. D. and Mrs. Hepburn and Miss Etta W. Case.

**TOKYO:** the capitol of Japan; station occupied, 1869; laborers—Rev. David Thompson, D. D. and Mrs. Thompson, Rev. Wm. Imbrie, D. D. and Mrs. Imbrie, Rev. T. T. Alexander, D. D. and Mrs. Alexander, Rev. James M. McCauley, D. D. and Mrs. McCauley, Rev. H. M. Landis and Mrs. Landis, Rev. Theodore M. MacNair and Mrs. MacNair, Dr. D. B. McCartee and Mrs. McCartee, Rev. Geo. P. Pierson, Prof. J. C. Ballagh and Mrs. Ballagh, Miss Isabella A. Leete, Miss Kate C. Youngman, Miss S. C. Smith, Miss A. K. Davis, Miss Annie R. West, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Lily Murray and Miss Sarah Gardner.

*In this country:* J. C. Hepburn, M. D. and Mrs. Hepburn, Rev. William Imbrie, D. D. and Mrs. Imbrie.

#### WESTERN JAPAN MISSION.

**KANAZAWA:** on the west coast of the main island, about 180 miles north-west of Tokyo; station occupied, 1879; Rev. Thomas C. Winn and Mrs. Winn, Rev. J. M. Leonard and Mrs. Leonard, Rev. B. C. Haworth and Mrs. Haworth, Miss Mary K. Hesser, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Kate Shaw, Miss Emma M. Settlemyer. Outstation Toyama.

**OSAKA:** a seaport on the main island, about 20 miles from Hiogo; station occupied, 1881; Rev. George E. Woodhull and Mrs. Woodhull, Miss Alice R. Haworth, Miss M. E. McGuire, Miss Mary M. Palmer, Miss Martha E. Kelley.

**HIROSHIMA:** on the Inland Sea; station occupied, 1887; Rev. Arthur V. Bryan and Mrs. Bryan, and Rev. J. W. Doughty and Mrs. Doughty.

**KYOTO:** station occupied, 1890; Rev. J. B. Porter and Mrs. Porter, Miss Ann Eliza Garvin.

**YAMAGUCHI:** station occupied, 1891; Rev. J. B. Ayres and Mrs. Ayres, Rev. S. F. Curtis and Mrs. Curtis, Miss Gertrude L. Bigelow.

**FUKUI:** station occupied, 1891; Rev. G. W. Fulton and Mrs. Fulton.

*In this country:* Rev. J. M. Leonard and Mrs. Leonard.

The statistics of Protestant missions in Japan for 1893 are as follows: Number of societies engaged, 29; total of foreign missionaries, including ladies, 593; number of churches, 377; total adult membership, 37,398; added in 1893, 3,636; native ordained ministers, 206; theological schools, 19; students pursuing a theological course, 367; unordained preachers and helpers, 665; Sabbath-schools, 730; Sabbath-school scholars, 26,959; Japanese contributions for the support of the Gospel in 1893, \$62,416.73.

The leading Protestant missions in the Empire of Japan are:

Presbyterians, churches, 92, members, 11,126; American Board, churches, 65, members, 11,110; American Methodist Episcopal, churches, 59, members, 4,034; Canada Methodist Episcopal, churches, 20, members, 1,987; American Protestant Episcopal, churches, 27, members, 1,529; Church Missionary Society, churches, 49, members, 2,652; Baptist Missionary Union, churches, 19, members, 1,547.

The statistics of the Eastern Japan Mission of our Presbyterian Board, which includes Yokohama, Tokyo and Sapporo are as follows: Ordained missionaries, 7; medical missionaries, 2; lay missionaries, 1; married women missionaries, 8; single women missionaries, 11; total of foreign missionaries, 29; students in the theological department of Meiji Gakuin, 61; students in the academic department of the Meiji Gakuin, 75; pupils in evangelistic training-school, 27; boarding-schools, 2; girls in boarding-schools, 120; day-schools, 3; pupils in day-schools, 774; total number of pupils, 1,030; pupils in Sabbath-schools, 1,250.

The statistics of the Western Japan Mission of our Presbyterian Board, which includes the mission work of our Board in stations west and southwest of Tokyo, the principal of which are Kanazawa, Toyama, Fukui, Kyoto, Osaka, Hiroshima, and Yamaguchi, are as follows: Ordained missionaries, 9; married women missionaries, 9; single women missionaries, 12; total of foreign missionaries, 30; ordained native preachers, 7; native licentiates, 17; Bible-women, 10; native helpers and teachers, 35; students for the ministry, 10; number of pupils in schools, 210.

The statistics of the Church of Christ in Japan, which includes all Presbyterian and Reformed Missions, are as follows: Japanese ministers, 53; licentiates, 103; churches, 92; communicants, 11,126; added during 1893, 782; contributions, \$13,392.32. Of this summary about one-half may be fairly credited to the Presbyterian Church (North), as it furnishes about half the missionaries and half the funds provided by the foreign missionary societies co-operating with the "Church of Christ in Japan."





Constitutional government is still being severely tested in Japan. The conflict between the Government and the Diet has not yet been adjusted, the one being unwilling to make concessions, and the other to retreat from its position. The particular phase of this political agitation which affects mission work, is the anti-foreign spirit which characterizes it, and the almost universal clamor for such revision of treaties with foreign nations as will recognize the dignity of the Japanese Empire, and give it rank among the "most favored nations." To secure this end the native press and certain parties in the Diet have advocated the most stringent enforcement of the existing treaties. This would pluck up root and branch all the mission work in the interior, so far as foreign missionaries stand related to it, and would drive them into the foreign Concessions. The present attitude of the Government, however, is such that no such measure is likely to be resorted to.

The outcry for independence on the part of the Japanese Church still continues. Many of the native Christians are restive under what they regard as a foreign yoke. Under the leadership of impatient agitators some are advocating the expulsion of the foreign missionaries, and the right to handle the money contributed by the churches in Christian lands for the furtherance of the Gospel in Japan. Some of the wiser men take a broader and more adequate view of the case. They discountenance all radical measures, believing that the work of the foreign missionary is far from being accomplished yet in the Island Empire. This pressure was so great a year ago that it was a serious question with some of the foreign missionaries whether the time was not at hand when they would be compelled to withdraw from the work. The members of our two Missions, however, stand nobly at their post, believing that much remains to be done by the foreign missionary before the Japanese Church ought to be left to assume all the responsibility for the evangelization of the country.

The Woman's Bible Institute, a training school for Bible women under the direction of Mrs. McNair and Miss West, had an attendance last year of 27 students, most of whom were from the upper classes. Some of these women meet their own expenses, while others are partially supported by the Mission. The course of training includes personal work on the part of the students, and for this purpose itinerating tours are undertaken. The work of these women, both in the Institute and among the villages, is highly commended, being characterized by efficiency, patience and untiring zeal on their part.

Last autumn a conference of all native and foreign workers in the Kanazawa field was held, the object being to seek the Divine blessing upon the workers and the work. The conference seemed to result in a quickening of those in attendance, and to

have been especially blessed to the laborers at the several outstations.

A somewhat remarkable conversion is reported from Kanazawa. It is the case of a man who had been ill almost unto death. While recovering, he felt deep anxiety concerning the salvation of his soul. The missionaries say that they have seldom seen such profound conviction of sin. It seemed as if he could think of nothing else but the guilt which lay heavily upon his soul. On three successive nights he dreamed that he must come to Jesus. Without knowing this fact one of the missionaries sent him the tract, "Come to Jesus," through his wife, and in time the light broke in upon the darkness, and he rejoiced in hope of the glory of God.

Osaka, the seat of one of our chief stations on the west coast of Japan, passed through a severe ordeal last year. Thousands of her citizens, (one estimate being as high as twenty thousand,) fell victims to a disease of a disenteric character, sometimes spoken of as "The Plague." It was of a widely different character, however, from "The Plague" or "Black Death" which at present is working such havoc in Canton and Hong Kong. The district also, in common with others in the South and West, suffered from heavy floods which were destructive both to life and property.

Notwithstanding the shadows which have fallen on Japan, there are not wanting elements of encouragement. Mr. Woodhull of Osaka writes that since he went to Japan he had never seen such activity on the part of native workers in connection with the churches in the Osaka District. The work was never in a more flourishing condition, and there is a call for more helpers than can be supplied. In a few months he baptized fifteen persons, while others have asked for baptism, and still others are studying with a view to a public confession of faith.

The Board's medical work in Japan is confined to a single dispensary in Kyoto, under the care of Mrs. J. B. Porter, (a trained physician), who has been assisted by Dr. Hishikawa, a Japanese woman physician. During the past year fifteen hundred patients have been cared for. The missions in Japan have not favored the establishing of medical work on an extensive scale because of the large number of Japanese physicians who are scattered throughout the country, and which seem to render the medical side of such work unnecessary.

A few years ago a movement called Ten-ri-kyo (the Religion of Heavenly Truth) was begun in the province of Yamato, purporting to be the revelation of a certain prophetess. It has found great favor among the lower classes. It claims that there are ten gods. The first is the God of Supreme Virtue who governs all the waters of the

world, who rules in man the humors and the eyes, while in the heavens he is the moon god. The second is the God of Fire who governs the fires of the world and heat in man. The virtue of the third god is metal; of the fourth, wood; of the fifth, fluidity, etc. From all these gods flows the truth which has come to man in Ten-ri-kyo.

A coming "rain of heavenly dew" is foretold by the prophetess, and is the "heavenly truth" by which she holds her followers captive. It is claimed that "the time will come when all mankind shall acknowledge this country (Japan) as their primeval home, and the Ten-ri religion as their divine truth. From all parts of the world pilgrimages will stream into Yamato Mishimamura. This has been settled by the gods." The universal conquest of mankind by this new faith is foreshown by its present almost universal presence in Japan after a short time of propagation. The universal acceptance of the faith will soon take place. "Sweet dew from heaven" will fall upon the earth mound altar now standing in the centre of the Ten-ri temple in Nishima. With the touch of the drops of this heavenly dew, the blind will receive their sight, the deaf will hear, the dumb will speak, the crippled will walk, the leper will become clean, etc.

Such is the tissue of extravagant nonsense which is being accepted by multitudes of the lower people in Japan as a very gospel of truth. A fuller account of this movement will appear in our October number from the pen of the Rev. J. B. Porter.

The Eastern Japan Mission has been sorely tried by efforts on the part Japanese Christians to establish so-called "Independent Missions" in Tokyo. The representatives of several such enterprises have successively visited the United States to secure funds to organize and maintain such missions. The missionaries on the ground fail to understand the fascination which such appeals seem to have for many Christian people in this country. One of our missionaries writes: "It is marvelous to us here that the requests of these people are even considered at home. One who reports that 'he has a number of sympathizers in America who support him and his work,' has a 'Tokyo mission,' with 'headquarters' in one place, an office at another (his home), and he is 'superintendent' of the 'Tokyo Mission.' He writes to his friends on letter paper with all these flattering data on it. When I offered to visit his mission, a few weeks ago, he begged me 'not to come till he should notify me—perhaps next year!'"

The opening of the current year was marked by the outpouring of the Holy Spirit upon the churches in Nagoya. From the reports of the work it is evident that the emotional element had a large place in the movement, but it was none the less genuine. The revival was characterized by a deep sense of sin, men, women and even children weeping aloud because of their sense of guilt. After much earnest and importunate prayer, the blessing came. While

the people waited upon the Lord one evening, and thanksgiving took the place of confession and supplication. The whole assembly stood up profoundly moved by the manifest presence of the Spirit of God. On the following day the people said one to another, "Let not this grace stop in Nagoya, but let us propagate it from place to place until the Empire be filled." That very night money was collected from the believers, and evangelists were sent forth. Other places have also shared in the blessing, and among them, to some extent, Tokyo, the capital.

## THE SITUATION IN JAPAN.

REV. J. B. PORTER, KYOTO.

As compared with former years the progress of the Gospel in Japan is very slow. One reason for this may be said, with very little doubt we think, to be the political agitation of the past few years. The failure thus far to effect a just and proper revision of the treaties with foreign powers is a sore subject with the whole nation. There is a general feeling that foreign nations are not willing to deal fairly with Japan,—that they refuse to treat with her as our equal because they regard her as inferior. Perhaps also a self-consciousness of inferiority in her vis à vis with western nations makes her the more sensitive. This sensitiveness is the principal reason for the strong conservative reaction throughout the country, showing itself in a tendency to criticise whatever is foreign and to praise whatever is Japanese. In politics, this spirit shows itself in a strong opposition (now represented by nearly the whole Diet) which criticises the government for a weak and vacillating attitude towards foreign powers, and for partiality towards foreigners in allowing them privileges not conferred upon Japanese subjects. It proposes strict enforcement of the present treaties, in order that the powers may be forced to acknowledge the justice of Japan's contention. This reactionary spirit was voiced a few years ago by the cry, "Japan for the Japanese," which was eagerly taken up by the large student class and since then converts from that class have fallen off very materially.

There has always been a class that opposed Christianity as a "foreign religion," but that expression is heard now more than ever, and Christians are branded as traitors to



their country. A professor in the Imperial University proclaims throughout the country that Christianity destroys patriotism. In a large meeting in Kyushu, a union meeting of all sects to discuss moral subjects, a popular speaker denounces Christianity, and denies that believers are true Japanese. Teachers of the common schools urge the children to stay away from Christian meetings, because it is unpatriotic to accept a foreign religion,—so that Sunday-schools have fallen off in numbers, till at most places there are not half the pupils there were one year ago. The discouraging condition of many mission day and boarding schools is also largely because of prejudice against foreigners having a controlling voice in their management.

We have no doubt that the present conservative reaction has its basis chiefly in the national disappointment because of failure to effect treaty revision. Until the present treaties are either revised or abolished the situation will not materially change, and foreign missions in Japan will advance slowly. But when new and juster treaties become an accomplished fact, public opinion will return to its normal state, and the Lord's work will, no doubt, go forward with rapid strides. For, few fair-minded persons hesitate to acknowledge that in the question between Japan and the other powers, the right is decidedly on the side of the former.

Another element in the situation which should not be overlooked is the *semi-revival of Buddhism*. It is not a revival in the sense of a reformation, but an awakening to the necessity of defending itself. The enemy it most fears is Christianity; and every possible means is taken to inflame the prejudice of the people against the teaching of Jesus; while the political situation offers a favorable opportunity to proclaim against the religion of the foreigner. Priests also in a private way, use what influence they have to arouse among the common people hatred of aliens.

It should also be said that perhaps Buddhism was never more active in an intellectual way than at present, through the medium of the press and its schools; so far has it seemed to imbibe the modern spirit of progress. At the same time, the complaint comes

from all over the country of the great immorality of the priesthood; and doubtless this tends to neutralize Buddhist influence with the better part of the nation.

Another important feature of the times is of a much more encouraging nature. It is *the strong evangelistic spirit in the Christian Church*. While there have been a few leaders that have caused anxiety—a few extreme liberals in the Kunciai (Congregational) Church have raised the banner of the "New Theology," and a few extreme conservatives in the Nihon Kiristo (Presbyterian) Church have tried to raise confessional controversies,—the body of the ministry says, "Now is the time for work; let us carry the Gospel to all parts of the country." A pastor sends an appeal to the churches which begins as follows: "The thing of first importance for the country to day is preaching the Gospel. Let every mouth cry aloud, every hand be raised, and every foot step forth in the work of proclaiming the Gospel!" Christ the Savior of sinners is recognized and insisted upon as the only remedy for the times. "Not controversy, but work, earnest work for Christ, must be our motto," they say. And in the main, this motto is being lived up to. Not that Japanese ministers are free from the influence of present agitations, and do not often have their thoughts concerning their foreign fellow laborers colored by their prejudice, but seldom does this dampen their ardor for their Master. One of the most encouraging features of the day is the earnest, evangelistic spirit of the Christian preachers.

What then, in the present situation should be the attitude of the foreign missionary? Undoubtedly it should be that of patient firmness. Because there is agitation and uncertainty all around him, he must see to it that he does not become agitated or uncertain in the stand *he* takes on the principles which make for purity and righteousness. The missionary must be an element of strength in the Japanese Church, a unifying and solidifying power that can be relied upon with confidence. He must not allow himself to become panic-stricken by opposition and difficulties. Difficulties should only whet his courage. Firmly, steadily, forward, whatever

work of the Master may be the duty of the hour, knowing that the final result is not doubtful, "for they that be with us are more than they that be with them."

## OPPORTUNITY IN JAPAN.

REV. G. P. PIERSON, TOKYO.

I hear of a general willingness to hear the Gospel, and a desire on the part of officials and those who guide the nation, as well as the middle classes, for something which can give them assurance—for something on which they can depend. Other sources of satisfaction seem to have reached low-water mark. Politics have disappointed; immorality among the student class, and at least a partial opening of the eyes to the superficialness of the civilization of the period and the dangers ahead are inducing men it is said to look to Christianity. The Buddhists know all our weaknesses; so does the Government. Church troubles, differences of opinion in doctrine, and differences otherwise between those who should be brethren, are known not only inside of the Church. If through our weaknesses we fail here and now, it is hard to conceive what may happen—perhaps a reckless materialism and debased morality, or a great revival of Buddhism. Japan's crises seem to crowd each other.

### THE PEOPLE CALLED.

Some one has said in effect that at home the people call the preacher, but in mission fields the preacher calls the people. Could I take you around to some of the preaching places in Tokyo, you would find in some churches audiences of from thirty to one hundred, perhaps more. There are faithful Christians among them. It is not because it is popular, or because they are temporally benefited that they assemble. They go to church, and are honorable exceptions to the charge of fickleness sometimes preferred against believers here. This in the churches. But there is another church—out in the open air, in the most beautiful park in this great city—under the great trees. Two of the broad rest-benches are put together for a platform, over it is spread a rug, a little

organ and a chair on these, no pulpit. On one side a notice to the effect that a sermon is to be preached, on the other a few hymns written in large character on wide sheets of paper. The exercises open with the singing a hymn or two. You would recognize the tunes, Sheaves, Dorrance, White than Snow, Trusting, Fountain. And *Land of the Living* too has become a hymn tune and a popular one. At first a few children, a laboring man or two, perhaps a little group of students assemble. It doesn't look promising. But before the reading of the Scripture is ended and prayer finished, the people have come and are still coming. Old gentlemen out for a walk, soldiers, more student country people, jinriksha runners, it is hard to say which class predominates. In the warm pleasant days large crowds gather. The last two or three days witnessed probably from eight hundred to one thousand present at each service. The average attendance is about two hundred and fifty.

There may be said to be no disturbance. Among those who listen some very probably think it is all "hoben," i. e., a pious device to get people to live better lives—to improve personal and social morality. And the more earnest the sermon, the more skilled the speaker is likely to be thought (by such persons) in deceiving the people. They bring their hardened, their stony, their thorn-growing hearts, and the hearts like good soil, and the seed is sown—in weakness indeed, but still sown.

What is done on Sundays only might be done three or four times a week, or in several other places in Tokyo alone. But this takes men.

It has been said, too, in effect, that more Christians are made from audiences of four or five than from audiences of four hundred to five hundred. There is much truth in this, and a man who is willing to lay aside the notion that he is to lead great movements, and will work cheerfully and faithfully with a few—willing to let all of self go and reveal only the Christ in him that has substituted self—is the kind of a man that can find white harvest fields wherever he may be placed in Japan.

#### FIRST MISSIONARY DWELLING IN JAPAN.

Through the kindness of James C. Hepburn, M. D., our pioneer missionary to Japan, we present our readers this month with a picture of the building in which he and Mrs. Hepburn made their first home in Japan, on their arrival in the autumn of 1859, and in which they continued to reside for about three years. It was a Buddhist temple called Jobutsuji, in Kanagawa. Dr. Hepburn had procured it from the governor through the intercession of the American Consul.

At that time Buddhist temples were the only native buildings in which foreigners were permitted to dwell. The American, English, French, Dutch and Portuguese Consuls, also a few foreign merchants were thus housed. Indeed all the Buddhist temples in Kanagawa were given up to foreign occupation. The priests lived in out-houses, apparently glad to receive a good rental, while the parishioners were quietly submissive to the

will of their rulers. The temple occupied by our missionaries was one large room floored with soft Japanese mats, from which the altar, the idols and all the paraphernalia of Buddhist worship were removed and made quite habitable, being converted by means of sliding paper screens into one large central room, and two smaller ones on each side.

The tree on the left is a species of *Salix-buria*, the sacred tree of the Buddhists, old and hollow, then inhabited by a colony of large but harmless snakes which the priests out of regard to life had suffered to live unmolested. In the shed between the tree and the temple were six stone images, each about four feet high called Jizo, worshipped as the guardian of children, and covered with strips of colored cloth, the offerings of grateful mothers. To the right of the temple is the building in which the priests resided, containing several rooms and a large kitchen black with smoke and soot. In this Rev. S. R. Brown and family resided for about three years, until his removal to Yokohama.



## TRANSLATION.

TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN THE UNITED STATES OF AMERICA.

*Dear Brethren :*

We the members of the Osaka North Church desire to extend to your Board our hearty congratulations in view of its long continued prosperity and success. Glancing back over the past we recall to mind the time when as yet our country had not received the knowledge of Christianity and our people were groping in the darkness of superstition. That the light of truth has come to us and many others in our land is largely due to the unwearied efforts of your Board, which has sent us many worthy missionaries from your far distant country. These missionaries have labored, in the face of many difficulties and trials, to the glory of God. For this we thank you. But more especially are we grateful for the favor shown to our own church, through which the church has reached its present condition. Whatever of success we have had we feel is mainly due to the efforts which you have put forth on our behalf.

On this the 10th anniversary of the organization of our church we unite in sending this letter of thanksgiving to you and in praying you for your kind consideration and further assistance in the future.

We remain, brethren, most humbly and sincerely yours,

The members of the Osaka North Church.

OSAKA, JAPAN, May 18th, 1894.

## BOYCOTTING IN MARUOKA.

REV. G. W. FULTON, FUKUI.

Maruoka is a town of perhaps 5,000 inhabitants, eight miles north of Fukui on the national highway. It was formerly the abode of a small Daimyo, the remains of whose castle are still to be seen as the most conspicuous object in the place; and the usual coterie of Samurai, which always mark the Daimyoate, is still to be found there. But the majority of the population are of the common middle class, merchants, mechanics, artisans and trades people generally.

For several years back, work has been carried on there at intervals by occasional visits of evangelists from other stations, but no special progress was made until the mission station of Fukui was opened and Maruoka made one of the outstations of the latter place. The town being within easy reach from Fukui, steps were at once taken to push the work there. Up to this time no better place being available, a preaching place had been rented on the very outskirts of the town. But on account of the loneliness of the situation, the attendance at the services was very small. It became evident that if the work there were to prosper, a new place nearer to the people must be found.

After patiently waiting several months, a house in a fairly good location was found and rented with a lease for one year. An evangelist was immediately sent from Fukui, with his family, to take possession, and we began to see visions of Maruoka already won for Christ.

Hitherto everything has been quiet: the work had been done by occasional visits from the outside in a quiet way and in a very obscure place, and no apparent notice was taken of it. But now "Yaso" had come to town; one of the hated sect was in their midst to propagate the faith, and was preaching his doctrine in the rented house of one of their citizens, in a public place. Complaint was at once made to the house-owner, and he was requested to empty the house at once and rid the town of the nuisance, at the same time threatening him with violence if he failed to do so. But the contract was hard and fast for one year, and as no relief could come from this quarter, they turned their attention to the evangelist and his family, for the purpose of making it too warm for them to stay.

First, they attempted to starve them out: a paper was circulated, each one pledging himself not to sell anything to any of the family. The evangelist managed, however, by going to a distant section of the town, generally to get what he wanted. They next tried to drive his children out of school, threatening the authorities if the "Yaso" children were not removed, they would all



withdraw their children, and break up the school. Failing in this, the children were ostracised, and very often abused on their way to and from school. But still "Yaso" would not go, and the next step was an attempt at violence. A band of roughs, led by two or three zealots who had taken a vow utterly to demolish Christianity in this region, went to the preaching place followed by a great crowd, announcing to the evangelist the very startling and unwelcome news that they had come to take his head. While he was parleying with them, his wife managed to slip out and call in the police, who came and immediately dispersed the crowd. Following this, the preaching place was stoned several times, but through all this "Yaso" abode there still, and continued to do so until the year's lease was ended.

When the year had expired, we tried to have the lease renewed, but were not able to do so. Failing to find any other house, the evangelist was compelled to leave, which of course was a temporary triumph for the enemy. It seemed now that the whole town was effectually shut against us.

After another term of waiting, and repeated efforts to rent another preaching place had failed, it became apparent that if a continuous work were to be carried on in Maruoka, we must have a property of our own, which could not be taken from us; that is, if any one could be found to sell to us.

After conference with the mission and a good deal of searching for a suitable place, we finally hit upon an excellent location, where a fairly good Japanese house was for sale, and the owner agreed to run the gauntlet of opposition, and sell it to us. But he had to suffer for it, as well as the person who acted as middle man in the transaction. A perfect furore was raised, the men were completely ostracised, and boycotted, and threatened with being driven bodily out of town. They could do no business, could neither buy nor sell anything, the rage against them being even more fierce than it had been against the evangelist. Petitions and demands came to us to re-sell the house. Of course we persistently refused all their advances, and they in turn intensified their boycott against the men who

helped us, in the hope that we would finally take pity on them and give back the property.

Having obtained a building, and there being no evangelist at hand, we began to hold services by going out from Fukui. Here the boycott was turned on us. The hotels refused to entertain us, whether for a meal or a night's lodging. We appealed to the police, who compelled them to take us in.

Meanwhile we had good audiences, the whole town being awake and many desiring to hear what our religion taught.

A few weeks ago, an evangelist was found for the place and moved in. The boycott was at once turned on him. Being a stranger he was able for a day or two to buy whatever he desired. But when they found out who he was, they not only refused to sell him anything, but sent and asked him to return even what he had already bought and partly consumed. Being a man of peace, he meekly did so. By going, however, as his predecessor had done, to a different quarter of the town, he was able to obtain the necessities of life. The matter of water was now the chief difficulty. There was no well on the property, the people in that neighborhood all getting water from a common well near by. But the evangelist and his family were refused, guards were placed at the well and the place watched day and night, to prevent any water being taken. By catching a supply of rain water, however, and occasionally going to a distant well, they were able to get along.

Finally, feeling that we must not allow this to be a cause of triumph for the enemy, men were sent up from Fukui, a few days ago to dig a well on the property, and though I have not yet heard, I hope at this moment there is a fine supply of water welling up in the evangelist's back kitchen.

Thus far the contest has been waged: what of opposition the future has in store for us, we cannot tell, but thus far outwardly we have triumphed at every point. At present the evangelist is holding frequent meetings with large and attentive audiences—all on the outside, for not a soul will enter, lest their names be placed on the list of those under the boycott ban.

Many really want to hear the Gospel, but a

few leaders keep the mass of the people stirred up, and those who would otherwise hear gladly are deterred from fear of the consequences to themselves. The struggle is hard and the battle for the inward supremacy of Christ over the hearts of the people is yet before us, but we take courage from the words of the Lord to Paul in a vision in somewhat similar circumstances: "Be not afraid, but speak, and hold not your peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

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## Letters.

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### SYRIA.

#### THE ONSLAUGHT UPON EDUCATION IN SYRIA.

REV. FRANK E. HOSKINS, *Zahleh*.—Years ago it was realized that the best way and the only way to break down bigotry and prejudice was by means of education. Our schools have been, and are still, the only places where the sects mingle, where Moslem, Metawali, and Christian study the same books and lessons, and where living together day by day they come to lay aside something of their ancient antipathies and hatred. When our schools were opened fifty years ago they were of the simplest possible character, and they answered the purposes then, for no other schools existed. But the whole problem is now changed. Every sect has its own schools. The Jesuits have come in, bringing men and money with the avowed purpose of opposing our work. The government is in the race, slowly putting up buildings in the large cities, rebuilding mosques in villages, reopening schools which, poor as they are, will improve from year to year. In the past we easily kept the lead, and we do still in the matter of colleges and boarding schools. But in many centers where we have no boarding schools we are losing ground. The higher education has been developed at the expense of the lower, which of the two is really more important. The graduates of all our higher schools are going to swell the ranks of Syrians in other lands. Without more money we cannot even hold our own. With the greatest difficulty we are this year keeping all our outstations going.

#### THE EMIGRATION STAMPEDE.

Within five years 37 of our teachers have emigrated, and we doubt not that if they were asked why they did not stay by the work the whole 37

would answer that they could not live on the salary offered. Not less than the same number of prospective teachers have gone, giving absolutely no return for the help they received from the Mission. Of five *Zahleh* teachers now in theological seminaries in America we cannot learn that any of them contemplate returning to their native land. If we are to levy fees our schools must at least be *as good* as the schools around us, and here is the secret of the payments for higher education. In fact, our village schools must be better than all rival schools, or the people will not stand the harrying and curses of the priests. Then, to levy fees in the very poor villages is to hinder those who most need our help, the poor to whom we are sent. If a rival Jesuit school exists where they give books free, to levy fees in addition to the price of the books would be to close our schools.

#### THE GOVERNMENT HANDICAP.

In another way the attitude of the government has completely handicapped us. Formerly we could say to a village, "Provide a house for the teacher, a room for the school, and one or two months' salary, or we will move the teacher to another village near by where the people are ready to do this." We can no longer keep a school itinerating from village to village. And in the centers we now occupy, and where they used to help in the matter of rents and salaries, their former zeal has cooled, because they know that we *cannot move the school*. A few villages still help in rent and salary, but they regard our ways as unequal, since in other villages an hour away we pay all the rent and salaries.

We ask humbly for sympathy, for suggestions, for advice as to what course we had better pursue. We cannot stand still; we must either move forward or backward. We pray that we may be spared the pain of the latter course.

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### CHINA.

MISS MARY A. SNODGRASS, *Tungchow, Shantung Mission*.—I want to tell you of a strange experience I had last night. About two o'clock I was awakened by some one crying. Soon I heard several voices singing, "Yes, Jesus Loves Me." Above all I could hear the strange cry as of one in distress. I dressed as quickly as possible and went out to the room. As I opened the door I heard a voice in prayer. Lying on the Kang (Chinese bed) was a girl seemingly in great distress, her head and hands very hot. My first thought was to send the girls to their own rooms and give her some medicine. The



strange look on the faces about me caused me to ask what was the matter. Imagine my surprise when told that she was possessed with the *Devil*. As I had often heard of such cases, but never had been present on such an occasion, I concluded to keep still and wait. She soon began to throw her body about and talk in a strange manner. She was suddenly grasped by three girls, not gentle hands, they held her still and pinched her nose, lips, eyes, ears, neck and hands, also pricking her with a needle, constantly calling on the Devil to depart. This continued for more than an hour, when they said the Devil had gone. She said she could not see. Soon however, she sat up and looked about. I asked if there was anything I could do for her. Again they said no one could help her but *the true God*. In a short time I went to my room but not to sleep. I heard the voice of song and prayer till morning. Again and again the answer to my question would come, "*none but the true God can help her.*" I cannot describe my feelings. So strange at first, but after all how like our own lives. How Satan binds us with chains of iron, and it is only after strong crying and tears, the groaning that cannot be uttered—the holding on to God until our prayer is heard and answered. None but the true God can set us free from the power of Satan. The voice of song and prayer brings us near to God.

Very soon after breakfast I went to her room. With a bright look on her face she told me the Devil had gone, but traces of the night's suffering still lingered. The parts of the face that had received such severe treatment looked very badly. The lips more than double the natural size. The skin around the eyes, ears and nose was quite sore from the pricks of the needle.

Only about two weeks before coming to the school had this girl heard of Jesus and the doctrine. Twice I have tried to explain and tell her of the love of Jesus. She seems anxious to understand it. Will you not make her a subject of special prayer that she may soon be led from darkness into the light and love of Christ?

#### SIAM.

##### A SAMPLE DAY.

MISS LIZZIE A. EAKIN, *Bangkok*:—During Mr. Eakin's absence to Nakawn I have had charge of his work at Pauk Lat. I go twice a week, spending a day each time. This seems a very encouraging work. Starting early one morning in my boat, I reached Pauk Lat about ten o'clock. I found the people were eating their breakfast. They have but two

meals a day, one about ten, the other meal about four in the afternoon. They hurried through with their meal, sent word to the neighbors, and soon about forty women and children were gathered together. I sang, talked, and taught for more than two hours. Then I told them I wanted to visit all the houses near there, and got a woman to go with me. I was received very kindly by all. When I returned to the house where the meeting was held, a man and his wife were waiting for me. He said he was in great trouble how to escape the torments of hell. He had a portion of the Bible, but understood very little of it, and had no one to teach him. I found he understood most of the Commandments. From his own story of himself he is the most perfect man (for an unconverted man) I have met since I came to Bangkok. He said he did not drink or swear or gamble or steal or get angry with his neighbors, had but one wife, and they lived together peaceably. I had one of the most precious meetings that day. The dear Master's work always pays

#### BRAZIL.

##### INCREASING INTEREST.

REV. J. B. KOLB, *Bahia*:—There has been an increase of interest in the city of Bahia. Since our coming in November the Lord has been pleased to add eight adults to the communion of the church. At every meeting for worship new faces make their appearance. At our communion service on the first Sabbath of June, there was a notable presence of the Holy Spirit. After the morning service the brethren remained for prayer. There was a large company of people present; the night was dark and lowering; yet there was the most careful attention, not the least movement of persons getting up and going out. The brethren remarked afterwards the holy quiet which had prevailed. The next day, two policemen from the interior called to see me, and both came with the desire to profess their faith. Others, still, have shown interest. Our colporteur has been able to distribute more tracts of late. The idea of the school which we hope to open is being favorably received. A civil engineer wishes to place three sons with us; and said he could send us all the children we want. Americans are in favor in Brazil. May we not, should we not improve the opportunity? Dr. Chamberlain no doubt will write you of the splendid reception which the Gospel met with in Sergipe, an outgrowth of the Bahia work.

There have been two additions to the church at Cachoeira, at which point the group of young men, already mentioned in a previous letter, still continue to hold the fort for the Lord Jesus. A short while back some of them went to a neighboring village to hold a service, which was interrupted by forcible arguments—stones. At Villa Nova one person was received. At this point, for the present, the services of the colporteur have been dispensed with, and an effort is now on foot looking to the better conduct of the work.

### SYRIA.

#### DEATH OF A SYRIAN GIRL.

REV. SAMUEL JESSUP, D. D., *Beirut*:—A young man, a teacher whom I know, stood by my side and with tremulous voice said, "My sister is ill, I fear she is dying, you knew and loved her father when he was alive—although you do not know her it would comfort her if you can spare time to talk and pray with her before she dies. She is not afraid, and knows she cannot live long, and fully trusts in the Saviour." "Yes," I said, "it will be a pleasure." As soon as possible I hastened to see the dying girl. When I entered the room I saw tear-stained eyes. The brother said "She has gone. Scarcely had I left to call you when her spirit went up to her Master." There was none of the ordinary Oriental loud wailing. Three of the women are or had been our teachers. The other women were controlled by them. As the home is at Ain Anub in the mountains, only a short funeral service was needed here, which I conducted, and then they took the remains three hours to the mother's house in Ain Anub. The brother said, before the friends and neighbors who came in, "My father, who has gone before, taught all his children the Way of Life so plainly that we could not mistake it. My sister has walked so long in it that she knew it to the very end."

She had been for sometime in the Hospital before being brought to this friend's house. Dr. Graham said they never had a patient with a sweeter disposition or a more beautiful character. She impressed her patient, sweet Christian life on all who knew her in the Hospital and especially on the students who so frequently saw her.

### AFRICA.

#### THE BULE PEOPLE.

REV. R. H. MILLIGAN, *Effulon*:—In this interior we found a peculiar people called the

"Bule." Our station is at the beginning of a countless populace extending far inward. On our first arrival a multitude of beggars surrounded our tent; beggars everywhere as thick as leaves in autumn, insisting that we divide our little stock of goods, which to them seemed fabulous wealth. No corner was too private for them to enter, nor could we keep them out but by main force.

In appearance the people are tall, well-formed and graceful. The men wear small loin-cloths. The women wear nothing but a few handfuls of grass. But they are loaded with ornaments of beads and brass and bells. The men also wear ornaments, but not in such excess. Both men and women take great pains with their hair, doing it up in the strangest and dirtiest way conceivable. A common style is to build it, with the aid of strips of bamboo, into three hard ridges several inches high, running from the front to the back of the head. Each ridge is mounted with a close row of common white shirt-buttons. Sometimes a card containing as many as six dozen is sewed on above each ear. The ridges of hair do not always run fore and aft. They are often in circles built up like a storey cake, and iced with buttons. Sometimes a kind of splash-board is built out behind, running from ear to ear, to hold more buttons. This latter style prevents their lying to sleep in the ordinary way. They must place the neck on the wooden pillow, and let the head hang over. The hair once arranged remains undisturbed for several months. It forms a convenient place for wiping their hands or knives. After dressing it, grease is smeared over which in the sun melts into the hair, some of it usually passing through and running down the back. No matter what color this oil is on going into the hair, it always comes out black.

The women, moreover, wear a strip of monkey-skin or goat-skin an inch wide, trimmed with buttons, of course, across the middle of the forehead. And besides all this they have bangs all around the head consisting of loose hair strung with beads of all colors. With this glittering head gear and with brass and beads hung over the whole body, the women make an appearance altogether unique in this world.

#### HABITATIONS OF CRUELTY.

The wealth of the people is chiefly in the shape of wives. These are usually stolen at first. Then follows a big palaver. The people of the offended town will come at night and kill some one of the town where the woman is. The enemy will return and kill one of

them. And so it goes on killing in turn until the thief pays for the woman, or until either town stops that they may fight another enemy. Such a palaver has just begun in one of our towns. Two days ago a man who lives near by stole a woman from a town some miles distant. The offended people came in arms yesterday, but finding it hard to reach the town where the woman was, they killed two men in a town close to us; which town belonged to another tribe and had nothing whatever to do with the palaver. At the time of shooting yesterday we were holding our usual Sunday service. The man who had stolen the woman was present. He heard the firing and knew what it meant, and thought it was in his own town; yet he showed no concern, but sat calmly through the service. The people whose men have been killed are on the war path to-day, determined to kill a number of people, they care not whom. Another palaver is going on in the town nearest to us. A woman, who said that her husband was so homely that she could not live with him, came to our station, met a man from another town and eloped with him. Her people followed a few nights ago and killed a woman. We do not know how long this will continue. The people of the town near by keep up a loud noise all night to let the enemy know that they are watching.

#### TO THE RESCUE.

Such are the people we have undertaken to tame by the Gospel. It is not yet too late. Christendom may well ask why it is that they have not heard the Gospel centuries ago. But let none utter reproach until himself does his duty. Three of us labor here alone among a people of unknown numbers, a people who have reached the very depths of depravity and misery. We are calling for help; their depravity calls loud—calls louder to us than to our fathers; and Christ's command though long neglected has not become a dead letter. The harvest falls to the ground for ripeness and there is none to help. The work is not easy, but I prefer it to any other I have ever done. The Gospel in which we trust, in which is all our hope, is here put to the severest test and is not found wanting.

It is said of Mohammed that when a boy, lying one night in the open field, an angel came in his sleep and removing his heart wrung out of it all the evil, which fell in dark drops to the ground. I can think of the streams and rivers of this land running red like crimson with the escaping sins of this people and they

still unclean. But we know a simpler way and more effective, even the Gospel of Jesus Christ, which is the power of God. From these hills that now resound with the noise of this violent people we purpose to proclaim the life and death, the example and the precepts of Him whose voice is not heard in the street, who breaketh not the bruised reed nor quencheth the smoking flax; and who died for the sins of the whole world. And this we do in the strong hope that in a time not far distant the listening heaven shall hear from ten thousand voices the glad shout, "Gloria in Excelsis!"

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Dr. Briggs of the Laos Mission writes:

"What is Buddhism in Siam? A compound of Agnosticism, Demon worship and superstitious idolatry. The poetic sentimentalism palmed off on Chicago audiences last year no more resembles Siamese Buddhism than a dirty wallowing pig resembles a mastiff. Talk about Brotherhood—we believe in the Brotherhood of Man—that's why we are here. But we stand for the Name given *above* every name, whereby we *must* be saved. Let some of those who have been devoting themselves so magnanimously to the subject of the Brotherhood of Religions come out here and see some of their little brothers.

Romanism as it has been interpreted by Mgr. Satolli and some American Cardinals, Archbishops, etc., is one thing, and Romanism as given to the heathen is quite another thing. Would that we had half the zeal the Church of Rome has. God help us! Some men think this work is one for women and children. Thank God for the women and children, but shame on the cowards that call themselves men."

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The baptism of a young Sikh by Dr. Orison, is reported from Lahore, India. He has been studying for three years in the Government Medical College, and wishes to devote his life to medical missionary work. As an evidence of his sincerity, it may be mentioned that he had cut off his hair, the glory of the Sikh, before he presented himself for baptism. He belonged to that class of his people who administer pal (the Sikh baptism), and is said to have been highly esteemed among them as a lecturer.

# HOME MISSIONS.

## NOTES.

Financial statement of the Board of Home Missions of the Presbyterian Church in the U. S. A., August 1st, 1894:

RECEIPTS, APRIL 1st, 1893, TO AUGUST 1st, 1893.

Churches.....	\$ 52,616 09
Ladies' Societies.....	52,984 57
Legacies .....	26,698 24
Miscellaneous .....	7,406 86
	<hr/>
	\$189,655 26

RECEIPTS, APRIL 1st, 1894, TO AUGUST 1st, 1894.

Churches.....	\$ 45,205 26
Ladies' Societies.....	64,822 88
Legacies .....	86,742 17
Miscellaneous.....	18,105 95
	<hr/>
	\$209,876 26

Loss in Churches this year..	\$ 7,410 88
Gain in Ladies' Societies.....	11,888 81
“ “ Legacies.....	60,043 98
“ “ Miscellaneous.....	5,699 59

Total gain to date.....\$ 70,221 00

O. D. EATON, Treasurer,  
58 Fifth Avenue, New York.

The excellent report of the Assembly's Standing Committee on Home Missions, which took the place of our concert article in

the June number, was published before the author had an opportunity to revise it. If any infelicities of expression are found in it let it be remembered that the late hour at which the committee concluded its arduous duties gave its chairman but a few hours in which to prepare the report. He was compelled to present to the Assembly the first rough draft, intending to revise it afterwards. It is due Dr. Brown that this statement be made.

MT. BAKER, WASHINGTON

This majestic mountain lifts its snow-mantled bulk 14,000 feet into the sky. It is forty miles east of the city of Fairhaven and is a landmark for hundreds of miles around.

## “BOXES” FOR HOME MISSIONARIES.

REV. HENRY S. LITTLE, D.D.

My observation runs back forty years. I was then a half grown boy and “Boxes” by the dozen came to my father's house to be distributed among Indiana Home Missionaries. Indiana had but one railway then, and convenient transportation stopped at Madison. I have seen a number of “Boxes” opened at one time and articles sorted according to sizes and tastes, to be repacked and sent on their way to the missionaries, making sunshine in their homes. Generally these “Boxes” were a compliment to the givers, but occasionally they were not fit for tramps. I remember

one that was sold to the rag man, every article in it, save an old blue coat with brass buttons on it. It was a swallow-tailed coat, with a waist extremely short, and it did duty at college, on burlesque occasions, for many a day. Then, too, there were single articles in a “Box” sometimes that showed that the donor did not know that refinement and culture belong to home missionaries as well as to other ministers. But on the contrary there were more frequently signs of genuine appreciation, a toy for the children, a book for the home missionary, and a delicacy for his wife. These touches of good breeding have generally characterized the

“Boxes” that have come under my observation. Sometimes the “Box” came in the shape of money. There came a letter from Maine containing \$10 to be given to the poorest home missionary in Indiana. It went into the northern part of the State, and the man who received it had no overcoat. His circuit was a large one; his best coat was patched at the elbows and was very thin. He said, “It is my duty to take that long, cold ride to-morrow, and I do not believe the Lord wants his servant to suffer; I will buy me an overcoat and charge it to the Master.” When the money from Maine reached him it just paid for the overcoat.

To be sure it would be as well if the home missionary could be so paid that he would not need a “Box,” but we must take things as we find them. And under the existing circumstances the “Box” is of an untold advantage. I have frequently seen the fingers of a home missionary’s wife liberated from her needle so that she could double her husband’s usefulness. Then I have seen the over-worked woman, where help could not be secured for love or money, relieved from a strain that threatened her life. More than that, I have seen the under-paid missionary and his family enabled to present an appearance absolutely essential to their best usefulness.

Then, too, the effect on the missionary and family is of the greatest moment. We far-away people long for a touch of what we have been used to. We need old-time companionship. We are hungry for appreciation and sympathy. I have known home missionary families to take on a new stock of contentment and courage because of the relief and attention contained in a “Box.” And I have never known a single instance of humiliation resulting from a “Box.” It would be a great mistake if this arm of our service should be shortened. To the contrary, let more churches lend their aid to this noble method of helping on the work. I have not spoken of the comfort these “Boxes” bring to the persons favored by them, but it is enough to know that many families have found a new meaning in the long meter Doxology for weeks after the “Box” came, as they go singing “Praise God from whom all blessings flow.”

# Concert of Prayer For Church Work at Home.

JANUARY, . . . . .	The New West
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

## THE OUTLOOK.

Five months of the current fiscal year have passed away. During these months the General Assembly has come and gone. Its records are already a part of the history of our Church. The heated term has been upon us some time, and pastors and people have been scattered among the cool shades and frosty heights of many lands. The vacation is now drawing to a close, and the churches are beginning to prepare for the working months of the year.

In taking their bearings interesting facts will confront them. Some of these facts will try the faith and zeal of the most confident. Some of them will give encouragement that will kindle into enthusiasm.

We cannot ignore the condition of the Board’s treasury. It is one of the great burdens on the heart of the Church. It is the barrier that stands in the way of progress. It fences the Board out of many of the most promising fields that ever invited a missionary. Several hundred communities which, if they could be provided with ministers and churches now might early become sources of income to the Boards, must be neglected and the chief function of the Board of Home Missions fall into temporary disuse.

Another fact in the situation mingles light with shadow. The Board’s securities were hypothecated,—but by the generosity of a noble and never failing friend of the cause the Board was enabled to borrow money enough to pay the missionaries through the summer months which are almost barren of income, but upon condition that no additional obliga



tions be assumed in any field. Thus, much work which the Master offers us we must postpone.

We cannot ignore the business outlook of the country. Financial conditions have not improved much. Mining business, which has so much to do with our national prosperity, has not revived. Factories have not started up very extensively,—and those that have are running on grades of work which show clearly the general depression. The tardiness of Congress in settling in any way the tariff question has kept back orders for fall delivery to a later date than ever before known. The low-priced staples now in demand and the feebleness of that demand threaten a depression in wages which may result in strikes which will further impoverish multitudes of people.

To these facts must be added the comparative failure of crops in many of the great agricultural states of the plains caused by the hot winds that prevailed through June and July. Wide spread suffering must result. Churches that have bravely struggled into self-support will be thrown back on the Board. Aid-receiving churches will find it impossible, in many cases, to meet their obligations to their pastors. And the missionary will be left to depend upon the moiety which he receives from the Board. Strong churches will find it difficult if not impossible to keep up the standard of their contributions of preceding years.

But enough of these shadows. The sun is shining beyond. That is how there come to be shadows.

Spiritual blessings from God are taking the place of material blessings all over the country as they so often do. From Texas a missionary writes that a camp meeting was held where church privileges were inadequate. One family of eleven drove eighty miles to attend the meeting, and many families came forty-five miles. The last night of the meeting *every person on the ground* expressed a wish to be a Christian. In a village in Southern Illinois union meetings were held in a tent on Sabbath evenings, and the attendance reached a thousand. Many of them were converted.

It is a significant fact that in the Board's Annual Report *every item showing spiritual results indicates progress*. For example: Additions to Home Mission churches on profession of faith during the year reached the unprecedented number of 18,863. The additions by letter were 7,187. The total membership of our Home Mission churches has reached 111,830. In the congregations to whom missionaries preach there are 155,000 persons, and in their Sabbath-schools 171,841 children. These figures do not include churches that have become self-supporting.

These spiritual blessings have developed the grace of giving even among the poor, which has afforded the Board great relief. Some churches through revivals have unexpectedly become self-supporting. There are rays of sunlight piercing the clouds in every direction.

The Church is surely awaking to the fact that it does not exist for itself, but that it is a great missionary agency organized for purposes all outside of itself. It seems to be catching a new meaning to the great commission to "*go*"—to "*go forth into all the world*." The General Assembly caught something of the enthusiasm. Synods and Presbyteries are making missions their prominent business. Young and old are thinking and organizing and planning.

The great Christian Endeavor Convention recently held in Cleveland, Ohio, was but an exponent of the rising tide of the missionary spirit in the Church.

Battalions of consecrated young Christians came from all parts of our country and Canada. Fifteen large churches were crowded at the opening meetings. An immense tent accommodating 12,000 people with sitting and standing room and the Saengerfest Hall accommodating 10,000, were crowded to their utmost capacity at the simultaneous meetings, and overflow meetings were held in several large churches in the vicinity. There was something deeper than excitement, something more permanent than enthusiasm, that brought these multitudes together and held them hour after hour. There was the Spirit which the Master infused into his disciples, after years of preparation work, when he gave

them the great commission—"Go ye forth into all the world and preach the gospel to every creature."

Previous conventions were needful in perfecting organization, in shaping a course and in unifying and harmonizing the gathering forces. But this mighty army which rendezvoused at Cleveland, came ready for work: "What shall we do?" "How shall we do it?" were the questions they discussed. "Lord, what wilt thou have me to do?" was the burden of their prayers. The answer came in greetings thrilling along the telegraph wires from all the States of the Union, and Canada,—"*Our land for Christ*," and then along the cables from the British Isles, from the different countries of Europe, from the Orient, and from the Isles of the Sea,—"*The world for Christ*." This sentiment took practical and permanent form in the Missionary Extension course which was outlined by representatives of the boards of Home and Foreign Missions called in counsel. It was endorsed by the Trustees of the United Societies, and by the unanimous resolution of the Endeavorers who pledged themselves to aid in carrying out the plan. The plan is short and simple. It proposes simultaneous missionary rallies in the various churches in any community calling for the course to be followed by missionary addresses by the most eloquent speakers that can be obtained.

These meetings are to be followed by the pastors of the respective churches in the interests of their denominational boards. Applications for the course are to be made to Mr. S. L. Mershon, Secretary of the Missionary Extension Course, 607 Association Building, Chicago. The only expense connected with the course is for travelling expenses and the entertainment of the speakers, who give their services without compensation.

Already arrangements have been made for more than 4,000 such addresses. The Christian Endeavor Societies of the Presbyterian Church last year raised \$13,000 for home missions alone. The societies connected with all the various denominations raised a grand aggregate of \$135,000 for both Home and Foreign Missions. It is their purpose to raise *a million* during the current year. If pastors

throughout the country will lend their aid and influence to these devoted young people we may confidently hope that they will reach this grand result. The following resolution was adopted:

*Resolved*, That in order that the enthusiasm and faith of the Christian Endeavorers may find adequate expression and field of service, and in view of the crippling of the work of Missionary Boards by debt we heartily commend the effort of the Christian Endeavorers to raise this year \$1,000,000 for missions in aid of the Missionary Boards of their respective denominations, and that the Missionary Extension Course be urged to present this appeal in all its meetings, the money raised to be sent directly to the Home and Foreign Mission Boards of each Church, and through the regular channels of giving in the Church with which each society is connected.

The movement is as interdenominational as the plan of uniform Sabbath-school lessons, and yet as thoroughly loyal to denominational Boards and local church relations as our Sabbath-schools are, and as the most strenuous could wish. It means a new era in missions. Let us discern the Master's hand and hear his voice in it all. Let us take courage, for the Lord of Hosts will lead to victory.

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## Letters.

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### OKLAHOMA TERRITORY.

REV. WILLIAM KING, *Guthrie*:—We could use to good advantage two or three more ministers. Newkirk has its handsome new building completed. It was dedicated early in May. Rev. John Mordy found large congregations and a good Sabbath-school with a membership of 125. The Presbyterian element both in the town and county is of a substantial character. The outlook for a vigorous church is bright.

I have visited the new and growing towns of Kildare, Blackwell, Tonkawa, White Rock, McKinney and Langston, as also the country community of McKinley. Blackwell can be grouped for the present with Ponca City, and Kildare's interests can be cared for by our minister at Newkirk. I reached Tonkawa at six o'clock in the evening; at eight P. M. I preached to an audience of fifty, just half the population. There were eight ladies present. The town was but six weeks of age June 15th. Very soon it will have a population of 300.



It and White Rock will be given an oversight. I might add a word for the colored church of Langston. Sabbath, June 24th, I rode 28 miles to preach for them. They are patiently waiting and looking to us to care for them. They should have a church building and a minister just as soon as one could be provided for them.

### IOWA.

REV. LUCAS ABELS, *Ashton*:—Among the Germans it is not as among the Americans; in order to know them you must visit them from house to house and not only call, but visit. This takes a great deal of time, especially because the people live so widely scattered. It is not an unfrequent occurrence that one has to travel from 20 to 30 miles in order to visit from two to three families. And I find the people want to be visited by the dominie and his wife, if he has one, and if he has no better half, it is indicated to him that he ought to have one. I find in my field that the scattered living of the people is to some extent a drawback to efficient work. Children when the weather is not pleasant can't come regularly to Sabbath school. Yet, we now have a flourishing school of some fifty children. We use the Sabbath school lesson papers. The outlook is encouraging. My church has bought a parsonage for \$975 and is now erecting a commodious barn which will cost all of \$125. This morning it was blown from the foundation. I spent most of the forenoon helping to put it back again. I am doing all the work I can. We have organized a church of some twenty members about nine miles from Ashton. Very likely I will have to preach there every other Sabbath afternoon.

### INDIAN TERRITORY.

REV. H. A. TUCKER, *Caddo*:—Telling the old story that Jesus saves is not like pouring water into an empty sieve. Incidents connected with mission work in the Indian Territory prove that the Gospel is the power of God in fitting Indians to become sober, thoughtful and conscientious citizens.

At a meeting of the session of a Choctaw church, a member of the church came before the session and confessed he had been under the influence of strong drink. He said, "I am sorry for it, I wanted to tell the session about it before I take the bread and wine at the Lord's Supper." The session knew nothing of it until he made it known. During the same meeting, one of the deacons appeared before the session

and said, "I am Deputy Sheriff, as you know, and carry my Winchester with me wherever I go. One Sunday morning while crossing the mountains I saw a big deer jump up by the side of the road, I shot him and he fell dead. Then I ran up to skin him; when I remembered it was Sunday I put up my knife and rode off without touching him. I feel bad because I shot the deer on Sunday and wanted to tell you about it." He was instructed by the session "to remember the Sabbath Day to keep it holy" and not put himself in the way of temptation. The writer, who was at the time presiding as moderator of the session, through the interpreter related the following: Morris Cass, an elder in San Boise Church early one Sabbath morning saw two deer standing in front of his home. He took down his gun, when his wife asked, "What are you going to do?" "Be still," said he, "two deer are out there." His wife answered, "Stop, you are not going to shoot on Sunday?" Her husband replied, "Hush, don't you know we are out of meat?" "Yes," said his wife, "but how will it do for you to shoot on Sunday, then go out to meeting and tell sinners they must do what the good Book says? Put up your gun and you can kill one in the morning." The gun was put in its place. Then the elder went out to his meeting and read his Choctaw Testament to his people and talked to them about being tempted to do wrong. When Monday morning came he was up early, and looking out he saw the two deer. Again he took down the gun, and fired, one of the deer fell dead and the other was shot while running and was killed. Then his good wife said, "Didn't I tell you so?"

### WISCONSIN.

REV. GEO. C. MOUSSEAU, *Green Bay*:—I found only about 25 families connected with the congregation when I came. I have now access to about fifty families. A great portion of these, however, are very indifferent as far as religion is concerned and are only beginning to attend meetings in the church. There is a prospect of establishing here within a few years a strong French Protestant church. In order, however, to attain that end it is necessary that a good missionary devote his whole time to the field. The special reason why so little progress was made in said field for some time is that in February last there had been for four years hardly more than one service a fortnight held in it. The congregation is composed, with very few exceptions, of people who left the Church of Rome while at Green Bay, and the

work of evangelizing is still going on and very promising here among Roman Catholics. Our church is the only French Protestant church in the place. There are thousands of French Roman Catholics at Green Bay who have lost faith in their own Church and go to no church.

### MISSOURI.

REV. WM. SICKELS, *Drexel*.:—In Drexel, owing to the smallness of their respective congregations, prayer meetings have for the most part been interdenominational and our people have joined in them. The utmost friendliness prevails between us and other denominations. There are more churches than one needed in this community, though I do not think the Presbyterian element should be held to an account for this state of affairs, but what we can do to remedy it, now that it exists, is more than I can tell. The town of Drexel is not growing, it has a good trade but there is no building going on. There has been no increase in the membership of either church during the quarter, but we have lost none. There are some to be received into the Drexel church at the first opportunity.

### PENNSYLVANIA.

REV. GEORGE G. SMITH, *Bald Mount*.:—Our churches are still able to report, i. e., with a little assistance. Even then I am sure the report could not be heard very far. I am still preaching at five points, i. e., at five different places. One of them is the Poor House, and all the other are poor houses, judging from the size of the congregation and amount of money raised. The money must be dead, for you can't raise it. These hot Sabbath mornings the whole congregation and the fragments of a collection might all be taken up together in a good sized basket, and then you would not be burdened, provided you knew what to do with them, for whether they ought to be taken up, or taken down would be a question. I guess if they were only "taken down" a little they would not complain at the mercury at 90 degrees. After all it may not be the mercury. Perhaps it is the preaching. I know the preacher gets red hot sometimes and his wings get Mercurial.

Dear brethren, there is one great comfort *we little preachers* have in preaching to *we little churches*. One more missionary preacher preached to the same congregation for 120 years and did not have a convert (outside of his own

family) as far as we know, for Noah and his family went into the ark alone, by which he condemned the world and became heir of the righteousness which is by faith. God does not judge a man's work or his life by his success. With God it is not results, it is simply fidelity at the post assigned and faith to do lovingly the work He gives, whether it be to rule a nation or to sweep the streets of the busy city, to preach in the crowded tabernacle, or to declaim God's truth to the little company in the rural chapel. There is no difference. God's ways are not as our ways. The magnificent crown for munificent giving will be worn by a poor widow who gave but a mite. That mite has been the mightiest power for raising money the Church has ever known.

### NEW MEXICO.

MISS ALICE HYSON, *El Rancho de Taos*.:—I have been asked by many, "Do you see any improvement or fruits of your labor in Rancho?" There is a great deal to encourage a teacher here. Not only the improvement and industry of the children, but the general improvement working in the parents. I can go to any of the homes now and they are glad to see me, whereas when I came here they would come to the door, instead of asking me in would see if I wanted anything; one would be obliged to say, "I came to visit you," and then do all the talking besides. Now any of them will come to us for medicines for their sick and seem to have confidence in what we give them. Last Sabbath morning a woman came three miles with her babe. She asked me if I was the teacher that doctored babies. After I had given her the medicine she waited until church time and of her own will went to Sabbath-school and services. I did not care to ask her to go for fear she would think she was under obligations to me to go. After service she said "Good bye" and thanked me.

We had a nice Children's Day last Sabbath, 10th. It is increasing in interest every year. The children (and the most of them of strict Catholic parents) are glad to take part. Any one in the town will lend their house plants toward decorating the school room. We had the programmes and Dr. Worden's letter translated and read in Spanish. Our collection was not large, \$1.55, but was given almost entirely by the children. One of my former pupils was able to address the audience in absence of the minister. One of the little girls had written an article for the Spanish Sabbath-school paper, which was

distributed that day. I am sure we could not have had a very interesting Children's Day here ten years ago. This is the largest day school in the Territory, 135 enrolled during this school year. In the ten years about 500 pupils have been enrolled in this school. I have children whose parents attended this school. To my knowledge not more than 12 of the pupils are dead; two of them were shot and killed, one by an Indian and the other by a native, and two were frozen to death while herding in the mountains.

I correspond with a great many of my former pupils and send them literature to read. El Rancho has improved in appearance. Our mission building with its neat fence enclosing the grounds, a few fruit and shade trees growing, in all presents a home-like appearance. The people here are very imitative; will ask what fence, porch and trees cost. I have spoken so much about the planting of trees, a great many have nice orchards started. Many of the fences here are not very nice looking, large posts in the ground of all shapes and sizes. Notwithstanding we have a delightful climate, and last winter was an unusually pleasant one here.

#### COLORADO.

REV. H. W. RANKIN, *Evangelist*.—When I sent my last report I was laboring at Colorado Springs. We had a blessed work there in the Second Church. The church was very weak and having many difficulties. It was greatly strengthened and encouraged and has taken on new life and energy. Twenty persons were received into the church, with more to follow.

From there we went to Salida, where we labored for three weeks with most blessed results. Many cold and indifferent Christians were revived and quickened, backsliders reclaimed, and sinners brought to Christ. Seventeen persons, all adults, united with the church, with more to follow.

From there we went to the Mission in Pueblo that is being conducted by the Presbyterian churches of Pueblo. We have a Sabbath-school here of over one hundred and fifty members and this number could be doubled in a short time if there was some one on the field to push the work. The work there was helpful and fruitful in many ways and will result in permanent good in the future.

From there we went to Florence, a new and growing town about forty miles from Pueblo, where a new church had just been organized. They have no church building and we took with us a large tent, that we use in summer a great

deal. We continued the meetings for five weeks with increasing interest to the end. Many came to the tent that could not have been induced to enter a church, and in a few evenings were inquiring the way of salvation. Three and four hundred people were often in attendance upon the services.

There were many bright and wonderful conversations among them, several of the most prominent men of the place? Seventeen were added to the church, with more than that number to come in.

We have been in this place ten days and great good is being accomplished. There have been a number of conversions and the interest is increasing.

#### SOUTH DAKOTA.

REV. JOHN Y. EWART, *Madison*.—No Communion Sabbath has yet passed in the Madison Church in the last three and a half years without one or more accessions to the membership, for which we thank him who graciously giveth the increase. Five children have been baptized this quarter, and one adult. The different departments of the work in this church have all been sustained.

"Prayer for Rain" has been an absorbing topic with the churches the past week. Prayer meetings two hours long were held, one each afternoon, in the M. E. church, conducted by the pastors. Rain-making experiments in the neighboring city of Sioux Falls failed to bring more than a sprinkle. Our faith was rewarded. Last Saturday night a heavy shower lasting four hours refreshed the dry ground, and last Monday night, the 25th inst., another good shower fell and the long drought is broken. Farmers look forward now to "half a crop." Before the rain they said they could not count on anything. A sermon on the power of prayer last Sabbath night was therefore timely.

An effort was made by three pastors of our town and some W. C. T. U. ladies to secure the enforcement of the prohibitory liquor law. The ladies canvassed the town for signatures to a petition asking the City Council to close the saloons. Three hundred names were obtained, three quarters of them names of women. Two pastors (M. E. and Pres.) and our School Principal addressed the Council in behalf of righteousness and temperance.

We received a respectful hearing, but discovered almost a solid wall of indifference to further enforcement of the Prohibitory Law. The Council is to be credited with closing eight

grog shops, but it puzzles us to know why they cannot close the other three. The disgraceful fact is a monopoly is thus encouraged and "fines" collected monthly. "O tempora! O mores!" Do we not need righteousness rained down from Heaven upon us to break up and fertilize the soil of our moral vineyard? The end is not yet.

## HOME MISSION APPOINTMENTS.

K. McKay, Houlton, 1st, Monticello and Littleton,	Me.	J. M. Waddell, Lisbon, 1st,	N. Dak.
L. White, Westminster and Globe of Fall River,	Mass.	M. Moore, Galesburg and Erie,	"
G. S. Allan, Carlisle,	N. Y.	R. J. Creswell, Rolla, 1st, and stations,	"
W. J. Gregory, Nichols 1st,	"	W. H. Wood, Bottineau and Peabody,	"
M. F. Tripp, Allegheny Station (Indian),	"	J. P. Schell, Drayton and stations,	"
G. Runciman, Cattaraugus Station (Indian),	"	M. Albert, Minnewaukon,	"
W. Hall, Allegheny station, (Indian),	"	J. B. Ferguson, Conway, 1st, Medford and Ramsey Grove,	"
J. F. Humphreys, Peru,	"	W. M. Blackburn, D.D., Pierre,	S. Dak.
F. L. Benedict, Warrensburg,	"	B. A. Rayson, Blunt, Onida and Canning,	"
S. C. Garlick, Junius,	"	N. D. Bristol, Miller and Howell,	"
G. H. Chatterton, Plessis,	"	P. La Pointe, Red Hills,	"
J. Greenleaf, Whitestone,	"	B. Zimmerman, White Clay Station (Indian),	"
M. Gaffney, Jamesville and Manlius,	"	G. Hillers, Wounded Knee Station (Indian),	"
H. G. Miller, Mt. Tabor of New York City,	"	J. Rogers, White River (Indian),	"
A. Dougall, Northwood,	"	M. Merow, Deer Tail (Indian),	"
T. Thompson, Shavertown, 1st,	"	S. Hopkins, Raven Hill (Indian),	"
J. Burkhardt, West Camden and Williamstown,	"	L. Mazawakinyanna, Lake Traverse and Enemy Swim,	"
F. W. McClusky, Forestport, White Lake and Alder Creek,	"	G. Williams, Mitchell and Hope Chapel,	"
W. F. Colclough, Bernice,	Pa.	M. E. Krotzer, Elwood and Delmar,	Iowa
T. W. Pulham, Baltimore, Canton,	Md.	J. W. Day, Panora, 1st,	"
A. Barta, Baltimore, Bohemian,	"	C. W. Courtright, Deep River,	"
J. W. McIlvaine, Annapolis, 1st,	"	C. Williams, Sanborn, 1st,	"
A. B. Cooper, Point Pleasant, Winfield and Pleasant Flats,	W. Va.	O. H. Carmichael, Hartley,	"
J. E. Hamilton, Elizabeth and stations,	"	C. E. Fisk, Alta,	"
B. F. Guille, New Decatur, Westminster,	Ala.	B. H. Woodford, Williams, 1st, and station,	"
W. R. Dawson, South Knoxville and New Prospect,	Tenn.	C. H. Brouillette, Oxford and Stamford,	Neb
G. C. Overstreet, Hodgenville, Penn Run, Plum Creek and Guston,	Ky.	S. B. Moyer, Kenesaw and Bethel,	"
J. MacDonald, Burkesville and Edmondton,	"	J. Liesveld, Hanover, German, Greenville and Ayr,	"
H. Faulkner, Pittsburgh, Junction City and Williams-town,	"	J. A. Griffes, Osco and Oak Creek,	"
J. Todd, Turtle Creek and Mount Jefferson,	Ohio.	C. E. Maimann, Litchfield,	"
T. J. Cellar, Prospect, Pizgah,	"	W. B. Leonard, Ord, 1st,	"
E. J. Peacock, Cardington,	"	W. H. Niles, Hopewell,	"
V. E. Taylor, West Union and Wheat Ridge,	"	W. Nicholl, Millerboro and Willowdale,	"
G. P. Williams, Presbyterian Missionary,	Ills.	R. L. Wheeler, South Omaha, 1st,	"
G. A. Mitchell, Chicago, Calvary,	"	V. Lora, Clarkson, Bohemian,	"
H. A. Bradford, Chicago, Endeavor,	"	L. H. Scudder, Ambler Place of Omaha,	"
R. Nutting, D.D., Hopewell,	"	H. W. Marshall, Birdseye Ridge, Boynton and Belle Porter Memorial,	Mo
G. A. Pflug, Nauvoo, 1st,	"	A. Hayden, Craig, 1st, and Misspah,	"
C. W. Carrick, Morrice, 1st,	Mich.	J. A. Annin, Rolla, Cuba and Elk Prairie,	"
W. Whitfield, Elk and Flynn,	"	D. A. Wilson, D.D., Pastor at Large,	"
C. Daniels, Coruna, 1st,	"	F. Grilli, St. Louis, Italian,	"
H. H. Parker, Lexington, 1st, and Amadore,	"	D. G. Richards, Brainerd, Indianola, Potwin and White-water,	Kan
W. H. Fulton, Bad Axe, 1st	"	H. A. Zimmermann, Derby, El Paso,	"
G. Ransom, Muir,	"	G. R. Smith, Wichita, Lincoln Street,	"
G. W. Selter, Tustin and Bristol,	"	C. P. Graham, New Salem and Walnut Valley,	"
V. K. Beshgetoor, Newberry,	"	W. Schiller, Swede, Creek Township, Bohemian,	"
R. Brown, McBain,	"	J. S. Glendenning, Dodge City, 1st,	"
C. E. Blanchard, Lafayette, 2d,	"	J. S. McClung, Mineral Point, Central City, and West-phalia,	"
J. G. Grabel, West Bay City, Covenant,	"	J. L. Hughes, McCune,	"
J. Sutton, Bessemer,	"	J. Baay, Smith Centre, Crystal Plains and station,	"
G. A. Lawrence, Eau Claire, 2d,	Wis.	E. B. Wells, Hill City and Moreland,	"
W. A. Ward, Sechlerville and Taylor,	"	F. E. Thompson, Mankato, Providence and Burr Oak	"
L. F. Brickels Sherry and Colby,	"	A. Steed, Belleville,	"
W. T. Hendren, Greenwood and stations,	"	J. T. Copley, Sedalia and Seymour,	"
J. Kahout, Cobb and Muscoda,	"	J. F. Clarkson, Adrian,	"
N. H. Burdick, Wequlock, 1st,	"	H. H. Shawhan, Ardmore, 1st,	I T.
G. E. Keithley, West Duluth, Westminster and Bay View Heights,	Minn.	S. W. Griffin, Enid,	O. T.
E. H. Albright, Elk Centre, Kinbrae, Brewster and Round Lake,	"	W. E. Voss, Westminster and Riverside,	"
J. Wilson, Cloquet,	"	S. P. Myers, Perry, 1st,	"
J. A. Nyvall, Minneapolis, 1st, Swedish,	"	C. A. Hyland, El Paso, 1st,	Tex
J. H. Hatfield, Oronoco,	"	J. Anderson, St. Joe and Montague,	"
W. C. McCormack, Moorhead, 1st,	"	T. McClement, Canadian and Mobeetie,	"
R. L. Barackman, Kerkhoven, 1st, Grove City and Manannah,	"	J. B. Taylor, Terrell, 1st,	"
C. H. McCreery, Dundas and Forest,	"	C. S. Barrett, Colorado Springs, 2d,	Colo.
N. Bolt, St. Paul, Bethlehem, German,	"	J. S. Reed, Alamosa,	"
W. M. Jennings, Kasson, 1st,	"	G. Rendon, Costilla, San Pablo, San Luis and vicinity	"
J. P. Gerrior, Washington and Stewartville,	"	A. J. Rodriguez, Ute Indians,	"
L. H. Hayenga, Winona, German and Frank Hill,	"	R. Coltman, M.D., Pastor at Large,	Wyo.
P. A. Schwarz, Canton, Henrytown and Harmony,	"	W. R. Scott, Rawlins, France Memorial,	"
		G. M. Caldwell, Saratoga, Collins and Brush Creek,	"
		B. Hitchings, Evanston,	"
		J. McClain, Malt Lake City, 3d,	Utah
		M. H. Mead, Malad City, Hamaria and Rockland,	Idaho
		A. McLean, Ridgefield and Woodland,	Wash.
		J. I. Campbell, Chehalis, Claquato and Newaukum,	"
		A. McKenzie, La Camas, St. Johns and vicinity,	"
		T. J. Weeks, Rosedale, Emanuel, Artondale, Long Branch, Lake Bay and Gig Harbor,	"
		H. V. Rice, Port Townsend Bay, Ludlow and Leland	"
		C. J. Godsman, Fairfield, 1st, and stations,	"
		G. L. Deffenbaugh, Kettle Falls, 1st, and Simpson,	"
		J. E. Blair, Union,	Oreg.
		J. C. Sylvanus, Springwater and Bethel,	"
		R. Christison, Myrtle Creek, Riddles and Canyonville,	"
		R. B. Ewing, D. D., Los Angeles, Grandview,	Cal
		J. P. Stoops, Tustin,	"
		L. F. Jones, Juneau,	Alaska
		J. L. Gould, Hydah,	"



## THE ANEITYUM VERSION OF THE BIBLE.

[From the *Bible Society Record*.]

Aneityum is one of the smallest islands of the New Hebrides group, inhabited by less than 3,500 people, with a language so distinct from all those spoken on the surrounding islands as to make it needful that a separate version should be made and printed for their sole use. This was at last accomplished by Messrs. Inglis and Geddie, Scotch missionaries, with their wives, between 1850 and 1877.

Dr. Inglis's story of the making of the Aneityum version is told with so much detail and piquancy that we reproduce the more important part of it in a somewhat condensed form for the benefit of the readers of the *Record*.

The Sabbath being a recognized institution on Aneityum, the next great work was to give them the Bible in their own language. The work of translation was like the mustard seed in the parable. From a very small beginning it grew, grew steadily, and at last rapidly, till the people read the whole Bible in their own tongue in which they were born. When finished, printed, bound, and placed in their hands, it was the fifty-eighth complete printed translation of the Bible to be found in the whole world; the second complete translation of the Bible executed by a mission wholly Presbyterian, the first having been made by the missionaries of the United Presbyterian Church in Old Calabar.

Our translations at first were confined to single verses, then to single parables, then to single chapters, then to single Gospels and other single books, then to the New Testament, and finally to the whole Bible. The work was executed under the auspices and at the expense of the British and Foreign Bible Society. They laid down the conditions and bore all the expense of printing and binding it, and also made a liberal allowance for translating it.

The first Gospel that we printed was Mark. The printing was done in Sydney, and though the type was small it was clear and distinct, and so the book was a great advance on our other books. We selected Mark because it was the shortest, and we were eager to give the natives a complete Gospel. Mr. Geddie had translated Matthew before our arrival on the island; but after we had finished Mark, he was so satisfied that the translation of Matthew could be im-

proved that he translated it anew, and I assisted in revising it. We had now got a new press and a font of large type, and Mr. Geddie, who had learned to print before he left Nova Scotia, printed it on the island. The large type facilitated the acquisition of the art of reading among the natives amazingly. Our next Gospel was Luke, the manuscript of which we sent home, and the translation was printed by the Bible society in London. We next had John's Gospel printed on the island. Next came the Acts of the Apostles, and then the Epistles of Paul from Galatians to Philemon, inclusive. Each of these portions was bound up as a separate book, making six in all. We then began to make preparations for printing the entire New Testament, the translation of which had been made in 1859, although it needed to have a long time devoted to its careful revision. It was arranged that my wife and I should sail in the "John Williams" on her return to London, taking with us a native assistant, Williamu. During the voyage, which occupied seven months, Williamu and I read over and corrected about one half of the manuscript.

There are two ways of translating out of one language into another, viz., the literal and the idiomatic, the rendering of word for word, or of idiom for idiom. Dr. Robert Young of Edinburgh, in his translation of the Bible into English, carried out the principle of literal translation more fully than any translator I have ever seen. Moses and the prophets are made to speak in English words, but their idioms are all Hebrew; his readers are taken over to the ancient seers, and allowed to hear them speaking to the Jews in the idiom of the Hebrew language—an interesting and profitable exercise to the select few; but it sounds barbarous, harsh, and to a great extent unintelligible to those whom the apostle calls unlearned. Boothroyd's English translation is on the opposite principle, and is, perhaps, the most idiomatic translation that we possess. The Authorized translation is between the two. In our Aneityumese translation we have followed the idiomatic rather than the literal, and rendered idiom by idiom, rather than word by word; although, like the Authorized, we have often retained the Hebrew idiom when it did not obscure the sense, as seeing with the eyes, hearing with the ears, and walking with the feet, etc., although the natives, like ourselves, speak only of seeing, hearing, and walking, without any reference to the organs by which these actions are performed. This fuller form of expression gives a greater

freshness to the style without obscuring the sense. Instead of saying, with the Authorized Version and Dr. Young, "Thou shalt not uncover," etc., we have followed Boothroyd, and say, "Thou shalt not marry so and so," which is the true meaning of the expression. Again, blood, the shedding of blood, the sprinkling of blood, etc., are ever recurring words in connection with the sacrificial system of the Israelites, and they pass over from the old economy to the new, and supply vocables for expressing the nature and efficacy of the atoning death of Christ. His blood becomes equivalent to his atonement. Blood has no such meaning in the language of Aneityum. It never means life. But death, the death of Christ, and his being killed or slain as a sacrifice for the sins of men, are expressions quite plain and intelligible to the Aneityumese. In our translation we have endeavored to make the Hebrew writers speak as they would have done had they been Aneityumese speaking to natives of Aneityum.

For example, the figurative has almost always to be changed into the literal, and the abstract into the concrete. The Hebrew writers address or speak of the inhabitants of a land, or a city, by the title of daughter, as daughter of Zion, daughter of Jerusalem, daughter of Tyre, daughter of Babylon, etc.; or they use simply the name of the city, or the country, for the people, as O Jerusalem, O Judah, O Israel. We have to drop the poetry of such expressions and translate them into plain prose, and speak of the people or the inhabitants of Judah, of Zion, and of Jerusalem.

Again, "They shall fall by the sword." As the Aneityumese have no swords, this sentence would be meaningless if translated literally. But when we say, "They shall be killed in war," the expression is both intelligible and forcible. "To your tents, O Israel," we render, "To your homes, ye men of Israel." The Hebrew writers speak of a righteous man, a wicked man, a rich man, and a poor man, when they mean the class as a whole, not a single individual. The Aneityumese never speak in this way. If we rendered these passages in the singular, they would understand them as referring to an individual, and not to a class. In the Scriptures, especially in the laws of Moses and in the prophetic books, there is a frequent interchange both of the number and of the person, the singular for the plural, and the third personal pronouns for the first. The Aneityumese have no such transitions; hence in order to prevent misapprehension, we have often to render

the singular by the plural, and the plural by the singular, when such is the evident meaning. The singular would, no doubt, be more forcible to a Hebrew, but it would be bewildering to a native of Aneityum. A Hebrew would perfectly understand the singular for the plural; a native of Aneityum would not. For instance, in the Lamentations of Jeremiah, the prophet, to give a more vivid description of the misery and wretchedness of the nation, concentrates, to a large extent, the sufferings of the people upon himself, and uses the first person singular; whereas, in our translation, to prevent mistake, we have used the first person plural. Jeremiah says, "*I am the man that hath seen affliction*;" in the Aneityumese translation it is rendered, "*We are the people who have seen affliction*." Paul often uses the plural when he is speaking simply of himself, as "*We thought it good to be left at Athens alone*." Conybeare and Howson have rendered the idiomatic Greek into equally idiomatic English, and made such plurals all singulars, as "*I thought it good*." We have done the same, because the Aneityumese have no royal or editorial or oratorical *we* for the first person singular. *I* means *I*, and *we* means *we*, and neither more nor less, and *you* never means *thou*.

The first point in connection with the use of the pronouns is to ascertain distinctly the meaning of the passage, and then select the proper pronoun. There are four numbers in the personal pronouns: the singular, the dual, the trial, and the plural; as *I*, *we two*, *we three*, and *we all*. It requires four, at least, to form the plural, and wherever a plural has to be translated the context must be carefully examined to see how many persons are being spoken of. Hence, in the very first chapter of Genesis, we have to assume the doctrine of the Trinity to be true, and to say, not "Let *us* make man in *our* image, after *our* likeness," but "Let *us three* make man in the image of *us three*, after the likeness of *us three*." If we had used the plural, as in English, and not the trial number, it would have implied that there were at least four persons here taking counsel, and that there were at least four persons in the Godhead.

In the first person, dual, trial, or plural, there is both an inclusive and an exclusive form, both in the pronoun and in the verb *to be*. Hence the translator and the preacher have to be very careful in the use of the inclusive and the exclusive plural. If, in addressing God in prayer, the speaker says, "We are all sinners," if he uses the inclusive pronoun, he includes God

among the number, which would be blasphemy. If in preaching, he says, *aijama*, using the *exclusive* form, his meaning would be: we missionaries are sinners, but not including you natives. To be correct, he must reverse the order. He will then be understood, and his words will be appreciated.

When the missionaries went to Aneityum in 1848 they found a language having no affinity whatever to the Malay, or to any language known to them, floating indistinctly, as they thought, on the lips of the natives. There was no literature; not a word of it had ever been written or made visible to the eye; but they began at once to reduce it to writing. They formed an alphabet; they found out the meaning of the words; they discovered their true pronunciation and ascertained the grammatical structure of the language: and the result is that we have a language at our command both copious and exact, capable of giving utterance to every thought and every idea, every want and every wish, known to those to whom it is their mother-tongue. The words are all as precise in their meaning as if they had been defined by Johnson or Jamieson. The grammar is as regular and uniform as if it had been formed by Murray, Lennie, or McCulloch; while the pronunciation is as exact as if it had been settled and phonographed by Walker, Webster, or Worcester. We have felt no special difficulty in finding words to express every idea contained in the Bible, in both the Old and New Testaments, also in the Pilgrim's Progress and the Shorter Catechism. We have had now and again to use circumlocutions, but we have had to introduce very few new words. It is matter for thankfulness to know that in the Aneityumese language God had provided a vehicle by means of which his whole inspired word can be fully, clearly, intelligibly, and exactly communicated to the inhabitants of that remote and obscure island, although the idiom and form of their language are in many points different from those of Hebrew, or Greek, or Latin, or English. This is clearly seen from the fact that the natives value the Bible. They pay for it; they read it daily; they have an intelligent understanding of its meaning; they accept it as God's word, and believe it as such, and it has become largely the guiding principle of their lives.

OUR CHURCH'S GROWTH.

Our readers have already seen in the weekly papers an interesting communication

from Rev. Dr. Roberts, Stated Clerk of the General Assembly, in regard to the unusually large addition to the number of communicants during the last year. Although this valuable statement has been so widely published, our readers will be glad to have its essential portions preserved in this magazine.

Dr. Roberts says:

The report made to the General Assembly at Saratoga Springs, of the decided increase in the additions on confession of faith to the Presbyterian Church in the United States of America, during the ecclesiastical year ending March 30, 1894, above preceding years, was the cause of great joy and cordial thanksgiving. It led to a service of praise to Almighty God, and to frequent public prayers for a further baptism of the Holy Ghost. . . . The increase, has not been confined to any one locality, as will be seen by the table sub-joined, in which the number added on confession during the year in each Synod is first given, followed by the whole number of communicants, March 30, 1894.

Synods.	Added on on Confession.	Whole Number.
1. Atlantic.....	539	8,076
2. Baltimore.....	1,626	22,446
3. California.....	1,861	20,031
4. Catawba.....	669	5,123
5. China.....	538	6,415
6. Colorado.....	797	8,246
7. Illinois.....	5,229	61,613
8. India.....	374	1,795
9. Indiana.....	3,991	40,291
10. Indian Territory.....	263	2,987
11. Iowa.....	3,341	33,858
12. Kansas.....	2,009	24,577
13. Kentucky.....	444	7,311
14. Michigan.....	4,232	29,264
15. Minnesota.....	2,147	16,591
16. Missouri.....	1,977	19,650
17. Montana.....	187	1,681
18. Nebraska.....	1,742	14,531
19. New Jersey.....	4,546	64,984
20. New Mexico.....	265	1,739
21. New York.....	10,708	174,431
22. North Dakota.....	264	3,026
23. Ohio.....	7,231	92,960
24. Oregon.....	646	5,667
25. Pennsylvania.....	15,614	192,038
26. South Dakota.....	480	5,013
27. Tennessee.....	574	5,608
28. Texas.....	331	2,636
29. Utah.....	192	1,376
30. Washington.....	836	6,418
31. Wisconsin.....	1,598	18,082
Total.....	74,701	898,464



## COMPARATIVE SUMMARY

OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, FOR THE LAST SIX YEARS.

	1889.	1890.	1891.	1892.	1893.	1894.
Synods, . . . . .	29	30	30	30	31	31
Presbyteries, . . . .	211	213	216	217	231	227
Candidates, . . . . .	1,124	1,235	1,317	1,239	1,300	1,434
Licentiates, . . . . .	398	403	374	431	435	478
Ministers, . . . . .	5,936	6,158	6,223	6,331	6,509	6,641
Licensures, . . . . .	269	237	274	276	269	336
Ordinations, . . . . .	226	211	245	240	249	261
Installations, . . . .	437	480	488	464	525	488
Pastoral Dissolutions,	361	356	380	366	420	364
Ministers received, .	105	82	90	91	127	105
Ministers dismissed, .	33	40	35	40	44	41
Ministers deceased, .	98	125	131	138	129	123
Elders, . . . . .	23,259	23,809	24,475	24,790	25,399	25,859
Deacons, . . . . .	7,450	7,718	7,870	8,099	8,356	8,681
Churches, . . . . .	6,727	6,894	7,070	7,208	7,292	7,387
" organized, .	236	222	208	196	187	163
" dissolved, .	67	65	67	65	75	94
" received, .	26	6	7	6	5	10
" dismissed, .	2	5	4	3	7	11
Added: examination,	55,255	49,302	59,650	57,478	59,660	74,826
" certificate, .	36,255	35,370	37,935	38,608	39,298	41,633
Communicants, . . .	753,749	775,903	806,796	830,179	855,089	895,997
Baptisms: adults, .	19,547	17,471	21,576	20,839	21,738	23,212
" infants, .	24,566	25,187	26,121	25,762	26,247	28,051
Sabbath-school members,	843,188	867,463	883,680	894,628	909,062	951,199

## CONTRIBUTIONS.

Home Missions, . . .	\$885,518	\$889,856	\$995,625	\$908,101	\$1,023,585	\$977,323
Foreign " . . . .	709,735	722,305	784,406	812,793	849,355	745,734
Education, . . . . .	155,843	470,356	154,518	141,561	170,800	107,132
Sabbath-school Work,	101,473	108,645	131,870	129,540	138,374	131,325
Church Erection, . .	272,541	313,119	360,944	308,017	318,666	172,732
Relief Fund, . . . .	*272,024	126,762	116,573	102,414	97,798	94,440
Freedmen, . . . . .	113,082	138,388	124,814	131,822	123,587	105,743
Sustentation, . . . .	46,639	55,355	63,117	71,102	71,532	80,258
Aid for Colleges, . .	169,853	248,107	163,920	160,915	261,835	185,675
General Assembly, etc,	69,638	72,352	75,449	†80,908	†82,726	84,740
Congregations, . . .	9,020,202	10,009,599	9,664,279	10,043,128	10,514,429	10,300,761
Miscellaneous, . . .	1,086,241	1,218,287	1,325,696	1,317,970	1,263,624	1,025,635
Total, . . . . .	\$12,902,829	\$14,368,131	\$13,961,211	\$14,298,271	\$14,916,311	†\$14,012,127

WM. HENRY ROBERTS, *Stated Clerk*.

\* Centenary Fund inclusive.

† Includes in part Synodical and Presbyterial expenses.

‡ Does not include Interest on Permanent Funds of the Boards, about \$125,000 or income of the Theological Seminaries, about \$301,055. With these included the total would amount to \$14,433,182.

# CHURCH ERECTION.

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## FOR LACK OF IT.

We reprint from the *Church-Building Quarterly* the following touching story. It may serve as an illustration of what many a delicately nurtured woman consecrating herself to Home Missionary work is called upon to endure. Certainly it proves what has sometimes been questioned that in the work of Church Erection and manse building there may be both "sentiment and pathos."

If every church could have a suitable manse as a home for its pastor's family, results such as are here portrayed would be impossible.

We have somewhat abbreviated the story as given in the *Quarterly*:

In the year 1858, a fair, bright girl of only nineteen years took up the joys and duties of home missionary experience on the frontier. She had left her parents a year earlier, but her husband had spent that year in teaching, in order to pay off college debts.

The church to which they went consisted of five members, all poor—the two men were bankrupts, trying in the new country to get once more on their feet. The people of the community were of the sort that usually occupy the smaller new towns until replaced by a more solid population. Crime was almost unrebuked. Fights were common. Vileness was rampant.

There was no place for the young pastor and wife to live. Not so much as one habitable room could be obtained for love or money. But it was early summer, and they were full of hope and gladness, and a small gift from the bride's father, with what could be spared from the munificent salary of five hundred dollars—one half from the people—gave them happy expectations of a wee bit of a home of their own before winter. So they concluded to picnic, as it were, till that house could be built. The missionary procured green lumber from the mill, and a shanty, seven feet by twelve, arose on the lot where the house was to be. Into this they put all their slender belongings except the cook-stove; that abode under a tree nearby. When all was arranged, there was just room for the only two chairs they had. A table was

so made as to turn up out of the way, except at meal times.

However, by September a little frame was erected and covered. But then no one could be found to do the plastering, and the storms of autumn were making the shanty untenable. Early in September, too, the famous "black frost" of that year destroyed almost all the little that had been planted. The farmers had nothing. The mechanics could get no work. The merchants dared not trust, and there was no money in sight anywhere.

At last the missionary mixed a bed of mortar, and with his own hands began to plaster one little room, nine feet by twelve, so as to have at least a refuge from the cold. That very night the mercury fell below zero, and the mortar was frozen solid! Then he procured a great kettle, and thawing the mortar, at last got a coat of plaster on the room, in which they existed during a long, cold winter. Often they knew not where the next meal was to come from; once they had nothing to eat but two small beets, and five or six very small potatoes, left over from a few that a parishoner had long ago brought in. As the child of life-long plenty sat down to that meal, tears for the first time filled her eyes. But she bravely brushed them away and said, "Isn't this jolly?" Before noon a neighbor brought a few pounds of beef.

The next day the missionary was to make out his quarterly report, and he said, "Let's take an inventory of provisions!" Laughing, the wife assented, and the result was, "Total value of eatables on hand, including five cents' worth of salt and pepper, *borrowed*—the merchants were out of salt and pepper—twenty-one cents!"

By midsummer of the year 1859, it had become so evident that the little church could not meet any of its pledges (while the Society also continued far behind) that a new field was the only alternative to positive starvation.

In October the new field was found, far north. There the young wife found the tenderest sympathy, the dearest friendship, for it was a New England settlement. But the only procurable house was one of two rooms and an attic. It looked well enough, but it had been built of green siding nailed upon the studs without sheathing or paper (then not in use) and the

winds came almost unhindered through the flimsy wall thus made. But the autumn was unusually mild and so continued until the day, early in December that welcomed the advent of a sweet babe.

The very next day the mercury fell to thirty-five degrees below zero. In spite of a large stove kept red-hot most of the time, water froze solid at the bedside, while the fierce wind penetrated everywhere. Spasms and fever; life for many weeks despaired of, anguish beyond measure! (In the midst of it all, a gentle revival which doubled the church membership and brought in material which is now the strength of several churches. The missionary often toiled all day to watch all night.)

Then a slow weary recovery in part. When the dear babe after months of slow decline closed its eyes the mother could not yet sit up. By April she was able to be carried to an easy conveyance and was tenderly taken to her parents in Ohio.

But real recovery never came. For thirty-four years an invalid, at times a little better, sometimes as helpless as a babe for many months, then came at last a sweet release. She felt a serious illness coming on and said: "I am going to be sick again; oh, it would be so *sweet* to go and rest, when I never should be sick any more."

Her wish was granted. She rested and she will never be sick any more. The dear friends of the Missionary Society, of which in all her weakness she continued to be the faithful president, made a memorial offering for her. *S-parsonage*, cozy and comfortable at least, however humble, will commemorate her, who dragged through a lifelong martyrdom and departed while yet in early middle life for *lack* of just a shelter.

Shall there be other like martyrs?

—  
REV. E. WHITE, *Chickasha, I. T.*, writes: Thanks to the help of the Board, the members of Calvary Church near Okarche, Okla., have now a comfortable building in which they can meet to worship God.

More than a year ago, I organized this church, and have since supplied them with preaching whenever I could spare the time from my regular appointments, and I have been very much encouraged with their eagerness to hear the gospel.

Many of the people are from the North, homesteaders in this Cheyenne County, as is called this newer part of Oklahoma. They are not rich in this world's goods; for the most part it

has been a struggle with them to build small houses to live in, and to "hold on" till they could raise a crop.

Through some oversight on the part of the legislature no provision has been made to raise funds for the erection of schoolhouses, so that the starting point of this church was not as is usually the case in a school house, but in the humble house of one of the elders. Few of the audience could get into the building—the majority had to stand outside at the door and windows and thus take part in the service.

But for your Board this condition would still exist, but now they have a building worth \$1,000 (you appropriated \$400 of this sum) comfortably furnished with chairs, and in connection with the site four acres of land have been deeded to the Presbytery with a view to a future parsonage and garden for the preacher.

The house which seats 150 was well filled on Sabbath, June 18, when the dedicatory services occurred, and our hearts went up in gratitude to God for his mercies.

In the sermon I referred to David's statement to Nathan "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains," and congratulated them that the house of God in which we were then worshipping was a more substantial and expensive building, than any of the houses in which they lived at present in fact it was the best edifice for many miles round. And yet its value is only about \$1,000. Not one cent of the Board's appropriation went for anything but material. The rock was hauled from a neighboring quarry, the lumber and hardware were freighted from Okarche, seven miles distant, and all the labor in quarrying, hauling, freighting and building was contributed by these people, who are poor and but for their independent spirit, might well be considered objects of charity, so difficult do they find it to get along.

I expect great things from this field. There is no clashing of rival denominations, we have the place to ourselves, and such is the spirit of zeal and brotherly love among them that God will bless them with an abundant work of grace in extending their influence to the unsaved.

From a business standpoint, the investment of our church is a good one; as in a few years these people will own their farms; they will have got over the rough places and learned economy; they will form a progressive, enterprising Christian community, which will have influence in moulding the destinies of the future State of Oklahoma.

But for the Boards of Church Erection and Home Missions this field with many others would be unoccupied by our Church or any other, and the means ordained of God for the evangelization of his people would have not yet come this far South.

The people of Calvary Church have a warm place in their hearts for you, and I have no doubt that in future years they will return with interest the appropriation granted them in their necessity.

The brother who writes the above interesting letter is himself without a home. A neighboring minister writes that it is utterly impossible for the church at Chickasha to raise means in Oklahoma these present hard times, and he adds: *"Surely a brother so useful must not be driven from among us for lack of a decent place to live."*

Five hundred dollars will provide a good house for this purpose. Of this the Board can

provide one-half, but its charter will not permit it to do more.

*Will not some one provide by special gifts the remainder?*

#### FROM A MISSOURI TOWN.

From a group of four or five children in a private house, to a rented house of two rooms soon filled to overflowing, to a commodious chapel neatly furnished, with seats, lights and an organ; this has been the progress that has marked our efforts to teach the Word to children in a neglected part of the town. Begun by two ladies, then taken up and carried forward by the Endeavor Society, with hearty co-operation by the church, and lastly by the Board of Church Erection.

We do now, as a society, express to the Board of Church Erection our thanks and gratitude for the aid received. Every dollar of debt is paid. We rejoice and are glad. We thank the Lord for the Board of Church Erection, and the Board for its generous help.

## COLLEGES AND ACADEMIES.

### OUR INTEREST IN COLLEGE EDUCATION.

PROF. GEO. T. PURVES, D. D.,  
Princeton Theological Seminary.

The Board of Aid for Colleges and Academies must appeal for support to the intelligence of the Church. Other causes may appeal also to the Church's enthusiasm, or to her loyalty to the explicit commands of Christ, or to her compassion for those whose material condition is one of distress, or to her sense of obligation to those who are in her service. But this Board can appeal only to the Church's intelligence. It can hope for support only as our Christian people reflect upon the fundamental character of educational work and upon the vital necessity that education should be permeated with a distinctly Christian spirit. Only those who are themselves both intelligent and Christian will feel this. They know that education is the chief agency in the formation of each successive generation; that it accomplishes far more than direct evangelism can do; that to it both the Church and the world must

mainly look as containing the germ of the future; and that money invested in educational work is more likely to bring back large returns than in any other form of investment. They know too that an anti-Christian or even a simply

#### NON-CHRISTIAN EDUCATION

is a vast power for evil in many directions; that it often arrays the mind against the Gospel and equips it with weapons which are sure to do mighty service in the cause of unbelief. They know that in this age, when unbelief prides itself on its culture and when the opportunities of knowledge are widely diffused, the Christian Church must be, even more than in the past, an educator of youth. They know that in the newer portions of our own country the education of the rising communities will largely determine their future characteristics. It is upon grounds like these that our Board appeals to the intelligence of our people and, only so far as our people seriously reflect upon the situation, do we find them ready to respond.

The response, however, ought to be very

prompt and liberal from the members of the Presbyterian Church. Our Church has ever been marked by its high appreciation of learning. Its constituency is usually drawn from the more intelligent classes of society. Its history has been closely connected with the planting and endowment of schools and colleges. It makes confessedly a demand upon the intelligence of its members. It is a Church whose basal principal is a certain system of religious truth and its very vitality as a Church depends upon the rational hold upon that system by the thought of its membership. The Presbyterian polity also is one that

#### REQUIRES INTELLIGENCE

as well as piety in those who administer it. Thus by its history, by its traditional temperament, and by its characteristic features does the Presbyterian Church seem to be pledged to the cause of Christian education. In fact, we may well question whether our Church can hope to advance in proportion to the growth of the nation unless she foster institutions of learning, under her own auspices, in the newer sections of the land. Already she is deriving large benefits from the educational work which has been done in the Western States. From these new institutions she has already received many students for the ministry and each institution has also proved itself a centre of religious power in the community in which it stands. I am not disposed to undervalue other phases of Christian work nor to admit that the Presbyterian Church should be content with anything less than the entire service of Christ in all its forms to the utmost extent of her ability. But if there be any form of Christian work which should appeal to her, it is the work of Christian education, and she will be false to her traditions and to her intelligence, if she does not

#### TAKE THE LEAD

in this important service. The cause of the higher Christian education appeals to us also as patriots no less than as Presbyterians. The two appeals are indeed closely related for Presbyterianism may be fairly called the religious form of free, representative government. Presbyterianism is therefore in hearty

sympathy with our political institutions. In fact the latter are in part the product of the former. A true Presbyterian ought to be the truest American patriot and, if his Church appreciates the need of higher education, his patriotism will do the same. What will insure to our land another century of prosperity and progress except Christian education? Such education is the best cure of lawlessness and of tyranny; it is the antidote of social poisons; it kindles ethical aims in the minds of men and so counteracts the power of materialism; it trains a nation in self-government by teaching the responsibility of each and all to God; it co-ordinates rights and duties; it profits by the experience of the past and is therefore able to go forward without rashness or timidity. At present the air is full of rather doleful prophecies. The older American confidence in our country's future has given place in many quarters to doubt and even fear. None can deny that great perils confront us. None ought to hide from himself the fact that a real strain is beginning to be put upon our political and social institutions. Most of us still have faith in the capacity of our people for free self-government. But none of us should fail to see that ignorance and secularism are our most dangerous foes and hence that Christian education is the supreme condition of our country's continued progress.

Surely a cause which can base its appeals on such considerations as these ought to receive the constant and liberal support of American Presbyterians.

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A WASTE BASKET is needed in a minister's study; but the circulars of the College Board, sent out about this time, should not go into it.

One of them makes a good offer to ministers who wish to get light on some relations of Christianity to education in this land, and to get suggestive material for a sermon.

Others are especially designed for distribution in the pews. Ought any pastor to keep from his people the condensed information in them? An addressed postal card, sent with the circulars, enables the [pastor] to order suitable quantities by a few pen strokes.



# MINISTERIAL RELIEF.

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## THE ELDERSHIP AND MINISTERIAL RELIEF.

The last number of **THE CHURCH AT HOME AND ABROAD**, giving the action of the General Assembly at Saratoga with reference to Ministerial Relief, quotes a part of what Dr. Knox said in his speech following the presentation of the report of the Board. We call attention to his statement as to the part taken by the elders in originating the scheme for the care of the disabled ministers of our Church. This was in the Assembly (Old School) of 1849. Dr. Knox says:

I was a commissioner to that Assembly, and remember with great distinctness the discussion which led to this result. No minister took part in that discussion. It was carried on *exclusively by the elders* and an entire session of the Assembly was devoted to it.

The Rev. Dr. Thomas L. Janeway, the Chairman of the first Committee of the Trustees appointed by the Assembly to disburse the Fund, also refers (in a communication to *The Presbyterian*, October 23, 1886) to this active agency of the elders in organizing the Fund, and adds, "It was eminently proper that the matter of providing for the comfort of our disabled ministers and their widows should come from our laymen." This Committee of the Trustees made their first report to the Assembly of 1856, when the subject received a great deal of attention. After a long and animated discussion, it was, in view of the prevailing sentiment as to the special duty of the eldership in this matter, referred to a Committee of elders to report at the next General Assembly. The Hon. H. H. Leavitt, of Ohio, was Chairman of this Committee. In his autobiography (prepared for his family) he thus refers to the movement:

At this Assembly the subject of providing for the support of disabled ministers and their destitute families was brought up for action. I had taken a somewhat active part in favor of a more efficient and stable policy in connection with this subject. The Assembly, not being

prepared for final action, voted to refer it to a *large Committee of laymen*, charged with the duty of inquiring into and reporting on the whole subject at the next Assembly, to meet at Lexington, Kentucky, May, 1857. I was Chairman of the Committee, and after a laborious and extended correspondence, prepared a report which was unanimously adopted and ordered to be printed in the appendix to the minutes of that session. The plan recommended has been eminently successful, and the support of disabled ministers and their destitute families has justly become a popular and permanent agency of the Church.

When, several years afterwards, the subject was taken up by the New School branch of our Church (at the General Assembly of 1861) it was in like manner referred to a Committee composed exclusively of elders—Judge Allison, of Philadelphia, being the Chairman. Upon the recommendation of this Committee, another was appointed "to report a plan of operations to be laid before the next General Assembly with a view to secure the end contemplated in the overture, which your Committee regard as of great importance, and therefore worthy of the most mature and careful consideration." This Committee was also composed of elders, Judge Allison being continued as the Chairman.

These facts confirm what Dr. Knox said in his address at the last Assembly as to the view everywhere prevailing when the subject of Ministerial Relief was first agitated in our Church, that "it was peculiarly the part of the eldership to be prominent in the advocacy of this great and most tender interest."

For many years, however, while the elders individually continued to manifest great interest in this work, there seems to have been no definite steps taken by them to carry on, through their special agency, the work which they had so happily inaugurated. It was not until 1885, at the General Assembly which met in Cincinnati, that any concerted and public action was taken by the elders to put

in a practical and business shape the views which they had always entertained as to their duty in this matter. The minutes of the General Assembly for that year (page 629) contain the following action:

THURSDAY MORNING, MAY 27, 1885.

On motion of the Hon. Woolsey Welles, LL. D., elder from Iowa, the following Committee was appointed to make arrangements for a public meeting of the elders in behalf of the Board of Ministerial Relief, viz.: Elders J. B. Stevenson, of Philadelphia, Judge Drake, of Washington, and Killiaen Van Rensselaer, of New York City. The Committee subsequently announced that the meeting would be held in the large hall of the Young Men's Christian Association the next day (Friday) at 8 P. M.

This remarkable movement of the eldership has been frequently referred to in the columns of this magazine—somewhat at length in the number for December, 1888; but its importance would seem to justify a reproduction of the main facts.

The meeting held in pursuance of the action of the Assembly was largely attended by the elder-commissioners, and the interest rose to enthusiasm. The distinguished Chairman of the meeting, Elder Silas B. Brownell, of the Fifth Avenue Church, New York City, said in his address on taking the chair:

This movement inaugurates a new departure. I believe there has never been what, strictly speaking, might be called an elders' movement for carrying forward the work of any one of our Boards. But if this movement is an innovation, Dr. Cattell's address before the Assembly showed that we elders should do this work. The work is unlike any other to which Presbyterians are called, and appropriately belongs to the ruling elders. For the other Boards the preaching elders can plead without the thought and imputation of selfishness. For this we ruling elders can plead from the same vantage ground of unselfish affection, and to our pleas we can add the weight of our example in liberal giving.

At the close of the meeting an address *To the Elders of the Presbyterian Church in the United States of America*, was read by Judge Drake and adopted "by a rising vote."

After a brief, but forcible presentation of "the most sacred obligation of the Church to care for its disabled ministers," the Address says:

During the present Assembly many of us have been deeply moved upon this subject. We have felt a special call to go forward, actively and earnestly, in this matter. The hearts of the pastors are with their "suffering brethren," but many of them feel a reluctance to press home this subject upon the hearts and consciences of their people. It seems to them like pleading for themselves or claiming their own right. We do not think there should be this reluctance, but we can understand the feeling that underlies it, and we can sympathize with it. And it constitutes an obligation, all the more imperative and sacred, for the elders to give their hearts and hands to the important work of this Board. We ought to esteem it both our duty and our privilege to bring this cause before our people, so that in every congregation systematic and liberal contributions may be made to it. In few things can we better uphold the spirit of our pastors than in giving our time and strength to this blessed work.

Let us, then, brethren, charge ourselves with the personal duty of seeing that every member of our Church and every member of our Sabbath-schools shall thoroughly understand the nature of the sacred claim of these Wards of the Church.

The heart of the eldership should be tender on this subject. If the people are instructed they will promptly, heartily and generously respond. Let us solemnly and in the fear of God, charge ourselves with this responsible duty.

While we use all proper efforts to induce the rich to devise liberal things for this Board—especially to make generous contributions to its Permanent Fund—let us give our special attention to the annual contributions of the churches in which we respectively hold office. If the amount secured by the general collections on the Sabbath for this Board be not a fair proportion of the benevolent contributions of the church, let it be supplemented by our personal appeals to individuals throughout the congregation. Let us see to it that our yearly offerings be not fitful and spasmodic, but systematic and proportionate year after year.

Brethren of the Eldership! The honor of Christ's name is involved in the proper discharge of this duty to his ministers. The cause is urgent. The claim is just. The means are ample. A united, energetic, persistent movement on our part, all along the line of the Church, will fill the impoverished treasury of the Board of Relief, and gladden the hearts of hundreds of Christ's servants who, after long



and faithful service in the ministry, look to it as their only means of support in their sickness or helpless old age.

Judge Drake, in his speech after submitting the address, said: "It would look very badly for the Church if this movement should end practically with this meeting. I do not believe it will so end." Nor did it so end. It was followed up in many parts of the country by elder's conventions called specially to consider the subject, and at other meetings held by the elders during the sessions of many Presbyteries and Synods, at which the sentiment of the Cincinnati address was reiterated and emphasized: "*We have felt a special call to go forward actively and earnestly in this matter.*" They all recognize the sensitiveness which makes many pastors reluctant to press home this subject upon their people; and while insisting, with the elders of Cincinnati, that there should not be this reluctance, they also recognize that "*It constitutes an obligation all the more imperative and sacred for the elders to give their hearts and hands to the important work of this Board.*"

But the Elder-Commissioners to the next General Assembly (Minneapolis 1886) took an advanced step toward rendering their aid to this cause more efficient. The subject of Ministerial Relief was discussed by them at two special meetings that were largely attended. Their resolutions "heartily endorse the address and appeal issued by the elders at the last General Assembly;" and "express the hope that in the arrangements for public meetings during the sessions of the Assembly the Board of Relief will have a place with other Boards of the Church as a subject for popular addresses;" but they also recommend that

Each session appoint one elder, who shall charge himself with the special duty of disseminating information in his church and awakening its interest in the beneficent work of the Board, and who on the day of the annual collection shall be ready himself to address the congregation in behalf of the Board in case the pastor shall consent.

This recommendation was endorsed by the Assembly itself in the following resolution:

*Resolved*, That the ministers of the Presbyterian Church be instructed to present the cause of Ministerial Relief in a sermon to their respective churches on the first Sabbath of September in each year, or as soon thereafter as practicable, and to take a collection for the purposes of this Board. *And the Assembly recommends that each session select an elder to assist his pastor in presenting the cause to the people on that occasion.*

At the next Assembly (Omaha, 1887) the elder-commissioners also devoted two meetings to the consideration of this subject, and with the same earnestness. The resolutions of the elders at Minneapolis were unanimously re-affirmed. The Assembly also passed the following resolution:

*Resolved*, That the Assembly regards with favor the effort recently inaugurated to enlist and utilize the interest and influence of the eldership in behalf of this agency for the relief and help of those laid aside from the active work of the Church. This Assembly would reiterate its approval of the special arrangements suggested last year by which *an elder should be associated with the pastor in the oversight of the interests of this Board in the congregation.*

Still greater efficiency was given in some Presbyteries to this plan recommended by the Assembly by having the Presbytery appoint in each church the elder who "should be associated with the pastor in the oversight of the interests of this Board in the congregation." This further advance was inaugurated by the Presbytery of Lackawanna, Synod of Pennsylvania, in 1888. It was thought by making this a presbyterial appointment and requiring the elder to report to Presbytery of "his diligence therein" that the object of the Cincinnati address would be better attained—that "our yearly offerings be not fitful and spasmodic, but systematic and proportionate year after year."

Our space does not permit us to continue the subject by referring to the action of subsequent Assemblies and the special meetings held by the elder-commissioners, at which the relation of the eldership to this cause was discussed with the same enthusiasm as at the initial meeting in Cincinnati in 1885.

But the active interest of the eldership

in behalf of this cause was never more needed than now. The number of families upon our roll has largely increased. The contributions from the churches have not increased with the growth of the Church and

the enlargement of our roll. The Board reported to the Assembly last May a deficit in the operations of the year of \$19,858. Thus far in the present year the situation is about the same.

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## FREEDMEN.

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### THE OUTLOOK.

Last year was, in the main, a prosperous year for our Board. We had at command more money than in any previous year of our history. We received from all sources \$194,610.15. This included an unusually large legacy that we came into possession of at the very beginning of our fiscal year. On the strength of this legacy we made plans for the expansion of our work. Before we realized what was in store for us, and the rest of the country, the financial crisis came, and only by a prompt change of plans of the Board, aided by the approval and hearty co-operation of those who were to bear the brunt of the disappointment, were we able to avert disaster and escape general and serious embarrassment. We recalled promises, cancelled engagements, annulled contracts and prepared ourselves for the worst. Our general line of policy was to stop every projected plan of improvement and extension that called for extra expenditure of money. This we carried out in all cases with but one exception. In the case referred to, the work was in such condition that the only course of economy was to go forward.

With these timely precautions we managed to get through the year with a reduction on our old debt of \$2,287.75. We were thankful to come out at the end of the year as well as we did.

Because of the comparative prosperity of last year, the impression seems to have prevailed that the Freedmen's Board, this year, stands in no special need. The contrary is the truth. Our debt, with which we began the year, has been embarrassing from the start. It has grown week by week, and month by month, until now—in the face of

what every one says is going to be a hard winter—its proportions are, to say the least alarming. Few contributions come in from the churches through the summer and early fall. By the time we begin to get any relief our note in bank will be something like \$60,000. Although we have absolutely ceased for the time to expand and extend our work, what we have on hand cannot be abandoned or neglected. It must not be thought of for a moment.

The outlook, however, is anything but assuring. There is sure to be a great decrease in our legacies this year. Last year they amounted to about \$75,000. If we get half that amount this year it will be all that we can hope for. We can generally tell a year ahead what legacies will come to us, as executors usually take a year in which to settle up. We have not more than \$35,000 in sight from this source now. Possibly not that, as, since all securities are so depressed, it may pay us to wait awhile on the executors—and on the market.

Then come the other collections. Those from the churches fell off in amount about 10 per cent. last year, notwithstanding we had 256 more churches on the contributing list than the year before. A still greater falling off is feared this year. The other sources from which we receive aid—the Sabbath-schools, the Endeavor Societies, the Woman's Societies and individuals—may come to our relief. But we have this disadvantage, namely: the "Great Boards of the Church," as we sometimes call them, are both sorely pressed for money and are making all laudable effort to secure from these sources a marked increase in their last year's gifts. Shall not the Freedmen's Board also look

for an increase from these sources? Yes; but is not the Church at large in danger of expecting too much from these auxiliaries? They can help, but they cannot do all. By the time all the Boards that are in debt call in the women and the young people and the children to help them out, it is certain that the money from these sources, when divided up, will not be enough to go around. God bless the women, children and young people for what they have done, and for all that they are inclined to do; but, in this hour of distress and peril, is it not time for our *men* to come forward and give grandly of their substance to sustain missionary work of the Church to which they owe their all—and which they should love above their chief joy? Let the Endeavorers give their dollars; and the children their pennies. Their offerings surely will be well pleasing to Him who commended the widow for her mite; but, is it not time for you, oh ye Christian men of wealth, to come to the Church's relief, and to honor God with your substance, giving on the simple Scriptural rule—“*according as God hath prospered you?*”

1. Sometimes those who have no money say, well what can *we* do? Answer. You can lift up your voices and cry out for help. You can cry to the Lord—to Him who pleads the cause of the poor and needy. In this cry, if it be perchance in behalf of the Negro, you may know you are joined in prayer by this despised people for whom you pray. Their cry has long ago gone up to Heaven. They are a praying race. They learned to pray while in bondage. Their whole history has trained them to look to God. When there was no eye to pity, and no arm to save, they cried aloud and their cry was heard. They can now adopt the language of the hymn—

“Through many dangers, toils and snares,  
I have already come;  
And He who brought me safe thus far  
Will safely lead me on.”

We believe, if we call on Him, God will surely help us in this great work of giving the gospel to these people.

2. But this crying out for help, which you can make, need not be to God alone.

To those who are willing to be co-workers with God you can cry in His name. Men hear the cry of the feeblest infant sometimes in its distress, and turn aside to give it help in its weakness. If it is naked they clothe it; if it is hungry they feed it; if it is thirsty they give it drink.

Perhaps your cry may be heard. Perhaps by it some generous heart may be touched; and so through your influence, even though you can give nothing yourself, you can induce others to give, and so they who need will receive.

If, in any way, by giving or getting others to give, you can minister to these lowly ones, in these straitened times, you may be sure in so noble a doing, your own path will be brighter; your own heart lighter; your own home sweeter.

“All things whatsoever ye would that men should do to you, do ye even so to them.”

E. P. COWAN.

#### WHAT AN ELDER DID FOR THE FREEDMEN.

A letter recently came to our office, in Pittsburgh, containing a check which represented the amount contributed this year by one of our western churches to the Freedmen's cause. Accompanying the check was a letter from a member of the session of that church who stated that he had attended the meetings of the General Assembly this year, at Saratoga, and on becoming familiar with the work of our Board, and hearing the report of the Standing Committee, and the speeches that were made setting forth the nature of the work, he became greatly interested. When, on returning to his home, the time for the annual contribution to the Board of Missions for Freedmen came around, he made a special request of his pastor that he be allowed to say a few words. This request was readily granted—and the consequence was that this year the contribution from that church amounted to *five times as much as it did last year*.

I believe this little incident throws considerable light on the general subject of our benevolent contributions.

1. The people have by no means reached the limit of the amount they are willing to give. They may have given in proportion to their apprehension of the needs and importance of the work; but that apprehension in many cases has no doubt been confused and indistinct. Let them once clearly comprehend what God is calling on them to do, and they will be found more willing to do it than we have sometimes been inclined to think they are. Many pastors have already concluded in their own minds that the hard times will reduce their benevolent contributions, this year, as a matter of course. These contributions need not be less, and they might be more, if all hearts consecrated to God can be made clearly to see the peril that confronts the Church in these times of financial distress.

2. There is no calculating how much aid and comfort a session or even one elder may give to the pastor in the way of "backing him up" in his efforts towards bringing out the full expression of the benevolence of his people. When the matter is left entirely to the pastor it becomes an "old thing" for the

congregation to hear him continually saying, as each Board collection comes around, "This is a very important branch of our Church's Missionary work." By the time he has said this eight times in the year, the people's ears become dull of hearing. What a relief it would be to him if he could have every word he had said established by the mouth of two or three witnesses! I'll warrant you that western pastor felt a most distinct sense of relief when his elder came up to him and modestly requested that he be allowed to say a few words on the needs of the Freedmen. The people waked up, too, when they realized that some one else besides the pastor was pressing home the duty of Christian benevolence. A new interest took possession of pastor, elders and people—and when the contribution was counted it was *five times as much as the year before*. Would that such elders as have the cause of Negro Evangelization at heart, would be heard joining in with the usual pastor's appeal for greater liberality and larger contributions when the time for Freedmen's collection comes around in their churches!

E. P. COWAN.

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## PUBLICATION AND SABBATH-SCHOOL WORK.

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### OUR SUMMER WORK.

The old proverb about making hay while the sun shines is never out of season in Sabbath-school missionary work, but, as the sun shines with more intensity of light and heat in the summer than in the winter, so the work of our missionary brethren grows more and more intense during the season of nature's activity, while the earth is clad with verdure and its fruits are ripening unto the harvest. We have missed this summer, as we have opened our daily mails, the usual variety of letters from theological students on the tramp in the service of this Board. Alas for the *res exigua*, the stern laws of practical affairs, which so often compel people to a choice between *this* and *that*, when it is impossible or would be rash and imprudent to take *both*. Of course, as be-

tween the trained, experienced, permanent missionary, and the young, ardent, student-novice, the balance of judgment inclines to the former. It is a grave question whether any reasonable amount of money expended on student-work would not be more wisely expended—the right men being available—on permanent missionaries, who can remain on the ground, after the excitement of summer work, and care for the newly planted schools. That, at any rate, is the view taken by the Sabbath-school and Missionary Committee in face of the steady increase of late in the permanent force of missionaries and of the terribly hard times through which the country is passing. Still we miss the students' letters, full of animation and youthful feeling. This is a blessed errand on which to send a brigade of young men to



the frontier every summer vacation, and those who have been permitted to see some of the results of their labors in the development of Sabbath-schools and churches that have survived the perils of infancy, will not readily give up the hope that, to some modified extent at least, student summer work may be continued.

#### A GLANCE AT CALIFORNIA.

We hinted in the July number that it might interest the friends of Sabbath-school mission work to study the special claims of different sections of our vast country upon this Board, and the degree in which those claims are being met. It is only by dividing up the work into sections that we can realize its greatness. There is a confusion in an array of figures *en masse* which is cleared away when we separate them into groups and study them in their relation to their surroundings. Take the State of California, for instance. On the map of the United States it appears but as a strip on the Pacific coast. As a mission field it cannot be understood when regarded as only one of a large group of immense states. You must take the map of California and study *that*; you must take in its territorial vastness, its industries, its cosmopolitan population, its homes, its topography, its religious and moral condition, its institutions, its church-life, and in time a definite image will be formed in your mind, more or less true, of California. It does not suffice even to think of California, or any other state, as a whole—so many square miles, so many people, so many churches and schools. We must leave the great railroad track of mere statistics and *foot it*, metaphorically speaking, over its mountains and plains and among its diverse inhabitants, and by and by we shall begin to see the grandeur of the work before us as we map out the country for the Lord of Hosts.

Well, California has an area of 158,360 square miles, and a population of say one and a quarter millions. Its school population according to the last census was 422,822 in 1890—some thousands must now be added to the figure—and of these, say 425,000 young persons between 5 and 20, not more than 72,000

are enrolled in the Sabbath-schools of all denominations. The scattered nature of the population and its geographical and climatic peculiarities make it a hard mission field. Our Congregational brethren are doing a noble work in the State. Last year they organized 61 new Sabbath-schools, with an enrollment of 1,500, in the northern and central counties, comprising two-thirds of the State area. We have three Sabbath-school missionaries in the entire State, one in Oakland Presbytery, one in Los Angeles Presbytery and one in Benicia Presbytery. There is not the slightest danger of these missionaries treading upon each others toes, for they are hundreds of miles apart, nor is there any danger of their treading upon the toes of their Congregational fellow-laborers. The field of harvest is too large, and the laborers too few, for any admixture of jealousy or fear of undue interference.

What are *our* missionaries doing in California?

Since April 1, they have traveled 3990 miles within the State, visiting personally 1461 families, distributing 16,000 pages of tracts and periodicals and 143 Bibles and Testaments. They have planted 12 new schools with 39 teachers and 328 scholars, and have visited, addressed and otherwise aided 33 schools. If we multiply these figures by 4, for the year, which we are hardly justified in doing, we should have an enrollment of only 1,312 scholars. Last year our missionaries enrolled only 702 scholars in the entire State. What proportion is that to the 351,155 outside the Sabbath-school! The Congregationalists, who enrolled 1,500 scholars last year in the northern two-thirds of the State claim that they are doing more of this work in this region than all the other Sabbath-school agencies combined. Suppose we double their record, and credit Sabbath-schools with an addition of 3,000, or say 5,000 for the State. The school-age population is increasing at the rate of about two per cent., or over 8,000 a year. Sabbath-school extension is not keeping pace in California with the increase of school population. The conclusion, therefore, is that the Presbyterian Church *ought* to throw a great deal

more work into this State. California is one of the worst of our states, in this particular, but, even in the best, we cannot afford to be idle, as the readers of these articles well know.

Now we will quote from our missionaries in California. Mr. H. C. McBurney from Los Angeles Presbytery writes:

Up in the mountains of San Diego County, far back from the coast and thirty miles or more from any church, is a mining camp and a large community of people. Four years ago my wife and I staid there holding meetings, endeavoring to establish a Sabbath-school. The last Sabbath had come and other work called us away. We had seen nearly 50 children go out of the room that day and we still remained in anxious thought and prayer, when a young man with a radiant countenance came into the hall. He had traveled nine miles over the roughest of mountain roads, and I found him to be the one to take charge of the school.

It was not long after this happened when a new school house was built three miles nearer the homes of most of the children, and thither the Sabbath-school was removed. Our hearts often turned in sadness to the old spot as we besought the dear Father to remember the people there.

It was only last week I had cause for rejoicing for the work that was done. I was on my way to visit a little settlement when I stopped a man driving to enquire the road. At the first word I recognized my friend the young man, and he me, and soon he held my hand in his powerful grasp, thanking me for our work and for what he and his family, several of them were active Christian Endeavorers, had learned there of Bible truth.

Mr. J. H. Hobson, our missionary in Oakland Presbytery writes:

From time to time I hear of opportunities of organizing Sabbath-schools, but as they are outside the limits of my Presbytery I am obliged to let the work be done (if at all) by others. Last month I organized two schools in Alameda County. Newark Sabbath-school, which I organized seven months ago, is about to build a church.

Mr. A. W. Annett from Benicia Presbytery writes:

Most of the schools we organized last year are getting along well; some of them have increased wonderfully in numbers and in interest.

## TESTIMONIES.

Rev. D. A. Jewell from Michigan writes:

I am thoroughly convinced that more persons are led to the Saviour by house to house visitations than by our public meetings.

Rev. S. S. Caldwell from Oregon writes:

I have spent 14 years diligently in the ministry, and it seems to me that I have never spent three months more usefully than the last as your field agent.

## CHILDREN'S DAY SERVICES.

Mr. Joseph Brown from Wisconsin writes:

During the month of June, by special planning, I was enabled to be present at five such services. These are rich means of good to young and old. New and grand seed thoughts are planted in many minds. Holy influences are communicated which often send a "sweet ripple" along the whole after life. The hymn of the "Little Builders," as sung by many of the little scholars, was rich in its results, being to many a text and a sermon that never will be forgotten. Such services are to many of these spiritually needy places, coming as they do once a year, like the overflow of the Nile, a source of refreshment and the cause of the growth of a new life, changing the peoples' "environments" and making life worth living.

## A LITTLE GIRL'S PRAYER.

A little six-years' old girl in a Western state brought in on Children's Day an offering in a pyramid mite chest of fifty-two cents, and with it a piece of paper on which was carefully inscribed by her own hand in printed characters, and without help or suggestion from anybody, the following prayer: "Lord bless these pennies to do some little girl good for Jesus'sake. Amen." Can any one doubt that the Lord has heard and answered that prayer?

"I'M RIGHT IN FOR THAT."

"We've nothing religious here"—said a farmer in Missouri to one of our missionaries—"and I can't keep a peach or an apple on my trees, or a ripe watermelon in my patch, so I have quit trying; do you think, stranger, a Sunday-school would keep them from stealing? If it will, I'm right in for that." The result was a school of thirty-five scholars and four teachers.

# EDUCATION.

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## SCOTT LIBRARY HALL.

We introduce to the attention of our readers this month the San Francisco Theological Seminary, situated at San Anselmo, California. It is under the special care of the Synod of the Pacific, subject to the act of the General Assembly of 1870 relating to theological seminaries. It was established to meet the special wants of the Pacific coast. The needs of that part of our country are very great, and the difficulties of providing a suitable ministry for our churches, and for an extension of mission work have proved almost insuperable. It is hoped that men whose early homes and associations are there will find themselves more in sympathy with their surroundings, and more likely to remain at their post. The early work of the seminary was done in the city of San Francisco.

Some of the students had rooms in the old City College, and some in a part of St. John's Presbyterian Church, of which the Rev. Dr. W. A. Scott, one of the first professors, was the pastor. A modest home for the seminary was afterwards secured at 121 Haight Street. The present situation is one of unsurpassed beauty and salubrity in the near vicinity of San Rafael, one of the most beautiful suburbs of San Francisco, and one of the most charming spots in the world. It consists of a tract of 14 acres, at what is known as Sunnyside, on the north side of the bay of San Francisco, and is the gift of Mr. A. W. Foster. It is situated at a distance of about 16 miles from the city of San Francisco. In the general view of the buildings, which we present among our illus-



trations, will be seen on the left one of the professor's houses. In the middle of the picture appears what is known as Montgomery Memorial Chapel. This beautiful building is the gift of Mr. Montgomery. To establish and maintain it he gave before his death the sum of \$50,000. A circular tower projecting from the south east corner will be observed, in which is a vault which contains Mr. Montgomery's remains. The auditorium is circular in form. Provision is made in the building for Sunday-school, prayer meeting, and social gatherings. The material used in the construction of the building is stone of a chocolate colored basalt. Montgomery Hall will be seen immediately to the right of the Memorial Chapel. This building was erected as a dormitory for the students. It will accommodate fifty, and each student has the privilege of a separate room, fully furnished, with a fire-place or grate. There is also a general parlor, a dining room and kitchen, and all modern conveniences for comfort. Sometimes fears have been expressed lest the comfort in which our students are permitted to live at the theological seminaries may unfit them for the hard experience of mission-work, and the time when they must be expected to live on small salaries, and in difficult places. On the other hand it must be remembered that it is quite unnecessary that those who have to endure privations should begin to endure them before the time, and if a man is to be handicapped in his future work by lack of comfort, it is just as well that he should not be handicapped during his period of study. Experience, moreover, has shown that in times of emergency, like the times of our civil war, no class of persons more readily volunteered for hard work, or more readily endured it, when occasion arose, than those who had come from homes of comfort.

Library Hall will be seen on the extreme right. It is a large and well arranged library, circular in form, fifty feet in internal diameter, and forty-four feet in height, surrounded by a gallery sub-divided above and below into separate book compartments about seven feet each way in their largest dimension. It is

lighted by a conical dome-light in the centre, and by single large windows above the gallery, and by coupled windows below the same, one window to each compartment of separate book rooms before mentioned. The books were given by Dr. Geo. Borrow, Dr. Backus of Baltimore, Dr. Henry A. Boardman of Philadelphia, Dr. W. A. Scott and Dr. William Alexander, and others, and make up a rare collection of standard works on theology and other subjects. The total number is 18,000.

Convocation Hall is the name given to a large apartment below the library, which will accommodate 350 persons. It opens on the main entrance hall of the library building, from which also opens four large classrooms, and five professors' rooms, the Secretary's room, lavatories, etc.

The seminary year begins on the third Wednesday of September, and the year closes on the last Thursday of April. A very generous arrangement has been made by the faculty of Cooper Medical College, according to the terms of which the students of the seminary can attend the course of medical lectures free, thus securing an important preparation for foreign missionary work. The opportunities are unusual for studying the language, religion, character and habits of some of the heathen nations, representatives of which are to be found in considerable numbers on the Pacific coast.

All who love our country, and wish to see its prosperity, must take a deep interest in the bringing of the wealth and the power, and the influence of this important part of the land to a condition of beautiful consecration and subservience to the cause of Jesus Christ.

We cannot but regard the theological seminary at San Anselmo as promising to be one of the most powerful agencies in accomplishing this most important object.

#### COLLEGE AND SEMINARY NOTES.

LAFAYETTE COLLEGE, at Easton, Penna., reports 319 students, of whom 283 are professors of religion, and 43 are candidates for the ministry. 10 are in the Student's Volunteer Band.

LINCOLN UNIVERSITY reports 207 students, of whom 195 are professors of religion, and 37 are candidates for the ministry.

**LAKE FOREST UNIVERSITY.**—The catalogue for 1893-94 has appeared. The total enumeration shows a corps of 183 instructors, and an enrollment of 1,833 students. 817 of these are in the under-graduate schools in Lake Forest, and

1,516 in the professional departments in Chicago. In the College Department, the System of Major Subjects has been introduced, so that three years of continuous work are offered in each subject.

Deputy State Attorney

**TRANSACTS FOR ONLY 1 PAPER**

**• INTERNATIONAL HILL •**

# Scientific

## Thoughts on The Sabbath-school Lessons.

### I.

September 2.—*Jesus Cleansing the Temple.*  
—Jno. ii: 13–25.

“Behold therefore the goodness and severity of God.”

Always gracious to repentant sinners, how severe was our Lord to those who made light of holy things!

But as God regards the heart rather than the outward appearance, what must we conclude are his feelings toward those who call themselves His children, but who come to His house with their minds full of worldly cares and business?

From Christ's treatment of these people we should learn reverence to God's house, His day and His Word.

### II.

September 9.—*Jesus and Nicodemus.*—  
Jno. iii: 1–16.

Two miners . . . were engaged blasting a rock in the bowels of the earth. The chamber for the powder bored, they charge it; and having lighted the hissing match, they take to flight, hurrying to the bottom of the shaft, to throw themselves into the basket, and give the signal to be drawn up out of reach, not of danger only, but of death. Alas, the wheel turns not. The man at the top of the shaft is able to raise one, but not both. Every moment the fire may reach the powder, and blow them into eternity. There they sit; pale, speechless, helpless, looking each other in the face; and death staring grimly at them both. Both must die unless one, sacrificing himself to save his comrade, leap from the basket. It was done—promptly, nobly done. They were, and yet were not, in equal danger. One is a man of God; the other, a graceless profligate. Calmly addressing his wicked companion, “I know,” said the first, “if you die, you go to hell; but knowing in whom I have believed, death shall be gain to me.” So, bidding the other farewell, a Christian hero, he leaps from the basket;

and leaving it to rise, sits down to pray and die. . . . The justice of God which awarded the penalty of death to sin must be satisfied; the law of God which required perfect obedience must be magnified; the substitute or the sinner, therefore, must die; and Jesus died, the just for the unjust, that we might be saved—that whosoever believeth on Him might not perish, but have everlasting life.

Guthrie.

### III.

September 16.—*Jesus at Jacob's Well.*—  
Jno. iv: 9–26.

To that peasant woman, the bringing of a jar of water from the village fountain was one of the most commonplace events,—yet how it was glorified that hot summer day, by meeting Jesus at the well!

He blessed her by first showing her *herself*, a lost sinner; and then showing her *himself*, her divine Saviour.

While we wonder at his condescension in devoting his time and strength to this one lost sheep by the wayside, and at his faithfulness in embracing even such an unpromising opportunity to sow the seed of gospel truth in a sinful human heart, let us not fail to notice how he found blessing and strength for his own weary heart in this effort to work the works of Him that sent him while it was day.

It was his *meat* to do the will of Him that sent him.

### IV.

September 23.—*Daniel's Abstinence.*—Dan. 7: 8–20. (A Temperance Lesson.) Golden Text:—Daniel purposed in his heart that he would not defile himself.—Dan. 1: 8.

Take my lips and let them be  
Filled with messages for thee.

Bearing in mind that it is not only the words which pass their lightly-hinged portal, but our literal lips which are to be kept for Jesus, it cannot be out of place to suggest that they open both ways. What passes in should be considered as well as what passes out. And very many of us are beginning to see that the command, “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God,” is not fully obeyed when

we drink, merely because we like it, what is the very greatest obstacle to that glory in this realm of England. What matter that we prefer taking it in a more refined form, if the thing itself is daily and actively and mightily working misery, and crime, and death, and destruction to thousands, till the cry thereof seems as if it must pierce the very heavens! And so it does—sooner, a great deal, than it pierces the walls of your comfortable dining room! I only say here, you who have said, “Take my lips,” stop and repeat that prayer next time you put that to your lips which is binding men and women hand and foot, and delivering them over, helpless, to Satan! Let those words pass once more from your heart *out* through your lips, and I do not think that you will feel comfortable in letting the means of such infernal work pass *in* through them.

Francis Ridley Havergal.

*Christ's Peaceful Reign.*—Isa. xi:1-9. (A Missionary Lesson.)

The peacefulness of that reign will be due, first to the spirit of the Ruler; and second, to the character of the subjects. When Christ's rule shall be established and acknowledged universally, it will be found to be characterized by wisdom and justice. There will be no mistakes made, no favoring of persons, no oppression of the poor. The wicked will be slain by the breath of His lips.

On the other hand all enmities and hatred among His subjects will be abolished, little children shall be the leaders, and none shall hurt nor destroy.

The cause of this peaceful state shall be that “the earth shall be full of the knowledge of the Lord.”

How then should God's people hasten to spread that knowledge far and wide, to the ends of the earth?

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He shall come down like showers  
 Upon the fruitful earth,  
 And love, joy, hope, like flowers,  
 Spring in his path to birth;  
 Before him on the mountains  
 Shall peace, the herald, go,  
 And righteousness in fountains  
 From hill to valley flow.

## Young People's Christian Endeavor.

### THE YOUNG CHRISTIAN AT PRAYER MEETING.

BY TEUNIS S. HAMLIN, D. D.

This article will treat of the young Christian without distinction of sex. Whatever is good religious education and discipline for the young man who has confessed Christ is also good for the young woman.

In these days most of our churches have a prayer-meeting especially for the young Christians. They are responsible for it. It is seldom attended by any of the older people except the pastor. He should always attend. It gives him an unequalled opportunity to win and hold the confidence of his young people, and to keep the meeting from running into ruts on the one hand, or into extravagances on the other.

I take it, however, that the prayer meeting intended in the theme assigned me, is not this, but the regular mid-week meeting of the Church. Assuming that the young Christians have done their duty at their own especial meeting, what is their duty on Wednesday (or other) evening?

1. They should attend the prayer-meeting regularly. That evening of the week should be held sacred. The meeting should be considered a prior engagement, with which no social invitation, however attractive or pressing, should interfere. This will require courage and self denial, but we are in the Christian life on purpose to cultivate these qualities. Many young Christians are in school, and feel that their lessons have the first claim upon them. Certainly they will not be acting religiously to neglect their lessons. But, for one day each week, play, and even necessary exercise, may be cut short that the lessons may be learned before the hour of meeting, enabling them to go with a free mind and a clear conscience. This may also be done by foresight, industry and firm resolution; and what qualities does the Christian need to cultivate more assiduously than these?

2. Young Christians should remember that they go to the prayer meeting, as they go to church on the Lord's Day, primarily to worship God. This will not only regulate their conduct and make it decorous and reverent, but it will relieve them from the bondage of feeling that they have accomplished nothing unless they have "taken part," i. e., either spoken or led in prayer. If they join heartily in the singing; devoutly follow the prayers; listen attentively to the reading and exposition of God's Word, they will go away edified and blessed.

3. They will also have helped the meeting, even without taking audible part in it. Few Christians, young or old, realize what an aid to the pastor and to each other is their simple presence. That is, if they sit well forward. If they seek the remotest corners of the room, leaving an aching void between themselves and the minister, they are doing all in their power to kill the meeting, and to drive the leader to suicide. It is inexplicable that people think it immodest to take front seats at a prayer-meeting. They do not object to being on the hostess's right hand at dinner, nor to getting in the front row to see a procession; but in the prayer-meeting room they are humble to the verge of self-abnegation. Young Christians should avoid this mock modesty; and even if not so agreeable to them, take the seats in the front of the platform that others shun. Their simple presence there, bright, cheerful, worshipful, will be one of the chief factors in a good meeting.

4. They should come in the spirit of prayer, having thought of the meeting beforehand; pondered the subject; decided what it suggests that they personally need; and being ready to ask for that thing either silently, or audibly, or both. And here arises a question of much delicacy. Young Christians should not crowd out older ones in the church meeting. They should not be forward. Nor should they be diffident. Few old Christians, —none that have the right spirit,—will object to the young leading in prayer, if it is done modestly and appropriately. Pray with reverent voice and manner, very briefly, for some one specific thing; and all will be edified.

5. But what about speaking in the meeting? Here is the same need of tact and modesty. It is as offensive to hear the young attempt to instruct the old in a prayer-meeting room as in a drawing room. But instruction is hardly the keynote of a prayer-meeting for any. It is rather fellowship. Let the young reflect beforehand on the theme; search the Bible for light upon it; commit to memory a striking text and recite it; quote a good sentence from some writer on the theme; suggest their own thought about it modestly, even interrogatively; and all will be interested and the meeting helped.

6. And this leads me to say that one of the best aids that the young can bring to the prayer-meeting is a pertinent question. If on the theme of the evening all the better; but if on any question of Biblical interpretation or practical living, very well. Let such a question be written, and handed to the pastor. Better still, let it be propounded orally at a suitable time during the meeting. It will interest every one far more than any formal address can, and this is exactly after the manner of Christ and his apostles. Whenever he said any thing that they did not understand, they at once interposed with a question; and many of the most precious things that he ever said were thus elicited. Young people at school and college will not learn much if they are too proud to expose their ignorance by asking questions. And the same is true in religion. If they think carefully about the topic, they will soon recognize both what they know, and what they do not know, about it; let them modestly state some item of their knowledge, or quietly ask a question on some point about which they are ignorant; and both they and all present will be benefitted.

But should they not speak of their experience? Probably not. First, because they probably have little genuine experience to speak of; and, second, because the temptation is almost irresistible to assume the experience that they think is expected of them, than which nothing is more fatal to vital piety. Young Christians need to feed on the Word of God, and to grow by fellowship with others. For these results the prayer-meeting



is almost indispensable. Their reverent presence, together with the essential preliminary effort; their modest participation by prayer, or word, or question; their right deference to age and experience combined with a prompt use of their own opportunities are invaluable to all young Christians.

## HOW TO BE READY FOR MISSIONARY MEETINGS.

S. J. PARKER, M.D., ITHACA, N. Y.

[Being asked "How is it that you can, in any religious meeting, speak so freely of the geography and religion, and other matters of any country?" Dr. Parker, a venerable man now, sends the following valuable suggestions to young Christian Endeavorers.—ED.]

Nearly forty years ago I bought what is known by the name of Colton's Atlas, two large volumes with *then* excellent maps, as they are now of older lands. Then I resolved that *two good novels a year* should be the extent of fiction, and that I would read ten books of travels, at least, each year. The maps of the Polar regions I marked in red ink, up to date; the map of the United States also. These maps enable me to locate and remember what I read. From the experience thus begun and continued ever since, I deduce the following

### RULES.

I. Buy an atlas book of maps at least as large as Colton's. Next take up several books on each country.

II. Read the missionary explorations. But also read the journals of scientific travelers and of travelers for hunting and amusement—four to six on each country. For example, to understand Russian matters in Turkestan (Central Asia) there are some eight volumes, such as Schuyler, etc., etc. Read at least half an hour a day. The missionary will give you one set of facts. The whisky and brandy drinking traveler will not speak well of the missionary, but if he is an educated man he will give much that you need to know, even if he says "arrived at camp worn out, but a draught of boldka (whisky) made up for it." How sad it is that Christian boys I once knew, learned to drink in Europe, Asia, Africa, and either died there, or came home bloated, to the

few who never drank, and saw clearer and wrote better!

III. Even while young, in early manhood or womanhood, tell in the weekly prayer meeting and monthly concert, what you know of the country you have last read about. It will systematize your thoughts and facts, *and will be new* to most in these meetings.

IV. *Don't give up.* The plan I suggest is for life, and at eighty you will have a good store of knowledge and yet not read everything.

### EXAMPLES.

On Palestine read Appleton's "Palestine and Sinai." Read the "Canoeist on the Upper Jordan, Damascus," Thompson, Robinson, etc., etc., and you will know how to speak well on that land.

On Africa there are at least thirty volumes. Read until you know every lake and river, and can watch the wonderful mission work there. You may not have, as I have, the City and County Cornell Library, with its valuable volumes of travel, nor the Cornell University Library, with its shelves ever open. But every place has its books, and they will come to you if sought.

V. Read *religiously* and *secularly, scientifically*, one country at a time. It will delight you, my young man and woman, and give you usefulness.

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## Children's Church at Home And Abroad.

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### CHILDREN IN JAPAN.

I have been reading an interesting book, entitled *Japanese Girls and Women*, by Alice Mabel Bacon, and I find some things in it about Japanese children which perhaps our young readers will find it pleasant to talk about with their mothers or teachers in this month in which we are all asked to think and pray about the people of Japan and the work of our missionaries among them. Is not the following a pleasant picture?

The Japanese mother takes great delight in her children, and her constant thought and care is the direction of their habits and manners.

was in this country getting an education, said that the most wonderful thing he found in America was a *Christian home*. He is now a Christian minister in his own country. He has been married to a Japanese Christian woman, and I hope that he and his wife are showing their people what a Christian home is.

It is well for us to be told of the really pleasant and lovely things which are found among such a people even before they know the Gospel. But we must not forget that the wisest of the Japanese see that to have Christ in their homes will make them much more happy.

And how is it in our homes? We know about Christ. We know that he is willing to be with us in our homes. Do you remember, children, that he is willing to be in *your* home? Do you love to have him there? And are you trying to help your mothers keep your home such a place as Jesus loves to be in, as he loved to be in the home of Martha and her sister Mary and Lazarus?

(By permission from *Over Sea and Land*)

She seems to govern them entirely by gentle admonition, and the severest chiding that is given them is always in a pleasant voice, and accompanied by a smiling face. No matter how many servants there may be, the mother's influence is always direct and personal. No thick walls and long passage-ways separate the nursery from the grown people's apartments, but the thin paper partitions make it possible for the mother to know always what her children are doing, and whether they are good and gentle with their nurses, or irritable and passionate. The children never leave the house, nor return to it, without going to their mother's room, and there making the little bows and repeating the customary phrases used upon such occasions.

In the same way, when the mother goes out, all the servants and the children escort her to the door; and when her attendant shouts "*O Kaori*," which is the signal for her return, children and servants hasten to the gate to greet her and do what they can to help her from her conveyance and make her home-coming pleasant and restful.

Many other pleasant things are told in that book, and the writer of it has taken pains to show us what is pleasant and lovely in Japanese life and character. Certainly they are a people whom we cannot help loving. Some things in their habits and manners we may well not only admire but imitate.

An intelligent Japanese young man, who

## Gleanings

### At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—Africa is "the centre of the world's enterprise."

—Be not simply good; be good for something —*Thoreau*.

—"The curse of covetousness is at the bottom of socialism."

—No church can take root, said Bishop Patteson, without a native clergy.

—Love is the supreme factor in the evolution of the world, says Prof. Drummond.

—Every Quaker, said George Fox, ought to light up the country for ten miles around him.

—There are 50,000 Protestant Christians scattered through the Turkish Empire. —*Missions of the World*.

—Every Christian life ought to be such that if all men were living it the result would be heaven on earth. —*Ram's Horn*.

—A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unguarded by the door, will not impress the present age. —*Dr. Stalker*.



—Those who dwarf their duty to other folks' performance must not expect a giant reward.—*Golden Rule*.

—The London City Mission employs 483 missionaries. The receipts for last year, its 59th, were £68,621.

“Any one who at this day denies the value of missionary labors proclaims with trumpet tongue his own ignorance.”

—One never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character.—*Gifford*.

—If you make children happy now, said Sidney Smith, you will make them happy twenty years hence by the memory of it.

—Centered at the heart of Christ's Gospel is the truth that God lives, that God loves, and that God saves.—*Chas. A. Berry*.

—By doing good with his money, says one, a man stamps the image of God upon it and makes it pass for the merchandise of heaven.

—The work of the Church demands that men give according to their means, and not according to their meanness.—*Mid-Continent*.

—The great principle on which God intends his Church to act, as clearly laid down in the Acts of the Apostles, is one of *continual expansion*.

—There are 900 Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations.—*Missions of the World*.

—Five cents a week from each member of the Evangelical Churches of to-day, and the whole world would hear of Jesus during this generation.—*The Interior*.

—Judson prayed for the time when no church shall dare to enjoy sanctuary privileges without having one of their number represent them on the foreign field.

—Business should be a high calling of God, the medium through which unselfish spirits shall pour out their ministries of help and friendship.—*Phillips Brooks*.

—A King's Daughters' Circle in San Francisco, says *Woman's Work*, is composed of eight Chinese women, two Japanese, two Syrians, and their two American teachers.

—Three girls in the Dufferin Christian Girls' School at Lahore, coming out into the light of the gospel, express regret that until now their lives have been *wasted* lives.

—“We sometimes hear of zeal without knowledge; but no one will have the right kind of knowledge unless he has zeal, and no one with real zeal for God will be long without knowledge.”

—The Coptic Church, writes Rev. K. W. McFarland in *Missionary Review*, has become very illiterate, and is almost as far away from the soul-saving Christian truth as its Mohammedan neighbors.

—Cornell University supports a foreign missionary, says *The Outlook*. It is Mr. R. S. Miller, of Tokio, who is maintained by the Cornell Christian Association to work among the educated young men of Japan.

—The missionaries in Cawnpore, India, seeing the necessity in the great expansion of the work for securing local supplies, are teaching the new Christians to give systematically for the support of the Gospel.—*Bombay Guardian*.

—If the Church at home is so strong in faith, so intelligent in belief and so consecrated in life that the world cannot affect it, it is prepared to move on to the conquest of the whole world for Christ.—*Herald and Presbyterian*.

—A member of the Southern General Assembly, speaking of the disproportionate amount of time consumed on a judicial case, remarked that fifty years of missions were worth a cycle of ecclesiastical law.—*The Missionary*.

—Bishop Haygood suggests that the archeologists of the future, coming upon a pile of Congressional Records of the present day, would conclude that the chief god worshipped in this country was something called “Finance.”

—“All power is given unto me, in heaven and in earth.” When we know more about steam and electricity and other forces, when we have seen more world's fairs, we shall know more about what “all power” means.—*Mrs. Rhea*.

—In 1640, Pastor Christian Gerber of Lockwitz, Saxony, published a treatise, “Unrecognized Sins of the World,” including among these “sleepy indifference in extension and advancement of the Kingdom of Christ and his honor.”—*Missionary Review*.

—The English flag in India has given Christianity its first chance to meet Islam on fairly equal terms. Were the same freedom granted in Turkey the conflict between the two systems would soon be quite as earnest as it is in the Punjab.—*Indian Witness*.

—To rouse the African out of his sleep, to make him feel that there is a higher power to influence life than either the coldness of his skin or the emptiness of his stomach, to give the native a motive for exertion, a craving for something higher than his present almost animal existence—this is the aim of the African missionary.—*Rev. A. Hetherwick*.

—Whatever their occupation, says Dr. Strong, Christians have but one business in the world, namely, the extending of Christ's kingdom. Merchant, mechanic and banker are under exactly the same obligation to be wholly consecrated to that work as the missionary.

—If every one of our £90,000 communicants and our 900,000 Sunday-school scholars will contribute systematically during the coming year to each one of the Boards of our Church, it will be the grandest year for missions in the history of our Church.—*Assembly Herald*.

—The great question is not that of securing more money but more contributors. Where the large gifts of a few, who are wealthy or generous, serve to hide the neglect and indifference of the many, they are a curse rather than a blessing.—*A. T. Pierson, D.D., in Missionary Review*.

—To be organically bound to Jesus Christ is to be organically bound to all men over the whole earth. To feel for men across the sea and to send them the Gospel, is only the recognition of their common relationship to us by virtue of their being natural members of Christ.—*A. H. Strong, D. D.*

—Rev. S. G. Wilson, of Tabriz, as an instance of the need of Christian education, tells of a conversation between two Armenian priests, one of whom said to the other, "Of course I know who Jesus is, but who is Christ?" "They say," replied the other, "that Christ is the brother of Jesus."

—Said one of Dr. Guthrie's wealthy parishioners, who had just given a large sum for Ragged Schools: You wouldn't thank me if you knew my real motive. It is not a desire to do good, but simply fear! I am afraid to share the lot of the men who depart leaving unused riches behind them.

—In heathen lands, as well as Christian, there is much to prove the truth of the line of holy and quaint George Herbert: 'A verse may find him who a sermon flies.' The gospel can be sung as well as proclaimed, and often the notes of a tune make the word more attractive and help it to be fixed in the memory.—*Christian Intelligencer*.

—The Blantyre Church, in the Shire Highlands, is said to be the handsomest church in Africa, an edifice that would be creditable to any town in Great Britain. It was erected by natives, the Yao, Mang'anja and Angoni, recently wild and savage, tearing each other to pieces, but now brought under the influence of Christian teaching and the arts of peace.—*Missions of the World*.

—A minister's personal prejudices and preferences should not prevent a zealous presentation of and a supreme loyalty to all the organized agencies of our church work. There would be a marked increase in gifts if he presented each cause in other than a perfunctory way.—*Foreign Mission Report, Synod of Indiana*.

—I am not generous, said one who was noted for his liberality. I am by nature extremely avaricious. But when young I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first it was a torture to part with a penny; but I persisted, until the habit of liberality was formed. Now I love to give.

—In the language of the New Testament the presentation of our gifts before God is as real a "communion service" as is the observance of the Lord's Supper. In this view of it there are a good many in churches of all names who are close communionists. It is as much a duty to teach the children to give as it is to teach them to pray.—*Rev. D. W. Sexton*.

—The leaders of the Universities' Mission once thought the only way to make the people receive the Gospel was to preach sermons and to be perpetually arguing. The history of the mission has led them to believe not so much in talking as in being and living. They would win the tribes by being Christians in the midst of heathendom.—*Report for 1893*.

—India and Indians are spoken of as though because all are alike Indians, therefore all are Indians and alike. But the Spaniard in character, history, language, religion, does not differ from the Englishman, or the Scotchman from the native of Naples, more than the Mahratta from the Bengali, the Ooriya from the Hindustani, or the Madras from the Sikh.—*Sir Auckland Colvin*.

—There is, says Joseph Cook, a lack of native leadership in the populations of Africa. This lack is to be supplied gradually by the development of native capacity as Christianity and education advance in the Dark Continent, but especially by the training of able Africans outside of Africa to go thither as religious, educational and commercial leaders.

—The character of the idols worshipped by the women of India only serves to deepen the gloom and despair of their spiritual lives. If it be a principle in ethics that the character of the worshipper becomes conformed to that of the idol worshipped, the wonder is that the moral and spiritual condition of the women of India is not worse than it is.—*Missions of the World*.

—Theory and practice are combined in the Trinidad training college. The students are divided into two classes. One class lives in the college and attends lectures one week, then goes out to teach and preach for two weeks. Next week the other class is in college; the third week all are out at work, and the fourth week the rotation begins again.—*Presbyterian Record*.

—Tithes are not merely a Jewish custom, done away with by the coming of Christianity. They existed as a religious practice a thousand years before Moses, and among non-Shemitic peoples as well as among the Phoenicians. If a man thinks he can afford to give only ten per cent. of his income, he is a Christian. If he gives all, as John Wesley did, he is a Christian hero.—*The Interior*.

—Much of the wear and tension of missionary life comes from the ever-recurring necessity of choosing only one out of many important lines of work, says a missionary in China. If the number of workers in this mission who can use the language effectively could be tripled to day they would find their hands full to overflowing, and that without opening any new stations.—*Missionary Herald*.

—The Buddhist looks back upon a darkened past, and into a darkling future. His cry for help is answered by a voice from the gulf of darkness; a voice which is but the echo of his own despair. The essential act of his worship is retrospective. He worships a dead ancestry. The Christian looks forward to an ever-brightening future, and worships an ever-living Saviour.—*Missionary Tidings*.

—When the missionaries desired the adoption by the United Church of Japan of an extended system of theological doctrine, the Japanese maintained that they could not accept a theology *readymade*, evolved from the standpoint of a foreign life, but that they must grow into one from the standpoint of their native life and peculiar spirit.—*Missionary Guardian*.

—Are we one in spirit with Christ Jesus? What are we doing for the work that lies nearest his heart? We are not all called to go to heathendom, but we are all called to have "fellowship in the furtherance of the Gospel" unto the uttermost parts of the earth. Are we sharing the aims, the service, the effort of Jesus for the world? If any man have not the spirit of Christ, he is none of his.—*Kingdom Tidings*.

—The dialects of the Malagasy have been differentiated, says a recent writer, by the custom of extending the "tabu" to words. It

is unlawful, for example, to use in common speech any syllable that occurs in the name of a chief. The prohibition is the same as if the British under Queen Victoria were obliged to abandon such words as *victory*, *victim*, *convict*.—*Golden Rule*.

—Our enlightened laymen will not stay in nor work with nor give to a church that is fighting over theological questions. In the presence of such tremendous social and moral issues, which lie at the foundations of society, the waste of energy and resource on any less interests gives them an impression of the inadequacy, the unwisdom, and even the insincerity of the church.—*The Interior*.

—The Church Missionary Society in its policy to turn away no suitable candidate for missionary work because of lack of funds, is setting an example of faith which cannot fail to have an elevating and purifying effect on all missionary work. If societies were to be reduced to business machines with so much income which fixed the expenditures, then their day of usefulness would be over.—*The Christian*.

—The Chinese coolie shows a cheerfulness in his hard lot and a kindness of disposition, together with a fidelity when put in trust with the property of an employer that commend him as a faithful servant. When his conscience is fully aroused by the acceptance of the teachings of Christianity, and a good religious experience is achieved, he becomes noted for steadfastness and fidelity to his convictions.—*A. B. Leonard, D.D., in Gospel in All Lands*.

—We must not think and speak of the Society as though it were a far off thing, a mere piece of machinery with which we have no vital connection. In a deeper sense than Louis XIV. dreamed of when he said, "I am the State," each of us can say, "I am the Society, or at least an integral part of it." To each is given a place and work. Let each find her place, and, standing in it, do all in her power to advance the work of the Kingdom.—*Mary S. Stone in Missionary Link*.

—Says a writer in *Missionary Tidings*: If Dr. Kane, finding a flower under the Humboldt Glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice than he would have been at home by the most gorgeous garden bloom, shall we not have joy in the tiny plant of the Christian Church laden with mingled fruits and flowers amid the ice-cold desolation of surrounding heathenism, where life struggles hard with boreal blasts, but does not yield the victory?

—It will be unjust, says K. T. Takahashi in the *Canadian Magazine*, to deny to Japan the purely national impulse which brought about and determined the courses of her changes. Japanese progress could not have been a mere accident, nor a miracle of mimicry. It was an unavoidable step in a national evolution.

—Not comfort, but character; not getting, but being: not temporal good, but death for eternal life was the theme of his [Christ's] discourses. The church needs to be carefully on her guard just now, because of the very breadth and nobility of her motives, against substituting teachers of social reform for teachers of righteousness.—*President Carter*.

—In the light of the Scriptures, writes E. B. Cross in the *Bombay Guardian*, the "lost ten tribes," as generally understood, is a myth and not a problem. The idea that ten tribes were lost and always afterwards kept solidly together in any one country, or were not "scattered" and "dispersed," is an idea as mythical and without foundation as that there is a "wandering Jew" going up and down the world, always to be seen and yet never seen.

—At the same time that Livingstone was doing these great works, he was living an even greater life. His hands were free from violence, and his lips from speaking guile. Profanity he hated, and vice in any form was an abomination to him. The rising and setting of the sun were no more regular than his simple Christian devotions at morning and evening. The hardest trials never found him impatient or despondent; the gloomiest hours never beclouded the genial optimism of his spirit.—*Henry M. Stanley*.

—In the time of Christ some kept money for their own use which ought to have been given to the support of an aged father, calling it "Corban." They did it religiously too, and felt justified in their self-deception. But Christ condemned their sin. There are many to day who keep money for themselves which ought to go to Foreign Missions, saying very piously, "Corban," which by interpretation is, "there are plenty of heathen at home." I wish that any such could have the tender rebuke of Christ, and be led out into the true apprehension of the full extent of the mission of Christ.—*Report of Foreign Mission Committee, Synod of Indiana*.

—*Zion's Herald* mentions the following as distinctively Christian ideas, not appearing in other faiths except as they have been absorbed through contact with Christianity: The character of God as Love, or universal benevolence; the character of true religion as spiritual both

in worship and doctrine; the character of true religion as uniformly and absolutely moral; the supreme importance of purity, humility, charity and truth; the essential sacredness of secular things; the divinity of suffering and sorrow; the dignity of humanity as God's offspring, and its universal capacity for enlightenment and elevation.

—Lord Brassey, reporting in the *Nineteenth Century* his work on the Opium Commission, says the extensive knowledge of the English language among the natives of India is quite remarkable. Many appeared before the commission, having no connection with the public service, who in ready command of our mother tongue were fully equal to the best educated Englishman. They experienced none of the difficulties which most of us find when we endeavor to express our thoughts in any other tongue than our own. They were fluent to volubility, animated, argumentative, and even eloquent. They were able to return fire most effectively when placed under the ordeal of cross-examination.

## SUGGESTIVE HINTS FOR THE STUDY OF JAPAN.

[Continued from the August number.]

### RECENT EVENTS.

The earthquake which visited Yokohama and Tokyo, June 20, 1894. A detailed account appears in the *Japan Weekly Mail*, June 23. Five Japanese lost their lives in Yokohama, and twenty-six in Tokyo. In the latter city 600 houses were destroyed by fire which originated from the earthquake shock. Says *Woman's Work*: "The roof of Dr. Thompson's house fell into his parlor, and one of his daughters barely escaped. The theological hall of the Meiji, Gakuin was badly damaged. All missionaries were safe up to latest dates."

*The war with China.* The report, July 21, that China had declared war on Japan, is confirmed at this writing—July 27—and hostilities have commenced. A rebellion in Korea, which is believed to have been a rising against official oppression and corruption, and due also to hatred of foreigners and their growing commerce, led Japan to send a military force to the peninsula to protect the interests of Japanese merchants. China, whose right of suzerainty has been recognized by the annual payment of a small tribute, always jealous of foreign influence in Korea, demanded the withdrawal of the Japanese troops. Japan refused to evacuate,



and China, on the other hand, refused Japan's proposition that the two nations unite in efforts to secure peace in Korea. The efforts of Great Britain to mediate have been unsuccessful.

#### THE LANGUAGE.

There is a wide difference between spoken and written forms. No one thinks of writing as he speaks, much less of speaking as he writes. Very few foreigners ever write Japanese. The editor of the *Japan Mail*, who has the best command of the language, says there is probably not a foreigner in the country who could write a page of Japanese without a mistake. A returned missionary in America was introduced to an audience he was about to address, as the author of a great many books which he could not read. This was literally true; he had in colloquial language given the ideas to a Japanese, who had clothed them in the written forms. Dr. Frank Muller's article in the *Methodist Review of Missions*, July, 1894, from which the above is taken, is one of great interest.

#### JAPAN'S FOREIGN RELATIONS.

Those who read Mrs. A. E. Cheney's article in *The Arena*, September, 1893, on "Japan and Her Relation to Foreign Powers," will be interested in what Mr. B. O. Flower says in the same magazine for July, 1894, on "Justice for Japan." He shows that our treaty with Japan provided that after July 4, 1872, either party, on giving one year's notice, might demand a revision. Japan gave such notice in 1871, but this has been ignored. One provision of the existing treaty takes from Japan the power to try or punish foreigners who commit crimes against her people. This places Japan in the class of barbarous nations, which in itself would be offensive to a far less sensitive people. Besides, the practical workings prove that the Japanese in many cases have received no adequate justice for crimes committed against them. We have misjudged the Japanese in regarding them as uncivilized. While intensely patriotic, they are peace-loving. Their sense of justice is keen, they possess a delicate respect for the feelings of others, and a natural desire to please. Patient and long-suffering, the consciousness of being treated unjustly by the great powers is creating a feeling of bitterness in the minds of the Japanese.

Judge Colt of the United States Circuit Court, has recently decided that a native of Japan cannot be naturalized as a citizen of the United States, since a Japanese belongs to the Mongolian race, and hence does not come under the classification of "white" in the naturalization laws.

He shows that Congress has refused to eliminate the word "white" from the statutes, for the reason that it would extend the privilege of naturalization to the Mongolian race.

Japanese civilization, writes Rev. T. Romeyn Beck, D. D., is only the civilization of Europe and America transplanted to Oriental soil. The foundation of Western civilization is Christianity, and its laws as well as political and social institutions are simply the outgrowth of the Gospel. The Japanese are seeking to graft this Christian civilization upon a heathen stock—Buddhism, Confucianism, Shintoism. To quote the words of Dr. Rein, "In Japan it is proposed to secure these achievements of the Christian West without understanding and adopting their foundation. When the religious basis is wanting, ideal and moral aims are also absent, and civilization becomes a caricature and an illusion."

#### HOPEFUL SIGNS.

Rev. Henry Loomis writing just 21 years after the edicts against Christianity were removed from the public places, states these facts: Until recently the Bible was prohibited in the Higher Normal School in Tokyo. Now no restriction in regard to its possession or use. Ten young men, Presbyterians in Tokyo, have formed an association to carry the pure Gospel to the masses. The Christian Physicians' Society, 70 members, is attempting the free distribution of the Bible among the physicians of Japan. Christianity has gained acceptance not among the ignorant and lowly alone. Forty per cent. of the Christians belong to the intellectual class, while in Tokyo the proportion is nearly 75 per cent.

Rev. James I. Seder, in the *Missionary Review*, believes there is in the Japanese Church an ambition for "self-supporting power," and gives many instances of laudable efforts in this direction.

A native Japanese journal thinks the time has come for the Japanese to go forth as missionaries to the neighboring continent, especially Korea, China and India. Referring to the fact that the Kaigan Church in Yokohama, the first Protestant church ever built in Japan, was erected with money contributed by the Hawaiians who, half a century ago, were in heathenism, it concludes: "Shame to you, Christians of Japan, it is time for you to awaken to a sense of your mission."

The silver wedding of the Emperor will undoubtedly have a very beneficial effect, says a missionary in the *Methodist Review of Missions*. It will be an educator to people to whom the marriage tie has had so little significance. The thought that a continuous married life of 25

years is a matter worthy of congratulation, has not entered the minds of the people; but it will no doubt become a universal observance from henceforth.

The story of the conversion of Mr. Taro Ando, late Japanese Consul General to Hawaii, is given in *Gospel in All Lands*, August, 1894.

### WORTH READING.

THE GREAT COMMISSION, by D. S. Gregory, D. D. *Christian Thought*, June, 1894.

SUCCESS OF CHRISTIAN MISSIONS IN INDIA, by F. P. Powers. *The Forum*, June, 1894.

FOOT DISTORTION IN CHINA, by G. A. Stockwell. *Canadian Magazine*, June, 1894.

DID A CHINAMAN DISCOVER AMERICA? by Frederick J. Masters. *Overland Monthly*, June, 1894.

A JAPANESE VIEW OF JAPAN, by K. T. Takahashi. *Canadian Magazine*, June, 1894.

MAXIMILIAN AND MEXICO, by John Heard, Jr. *Scribner's Magazine*, June, 1894.

MEXICO UNDER PRESIDENT DIAZ, by Prince Iturbide. *North American Review*, June, 1894.

COMPETITIVE EXAMINATIONS IN CHINA, by T. L. Bullock. *The Nineteenth Century*, July, 1894.

A NIGHT IN INDIA, by Mrs. S. C. Logan. *The Nineteenth Century*, July, 1894.

THE PARTITION OF AFRICA (With a Political Map), by A. Silva White. *The Nineteenth Century*, July, 1894.

BRITISH CENTRAL AFRICA, by H. H. Johnson. *The New Review*, July, 1894.

FORMS OF BELIEF IN TRANSMIGRATION, by John Wier, D. D. *Methodist Review*, July—August, 1894.

THE PLACE OF HIGHER EDUCATION IN MISSIONARY WORK, by F. F. Ellinwood, D. D. *The Missionary Review*, August, 1894.

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## Book Notices.

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THE CHRISTIAN ALLIANCE BIRTH-DAY BOOK, edited by Miss Louise Shepard, 692 Eighth Avenue, New York. Price postpaid, \$1.00.

A verse of Scripture and a short extract from some writing of Rev. A. B. Simpson, for each day, with a blank space opposite each for names and memoranda.

Like all such books, its interest is greatest to those who specially delight in the author thus honored. It is certainly a convenient and handsome manual.

STUDIES IN ORIENTAL SOCIAL LIFE: And Gleams

from the East on the Sacred Page, by H. Clay Trumbull, author of *Kadesh-Barnea*, *The Blood Covenant*, etc.

Not since *The Land and The Book*, by Dr. Thomson, have we found any reading which seems so much like real travel or sojourn in the Holy Land, looking upon its scenes and conversing with its people, as in this beautiful new book of Dr. Trumbull.

On its opening page, under a picture of the pyramids and the Nile, is the significant title, *The Past in The Present*, intimating the *unchanging* character of Oriental customs.

"The study of the Oriental present is a study of the universal past, and therefore is a study for all and for always."

This early sentence gives the clue to much in the volume that is greatly instructive. That which is oftenest told us of Oriental life naturally makes prominent those features which set it in contrast with our own. Sojourning among those people, talking with them, being their guest, getting a real touch of their life, one is surprised by finding them so much like ourselves, and in seeing how, in their circumstances and conditions, even their customs so different from our own, are naturally significant of the same sentiments.

Dr. Trumbull has observed so keenly and considered so sympathetically, and therefore so justly, that his reader is made not merely to see, but to see *into* the customs, the manners, the real spirit and life of "the people of the East." Reading his book, like actual sojourn among them, makes us feel how much they and we are "of one blood" and how alike in all of which "blood tells"—especially in both our innocent and our sinful infirmities, and in our social and spiritual needs. "I am a man and nothing human is alien to me." Those words first uttered by a heathen, express a sentiment which Christianity adopts, sanctions, intensifies. It is in the true Christian spirit that Dr. Trumbull looks upon the Orientals and helps his readers to look upon them, with intelligent sympathy and appreciation. The Oriental and the Occidental are both human. "As in water face answereth to face, so the heart of man to man." The Western man who looks through the Oriental man's salutations, bargains, weddings, funerals, hospitalities and all his domestic and social usages, down deep into his heart, finds it a human heart faithfully mirroring back his own. This seems to us the strongest and most salutary of the many strong and salutary impressions which Dr. Trumbull's book makes.

In paper, typography and binding it is a beautiful volume—408 pages octavo, liberally illustrated and indexed—published by John D. Wattles and Co., Philadelphia. Price, \$2.50.

THE STRIKE AT SHANE'S: Sequel to *Black Beauty*. A prize story of Indiana, written for, and revised, copy-righted and published by the AMERICAN HUMANE EDUCATION SOCIETY.

Those who have enjoyed *BLACK BEAUTY* and *BEAUTIFUL JOE*, will find this booklet similarly amusing, and the amusement in it pleasantly flavor

ing excellent instruction. The society that is sending out these little treatises deserves praise for its efforts in behalf of the creatures that God has put under the control and protection of man. In quaint and telling ways they are teaching the truth that in oppressing these creatures man debases himself, and in protecting and befriending them he finds the happiness they are intended to promote.

Our boys and girls will enjoy the book, and we think it will do them good. They will specially like good-hearted MIKE of the story, and will approve and enjoy his honest efforts to apply the Golden Rule to horses and cattle. They will forgive Mike for using such words as "My gracious!" and "Begorra!" as Mike did not know enough to understand how vulgar and really profane they are. But we respectfully request that such expressions may be omitted from subsequent editions.


"For prices, etc., write to George T. Angell, 19 Milk Street, Boston." But this little book of 90 pages in paper cover is "sent by mail for ten cents in stamps or otherwise."

GENERAL OUTLOOK ON MISSIONARY LANDS, by A. B. Simpson. Christian Alliance Publishing Co., New York.

This is a volume of descriptive sketches of a missionary journey in Egypt, Palestine, India, Burma, Malaysia, China, Japan, and the Sandwich Islands. The author is well known as the founder and head of the Christian Alliance in New York City, which has a rapidly increasing foreign missionary work. The journey was undertaken by Dr. Simpson to examine that work and provide for its extension. The letters are well written, and are all they claim to be as descriptive sketches of what the author saw on the mission fields. Dr. Simpson does not attempt to conceal his peculiar views as to the object of mission work, namely, "to hasten the evangelization of the world and the preparation of our Lord's return," and hence that the emphasis ought to be put largely upon the evangelistic side of the work. He however, speaks with kindness and appreciation of the work as conducted by the various denominations of Christians, and rejoices in every evidence of the effective dissemination of the Gospel through these agencies. The Christian Alliance is especially to be commended for its guiding principle in the enlargement of its work, namely, to avoid places "long opened by the self-sacrifice and toil of others." "Our work," Dr. Simpson says, "is not to go in and reap the fruit of other toil in the easy places." The Society has a noble ambition to enter fields where Christ has not been named. Five such fields are suggested: the great unoccupied province of Quangsi in the south; the large province of Ghanwhei in the centre; Wu-chang, as the point of approach from the west and northwest; Peking in the northeast, and Shansi in the extreme north, where the Swedes are beginning to settle. The Society also has plans for entering Thibet, two of its missionaries being now in Peking studying Thibetan, with a view to entering this

unoccupied country through China. The book is well and beautifully illustrated, and will be found attractive and instructive to the average reader.

## Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BEATTIE, DAVID.—Born near St. Andrews, Orange Co., N. Y., December 27, 1828; graduated from Union College in 1848 and from Princeton Theological Seminary, 1852; ordained by Hudson Presbytery, November 5, 1852, and at same time installed pastor of Scotchtown Church of which he continued to be pastor during life. Died of pleuro-pneumonia, after a two weeks sickness, June 19, 1894.

Married, Miss Isabella Cumming May 12, 1852, and Miss Jane Comfort June 5, 1893. Three children—Rev. T. Cumming Beattie of Albuquerque, New Mexico, Mrs. Rev. James A. McWilliams of Sing Sing, N. Y., and Mrs. Rev. Robert H. McCready of Montgomery, N. Y., with his widow, survive him.

CURTIS, GEORGE C., D. D.—Born, Burlington, Vt., July 13, 1817; graduated, Illinois College, 1839, Lane Seminary, 1842; ordained and installed, Adrian, Mich., 1843; pastor there nearly 18 years; pastor, First Presbyterian Church, Elmira, N. Y., 1861–1869; in Europe on account of impaired health, two and a half years; pastor, Presbyterian Church, Canandaigua, N. Y., 1873–1884; after this without pastoral charge, but doing much acceptable preaching, wherever invited. Died, June 9, 1894.

Married, a daughter of Elnathan Kemper, Walnut Hills, Ohio, who, with her one child died, 1846; afterwards married a daughter of Leonard Woods, Enfield, Mass., an early graduate of Mt. Holyoke Seminary, and an assistant teacher there, for one year, with Miss Mary Lyon. She survives him, with two daughters and a son, now in the ministry.

MCRÉE, JAMES ALEXANDER MCWHORTER.—Born, Iredell County, North Carolina, April 7, 1827; graduated, Hanover College 1853, Danville Theological Seminary 1855; pastor Presbyterian churches at Versailles and Dillsborough, Ind., 1856; Rolling Prairie, Ind., 1857–59; Rochelle, Ill., 1860–62; Dillsborough and Versailles, Ind., 1863–69; Monroe, Syrna and Graham, Ind., 1870–77; Salem and Livonia, Ind., 1878–85; died at his home, North Vernon, Ind., May 26, 1894.

Married 1855 Miss Maria Louise Andrews of North Vernon, who with one son Robert Howard McRée and three daughters Laura, Minnie and Mrs. Julia McRée Allen, survives him.



# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.* Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1894.

BALTIMORE.—Baltimore—Baltimore Hampden, 2 85; Ellicott City, 4 61. Washington City—Washington City 1st, 11 80; Covenant, 25; Gurley Memorial, 1. 54 48  
CALIFORNIA.—San Jose—Santa Clara, 5. 5 00  
COLORADO.—Boulder—Fossil Creek, 1; Valmont, 18 cts. Pueblo—Pueblo 1st, 1 02. 2 80  
ILLINOIS.—Chicago—Chicago 8th, 46 05; Calvary, 3; Woodlawn Park, 24 06. Freeport—Prairie Dell, 5. Rock River—Sterling, 6 85. Schuyler—Kirkwood, 3; Rushville, 7 35. 93 81  
INDIANA.—Crawfordsville—Rockville, 2 04. Ft. Wayne—Elkhart, 10. Indianapolis—Bainbridge, 1; Roschdale, 1. Logansport—South Bend 1st, 21. White Water—Greensburgh, 15 09; Richmond, 13 29. 63 88  
INDIAN TERRITORY.—Cherokee Nation—Pleasant Valley, 6. 6 00  
MISSOURI.—Palmyra—New Providence, 2. St. Louis—Jonesboro, 4, Ridge Station, 1; St. Louis 1st, 17 77. 24 77  
MONTANA.—Great Falls—Great Falls, 18. 18 00  
NEW JERSEY.—Elizabeth—Dunellen, 1 68; Plainfield 1st, 19 60; Roselle, 5 32. Jersey City—Passaic sub-sch, 5. Monmouth—South Amboy, 1. Morris and Orange—East Orange Bethel, 15 82; Madison, 67 40. Newark—Newark 1st, 30; Park, 11 93. New Brunswick—Trenton 1st sub-sch, 1 74. 159 58  
NEW YORK.—Binghamton—Binghamton Rosa Memorial, 250. Brooklyn—Brooklyn South 3d Street, 39 74. Cayuga—Auburn Central, 19 40. Hudson—Florida, 2 60. Nassau—Roslyn, 6 38. New York—New York Harlem sub-sch, 7 04; Rutgers Riverside, 67 47. North River—Bethlehem, 13. St. Lawrence—Hammond, 5. Steuben—Arkport, 26 cts. Troy—Waterford, 7 07. Utica—Utica Olivet, 2. 165 08

OHIO.—Steubenville—East Liverpool 1st, 24 60. 24 60  
OREGON.—East Oregon—La Grande, 60 cts. Portland—Damascus Trinity German, 1; Eagle Park German, 2. 70  
PENNSYLVANIA.—Allegheny—Bakerstown, 2. Butler—Concord, 4 30; Harrisville, 1. Chester—West Chester 1st, 13 83. Clarion—Richland, 2. Erie—Erie Chestnut Street, 9 25. Lackawanna—Plymouth, 2. Lehigh—Bethlehem 1st, 6 34. Northumberland—Moorensburgh, 1 46. Philadelphia—Tabor, 37. Pittsburgh—Pittsburgh East Liberty, 23 04; Shady Side, 10 75; — sub-sch, 18. Shrewsbury—Slippery Rock, 2. 130 2  
UTAH.—Utah—Evanston, 5 35. 5 35

Total received from Churches and Sabbath-schools ..... \$70 0

### PERSONAL.

Cash. Chicago, 100; Miss Scutter, Philadelphia, 10; "C. Penna.," 3; "A friend in Princeton for Lewis Academy," 100 ..... 213 0

### INTEREST.

Roger Sherman Fund..... 31 5

Total receipts for June, 1894..... \$1,022 4  
Previously reported..... 4,085 5

Total receipts from April 1st to July 1st, 1894.. \$5,608 5

C. M. CHARNLEY, Treasurer,  
P. O. Box 294, Chicago, Ill.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE, 1894.

BALTIMORE.—Baltimore—Baltimore Brown Memorial, 93 85; — Central, 28 08; Bel Air, 4 61. Washington City—Darnestown, 5 30. 131 78  
CALIFORNIA.—Los Angeles—Carpenteria, 7; Santa Monica, 1. 8 00  
CATAWBA.—Catawba—Bethlehem, 90 cts. .90  
COLORADO.—Boulder—Fossil Creek, 1 17; Valmont, 24 cts. Denver—Akron, 34 60. Pueblo—Eastonville, 3; Pueblo 1st, 1 37. 40 28  
ILLINOIS.—Bloomington—Mahomet, 3 90. Chicago—Cabery, 4 31; Chicago 8th, 37; — Covenant, 44 18. Riverside, 19 79. Freeport—Freeport 2d, 8; Prairie Dell German, 15. Mattoon—Pana, 7 45; Pleasant Prairie, 6 06. Rock River—Sterling, 45. Schuyler—Augusta, 10; Kirkwood, 4. 204 69  
INDIANA.—Crawfordsville—Dayton, 6 75; Rockville, 2 72; Romney, 6 30. Fort Wayne—La Grange, 5. Muncie—Union City, 2. White Water—Harmony, 1; Union, 9. 33 77  
INDIAN TERRITORY.—Cherokee Nation—Park Hill, 5. Choctaw—Philadelphia, 56 cts. Cimarron—Beaver, 2. Oklahoma—Stillwater, 7. Sequoyah—Pleasant, 6. 20 68  
IOWA.—Cedar Rapids—Cedar Rapids 1st, 67 23. Fort Dodge—Emmanuel German, 2; Grand Junction, 6 50; Wheatland German, 10. Iowa—Birmingham, 5 60. Libertyville, 4 66; Mount Pleasant 1st, 21 05. Waterloo—Toledo, 5 65. 113 73  
KANSAS.—Larned—Hutchinson, 14 73; Spearville, 2. Solomon—Barnard, 2; Bennington, 3 21. 21 94  
KENTUCKY.—Ebenzer—Lexington 2d, 22 88. Louisville—Louisville Covenant, 17 11. Transylvania—Richmond 2d, 8 60. 48 69  
MICHIGAN.—Detroit—Ypsilanti, 11 39. Flint—Cass City, 48 cts. Lake Superior—Iron River, 1; Marquette, 15 44. Saginaw—Bay City 1st, 9 66; Saginaw, 30. 67 56

MISSOURI.—Kansas City—Kansas City 2d, 67 23. 67 23  
LOUISIANA.—St. Louis 1st, 30 93. 30 93  
NEBRASKA.—Omaha—Bellevue, 10; Craig, 6. 16 00  
NEW JERSEY.—Elizabeth—Elizabeth Marshall Street, 5. Plainfield Crescent Avenue, 185 76; Roselle, 6 97. Monmouth—Forked River, 3; Oceanic, 9. Morris and Orange—East Orange Bethel, 15 81. Newark—Caldwell, 25 0; Montclair 1st, 35 68; — Park, 14 35. New Brunswick—Frenchtown, 14 17; Lambertville, 24; Stockton, 4; Trenton 1st sub-sch, 2 32; — Prospect Street (sub-sch, 3 25; 40 25. Newton—Harmony, 8 10. West Jersey—Cedarville Osborn Memorial, 2. 225 8

OHIO.—Bellevue—Bucyrus, 11; Crestline, 3 2; Cincinnati—Cincinnati 2d, 147 13. Cleveland—East Cleveland, 7 94. Dayton—Bath, 3; Osborn, 2. Peru—Republic, 2. Lima—Rockford, 6. Mahoning—Poland 10 22. St. Clairsville—Crab Apple, 5 89. Steubenville—Island Creek (including sub-sch, 75 cts), 5 16. Wooster—Plymouth, 5; Wooster Westminster, 22. 220 4  
OREGON.—Portland—Damascus Trinity German, 1; Eagle Park German, 1; Portland 4th, 5. 70  
PENNSYLVANIA.—Butler—Butler, 14 69; North Washington, 2. Chester—Ashmun, 15. Erie—Bradford, 24 04

*Vittanning*—Clarksburgh, 8; Ebenezer, 5; Indiana, 37 25.  
*Lackawanna*—Scranton Summer Avenue, 1; Troy, 12 88.  
*Lehigh*—Bethlehem 1st, 6 24; Reading 1st, 51. *Northumberland*—Moorestown, 1 05. *Parkersburgh*—Sisterville, 1.  
*Philadelphia*—Philadelphia Calvary, 46 25; — North 10th Street, 8; — Olivet, 46 70. *Philadelphia North*—Halls of Schuylkill, 23; Thompson Memorial, 8. *Pittsburgh*—Pittsburgh 1st, 164 08; — 3d, 188 89; — East Liberty, 23 04; — Shady Side (sab-sch, 20), 41 50; Valley, 45. *Redstone*—Mount Pleasant Reunion, 10 05; Rehoboth, 11. *Shenango*—Slippery Rock, 2. *Wellsboro*—Leecher Island, 2 40. 771 46

WASHINGTON.—*Spokane*—Coeur d' Alene, 4. 4 00  
WISCONSIN.—*Madison*—Platteville, 5 10. *Milwaukee*—Vaukessa, 5 19. 10 29

Contributions from churches and Sabbath-schools..... \$2,605 81

OTHER CONTRIBUTIONS.

Vm. M. Findley, Altoona, Pa., 5; Wm. A. Gately, Washington, D. C., 1; C. Penna., 4; Rev. H. T. Scholl, Big Flats, N. Y., 4; Miss F. Soutter, Philadelphia, Pa., 10..... 24 00

\$2,629 81

MISCELLANEOUS.

Interest on Investments, 312 50; Partial losses recovered from Insurance Company, 115; Total loss, 600; Payment on Church Mortgages, 770; Premiums of Insurance, 298 31; Sales of Book of Design No. 5, 2 31; Sales of Church Property, 95 92..... 2,194 04

LEGACIES.

Estate Philander W. Forbes, 300; Estate Collins Woodruff, 400; Heirs of Miss E. M. Bailey (Mrs. L. S. Murray, Miss E. B. Foster), 322 83..... 1,022 83

SPECIAL DONATIONS.

BALTIMORE.—*Washington City*—Washington City Covenant, 50.

RECEIPTS FOR EDUCATION, JUNE, 1894.

ATLANTIC.—*South Florida*—Auburndale, 7 05. 7 05  
BALTIMORE.—*New Castle*—St. George's, 3 25; Zion, 5. *Washington City*—Washington City 1st, 7 65; — Covenant, 41; — Gunton Temple Memorial, 1. 57 90  
CALIFORNIA.—*Los Angeles*—Santa Monica, 1. 1 00  
COLORADO.—*Boulder*—Fossil Creek, 1; Valmont, 15 cts. 2 00  
*Pueblo*—Pueblo 1st, 85 cts. 2 00  
ILLINOIS.—*Cairo*—Fairfield, 1 55. *Freeport*—Prairie Dell German, 15. *Mattoon*—Assumption, 16 20. *Schuylker*—Kirkwood, 3 50. 35 25  
INDIANA.—*Crawfordsville*—Rockville, 1 70. *Logansport*—Union, 1 90. *New Albany*—Salem, 5 20. *Vincennes*—Evansville Grace, 19. 27 80  
INDIAN TERRITORY.—*Choctaw*—Philadelphia, 55 cts. 6 55  
*Sequoyah*—Pleasant Valley, 6. 6 55  
IOWA.—*Fort Dodge*—Emmanuel German, 3; Wheatland German, 10. *Iowa*—Mount Pleasant 1st, 20 40. 33 40  
KANSAS.—*Neosho*—Central City, 2. *Osborne*—Long Island, 2 86. *Solomon*—Cheever, 3. 7 86  
KENTUCKY.—*Ebenezer*—Lexington 2d, 10 80. 10 80  
MICHIGAN.—*Flint*—Cass City, 68 cts.; Marlette 1st, 1 80. *Monroe*—Blissfield, 5. *Saginaw*—Saginaw, 18. 25 48  
MISSOURI.—*Kansas City*—Kansas City 1st, 17 50. *St. Louis*—St. Louis 1st, 20 93. 38 43  
NEBRASKA.—*Omaha*—Fremont, 14 09. 14 09  
NEW JERSEY.—*Elizabeth*—Basking Ridge, 50; Plainfield 1st, 23 15; Roselle, 4 35. *Monmouth*—Forked River, 2; Oceanic, 25; South Amboy, 1. *Newark*—Newark High Street, 37 25; — Park, 17 72. *New Brunswick*—Trenton 1st sab-sch, 1 45. 161 98  
NEW YORK.—*Albany*—Esperance, 9. *Brooklyn*—Lafayette Avenue, 174 53. *Buffalo*—Silver Creek, 2 43. *Champlain*—Champlain, 5; Port Henry additional, 1. *Genesee*—Bergen, 10 33. *Hudson*—Cohecton, 5; Florida, 3; Monticello, 5. *Lyons*—Walcott 1st, 4 12. *Nassau*—Freeport, 19 13. *New York*—New York 4th Avenue, 50 50; — University Place, 253 58. *Niagara*—Niagara Falls (sab-sch, 5 12), 18 63. *North River*—Bethlehem, 12. *St. Lawrence*—Adams, 2; Plessis, 1 11. *Steuben*—Arkport, 83 cts. *Troy*—Waterford, 7 07. *Utica*—Utica Olivet, 2. 586 25  
OHIO.—*Chillicothe*—Belfast, 2; Pisgah, 5. *Cincinnati*—Cincinnati Avondale, 48; Madisonville, 3. *Marion*—Jerome, 3; Mount Gilead, 5 31; Ostrander, 3. *Steubenville*—Linton, 1; Wellsville, 20. 90 31

NEW JERSEY.—*Newark*—Newark 1st sab-sch, 50.  
NEW YORK.—*Albany*—Schenectady 1st, 109. *Columbia*—Catskill 1st, 47. *Rochester*—Rochester Central (Miss Ella A. Wray), 100. *Troy*—Waterford, 33 83. *Utica*—Walcott Memorial, 19. *Westchester*—Greenburg, 25; Yonkers Westminster sab-sch, 10; Estate of C. H. McCormick, 100..... 543 83

\$6,390 01

Church collections and other contributions, April—June, 1894..... \$7,685 86

Church collections and other contributions, April—June, 1893..... 9,004 42

LOAN FUND.

Installments..... 252 50  
Interest..... 294 72 547 22

MANSE FUND.

Installment on loans..... 145 50  
Interest on Investments..... 3 70  
Premiums of Insurance..... 10 50 159 70

SPECIAL DONATIONS.

PENNSYLVANIA.—*Philadelphia*—Philadelphia Evangelical..... 21 00

\$180 70

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,  
53 Fifth Avenue, New York.

OREGON.—*East Oregon*—La Grande, 1. *Portland*—Damascus Trinity German, 2; Eagle Park German, 1. 4 00

PENNSYLVANIA.—*Butler*—North Washington, 2; Plain Grove, 18; Prospect, 3. *Chester*—Dilworthtown, 2; Glen Riddle, 1 80. *Erie*—Girard (Miles Grove Branch, 1 29), 10. *Huntingdon*—Huntingdon, 33 71. *Lackawanna*—Scranton 1st, 107. *Lehigh*—Bethlehem 1st, 6 24. *Northumberland*—Buffalo, 3; Jersey Shore, 48; Moorestown, 2 32. *Philadelphia*—Philadelphia Mariner's 5; — North 10th Street, 3; — Scots, 7 50; — Woodland, 183 32. *Pittsburgh*—Middletown, 6 50; Pittsburgh East Liberty, 23 04; — Shady Side (sab-sch, 25), 51 88. *Shenango*—Clarksville, 10; Slippery Rock, 2. 519 31

SOUTH DAKOTA.—*Southern Dakota*—Germantown German, 5. 5 00

TEXAS.—*Trinity*—Glen Rose, 2. 2 00

Receipts from Churches in June, 1894..... \$ 1,604 88  
Receipts from Sabbath-schools, June, 1894..... 81 57

Total from Churches and Sabbath-schools..... \$1,686 40

LEGACIES.

Estate of C. P. Kingsbury, New York, 1,000;  
Estate of Mrs. Mary Patton, Philadelphia (net), 475..... 1,475 00

REFUNDED.

Rev. J. A. Fitch, China, 85 84..... 85 84

MISCELLANEOUS.

Chas. E. Hall, Esq., special for students, 200;  
Cash, Chicago, 100; Cash, Hyde Park, Mass., 5; Dr. Baily, special for student, 100; Cash, Philadelphia, 1; "C. Penna.," 2; Rev. H. T. Scholl, Big Flats, N. Y., 5..... 413 00

INCOME ACCOUNT.

162; 61 50; 45; 35; 838 50..... 1,082 00

Total receipts in June, 1894..... \$ 4,692 24  
Total receipts from April 16th, 1894..... 16,316 44

JACOB WILSON, Treasurer,  
1334 Chestnut St., Philadelphia, Pa.

## RECEIPTS FOR FOREIGN MISSIONS, JUNE, 1894.

**BALTIMORE.**—*Baltimore*—Annapolis, 85 68; Baltimore Covenant, 2; — Hampden, 20 75. *New Castle*—Port Penn, 15 17; Rock, 20; Wilmington Hanover Street, 87 69; — West, 153. *Washington City*—Washington City 1st, 84 70. Y. P. S. C. E., salary Mr. Woods, 5; — Gurley Memorial, 1 14. 325 08

**CALIFORNIA.**—*Benecia*—Big Valley, 10. *Los Angeles*—Coronado Graham Memorial, 13 93. *Oakland*—Oakland Prospect Hill, 6 40. *San José*—Cambria, 9. 39 83

**CATAWBA.**—*Southern Virginia*—Ogden Chapel, 1. 1 00  
**COLORADO.**—*Boulder*—Fort Collins Y. P. S. C. E., salary Mr. Bent, 16; Fossil Creek, 5; Valmont, 99 cents. *Denver*—Denver Central sab-sch, 26 07. *Pueblo*—Colorado Springs 1st, 132 16; Pueblo 1st, 5 63. 185 85

**ILLINOIS.**—*Alton*—Bethel Y. P. S. C. E., 2 40; Jerseyville Eliza and Catharine Freer, 5 50. *Bloomington*—Hoopeston sab-sch, 5 50. *Cairo*—Ava Jr. Y. P. S. C. E. for India, 4 11; Carbondale Y. P. S. C. E. for Hainan, 5. *Chicago*—Chicago 2d, 700; — 8th L. H. and F. M. Society, 15; — Bethany Jr. Y. P. S. C. E., 5; — Central Park Y. P. S. C. E., 5; — Jefferson Park Jr. Y. P. S. C. E., 5; Lake Forest, 509 47; Riverside, 82 91. *Freeport*—Prairie Dell, 15. *Ottawa*—Ottawa 1st, 40; Waterman Y. P. S. C. E., 3. *Peoria*—Princeville sab-sch, 10 10; Prospect, 14 50. *Rock River*—Millersburgh sab-sch, 3 78; Morrison Jr. Y. P. S. C. E., 1 32. *Schuyler*—Appanoose Y. P. S. C. E., 3 32; Fountain Green thank offering, 8 80; Kirkwood, 16 50, sab-sch, 2 30, Y. P. S. C. E., salary of Mr. Hyde, 14 79. *Springfield*—Springfield 1st Y. M. M. S. for Mexico School, 18. 1,446 30

**INDIANA.**—*Crawfordsville*—Rockville, 11 23. *Indianapolis*—Indianapolis Tabernacle Y. P. S. C. E. for A. A. Fulton, 25. *Logansport*—Logansport 1st Y. P. S. C. E., 15; South Bend 1st, 20, sab-sch, 50, Mr. Davies' Class, 53. *Muncie*—Union City, 4. *New Albany*—Monroe Y. P. S. C. E., support Mr. Labaree, 4; New Albany 3d Y. P. S. C. E., 3 32; Seymour, 5 25. *Vincennes*—Evansville Grace, 29. *White Water*—Cold Spring, 1; Harmony, 5. 226 30  
**INDIAN TERRITORY.**—*Choctaw*—McAlester, 2. *Oklahoma*—Wandel sab-sch, 1. *Sequoyah*—Pleasant Valley thank offering, 6. 9 00

**IOWA.**—*Cedar Rapids*—Cedar Rapids Bohemian 4th Y. P. S. C. E., 7 50. *Corning*—Afton, 8; Corning, 17; Creston, 10; Mount Ayr, 25; Sidney, 13; Villisca, 41. *Des Moines*—Des Moines Central Y. P. S. C. E., 25; Garden Grove, 2 50. *Fort Dodge*—Bethel, 4 25. *Iowa City*—Muscatine Jr. Y. P. S. C. E., 15. *Waterloo*—Waterloo for work of Miss Pratt, 42. 210 25

**KANSAS.**—*Larned*—Spearville, 6 25. *Neosho*—Iola Y. P. S. C. E., 8 50; Parsons sab-sch, 6 70. *Solomon*—Bennington, 3; Clyde Y. P. S. C. E., 1; Fountain, 3 50. *Topeka*—Sedalla, 4. 32 95

**MICHIGAN.**—*Detroit*—Detroit Trumbull Avenue sab-sch for Truth Hall, Peking, 12 50; East Nankin, 16 38; Milford United sab-sch for scholarship in Persia, 15; Ypsilanti, 13 11. *Flint*—Cass City, 5 58; Vassar, 8 65. *Kalamazoo*—Paw Paw Y. P. S. C. E., 10. *Monroe*—Monroe, 32 68; Raisin, 6; Tecumseh Y. P. S. C. E. for work in China, 10. *Saginaw*—Saginaw 1st, 8 50. 138 40

**MINNESOTA.**—*Minneapolis*—Minneapolis Shiloh, 21 35. *Red River*—Warren, 6 50. *St. Paul*—St. Paul Dayton Avenue Y. P. S. C. E., work of Mr. Boomer, 6 25; Rev. J. S. McCormack, 5. *Winona*—Chester, 10; Washington, 4 60. 53 70

**MISSOURI.**—*Kansas City*—Holden Y. P. S. C. E., 3; Osceola Y. P. S. C. E., 10; Sunny Side, 1 60. *Platte*—New Point, 6; Parkville Lakeside sab-sch, 2 35. *St. Louis*—St. Louis 1st, 53 87; — West Y. P. S. C. E., 28. 104 82

**NEBRASKA.**—*Nebraska City*—Adams Y. P. S. C. E., self-denial, 5; Auburn Y. P. S. C. E., self-denial, 1 18; Barnes-ton Y. P. S. C. E., self-denial, 2 73; Beatrice 2d, 1 50; Blue Springs Y. P. S. C. E., self-denial, 2 72; Fairbury Y. P. S. C. E., self-denial, 3; Gresham Y. P. S. C. E., self-denial, 60 cts.; Lincoln 2d Y. P. S. C. E., self-denial, 3 30; — 2d Jr. Y. P. S. C. E., 60 cts.; Tecumseh sab-sch, 2; York Y. P. S. C. E., self-denial, 2 10. *Omaha*—Bellevue Y. P. S. C. E., 25. 49 73

**NEW JERSEY.**—*Elizabeth*—Elizabeth Westminster sab-sch, 15; Perth Amboy F. M. S. for Huie Kin's work, 15; Plainfield Crescent Avenue, support Mr. Dale, 100; Pluckamin Washington Valley Union sab-sch, 6; Roselle, 28 75. *Jersey City*—Jersey City 1st, 93 26; — Claremont Y. P. S. C. E., salary Mr. Irwin, 1 50; Passaic sab-sch, 4 86; Ridgefield Park Union C. E., for Mr. Campbell, 29 25. *Monmouth*—Burlington, 62 22, Sr. Busy Bees work of G. Y. Taylor, 20, Jr. Busy Bees work of G. Y. Taylor, 1; East Burlington sab-sch work of G. Y. Taylor, 60; Forked River, 5; Freehold, 17 90; Manchester, 10. *Morris and Orange*—Hanover Y. P. S. C. E., self-denial, 1 25; Mendham 1st, 4 32; Morristown 1st Y. P. S. C. E., self-denial, 3 11; — South Street Primary Class, 8; Orange

Central, 250; Rockaway sab-sch, 6 28; Summit Central sab-sch \* 53 31. *Newark*—Newark 2d, 16 25; — Park 80 91, sab-sch Ben. Assoc., 32 65; — Roseville sab-sch, 50. *New Brunswick*—Milford sab-sch, 15 79; New Brunswick 1st, 204 80; Trenton 3d, 63 93, Jr. Y. P. S. C. E., 5; — Prospect Street, 38. *Newton*—Beattiestown, 2 75. *New Jersey*—Cedarville 1st, 12; Deerfield sab-sch, 11; Vineland Y. P. S. C. E., 10. 1,339 13

**NEW YORK.**—*Albany*—Albany 1st Y. P. S. C. E., 10; — State Street, salary Mr. Hannum, 200; Jefferson, 15; Jer-main Memorial Y. P. S. C. E., 2 50. *Brooklyn*—Brooklyn Lafayette Avenue, 30 26; — South 3d Street, 24 34; Staple-ton 1st Edgewater, 15 50. *Buffalo*—Conewango, 4. *Columbia*—Ancram Lead Mines, 2. *Geneva*—Geneva 1st, 29 89; Naples Y. P. S. C. E., 2 50; Ovid Y. P. S. C. E., salary native preacher, 19 17. *Hudson*—Florida, 19 50; Hamptonburgh Y. P. S. C. E., 5. *Long Island*—Bridge-hampton, 19 34. *Lyons*—Newark, 55 60. *Nassau*—Free-port, 23 89; Islip additional, 2, sab sch, 7 50; Mineola Y. P. S. C. E., 5; Roslyn, 16 94. *New York*—New York 5th Avenue sab-sch, 50; — 13th Street Y. P. S. C. E., salary Mr. Snyder, 23, for Siam literature, 3 50; — Bethlehem Y. P. S. C. E., salary Mr. Snyder, 15; — Faith, 37 11; — Harlem sab-sch for Papal lands, 8 82, Y. P. S. C. E., sup-native helper, 5; — Mount Washington Y. P. Society, salary Mr. Snyder, 2 30; — Riverdale, 231 61; — West End sab-sch, 19 30; — Westminster West 23d Street sab sch, 80. *North River*—Amenia Y. P. S. C. E., support Mr. Finley, 11; Bethlehem, 54; Newburgh Calvary, 11 23; Poughkeepsie sab-sch, 40 30; Wappinger's Falls Oak Grove sab-sch, 5 67. *Rochester*—Rochester 3d, 50; Tusca-rora Y. P. S. C. E., salary Boon Itt, 3 37. *St. Lawrence*—Gouverneur, 79. *Steuben*—Arkport, 5 41; Belmont, 2. *Troy*—Sandy Hill, 3; Troy Woodside sab-sch, 77 52; Waterford, 28 30. *Utica*—Boonville, 11 96; Rome, 39 17. *Westchester*—New Rochelle 2d, 92 09; Patterson, 71 64. 1,630 00

**NORTH DAKOTA.**—*Fargo*—Erie, 1; Galesburg, 3. *Pem-bina*—Pembina, 2. 6 00

**OHIO.**—*Cincinnati*—Cincinnati 2d, 111 35; — 6th West-minster League, 7 45; — 7th, 15; — Central, 92 85, sab-sch, 25; Wyoming, 357 17. *Dayton*—Bethel, 5; Jacksonburg, 3 30; Oxford Y. P. S. C. E., 2 20; Troy Y. P. S. C. E., salary Mr. Boomer, 10. *Huron*—Bloomville, 8 85; Fremont Y. P. S. C. E., 10; Republic 3 75; Sandusky Y. P. S. C. E., 10. *Marion*—Trenton Y. P. S. C. E., 7. *Maumee*—New Rochester, 3 25, sab-sch, 3 25; Toledo Westminster, 51 76. *Steubenville*—Carrollton Y. P. S. C. E., 8 25, Jr. Y. P. S. C. E., 2 75; Island Creek, 10; New Hagerstown, 3; Toronto sab sch, 6, Y. P. S. C. E., 7 20. *Zanesville*—Madison, 24; Zanesville Putnam, 30. 813 22

**OREGON.**—*East Oregon*—La Grande, 4 10. *Portland*—Damascus Trinity, 2; Eagle Park German 1. *Willamette*—Aurora, 4 50; Gervais, 10 33; Pleasant Grove, 8. 29 36

**PENNSYLVANIA.**—*Allegheny*—Allegheny Central Y. P. S. C. E., support native missionary, 15; — McClure Avenue Y. P. S. C. E., 4. *Blairsville*—Poke Run Y. P. S. C. E., salary Mr. Eckels, 32 50. *Butler*—North Liberty, 17 00. *Carlisle*—Harrisburgh Westminster Y. P. S. C. E., 10. *Chester*—Bryn Mawr Missionary Association, 537 56; Doe Run, 7 77; Great Valley, 9; Honey Brook, 92 50; Wayne, 96 83, sab-sch, 43 75; West Chester 1st, 58 64; Harmony Hill sab-sch, 3 12. *Clarion*—Bethesda, 4. *Erie*—Mead-ville Central sab-sch, 25. *Huntingdon*—East Elkhart-quillas Y. P. S. C. E., 10; Holidaysburgh, 36 22, sab-sch, 4 01; Milroy sab-sch Children's Day, 5. *Kittanning*—Elder's Ridge, 38 54. *Lackawanna*—Carbondale, support J. A. Fitch, 128 75; Elmhurst, 4 61; Great Bend Y. P. S. C. E., 5. *Lehigh*—Bethlehem 1st, 26 58, Y. P. S. C. E., salary native missionary, 23 50; Mahanoy City Y. P. S. C. E., 6. *Northumberland*—Moorestown, 2 36. *Parkers-burgh*—Weston, 1. *Philadelphia*—Philadelphia Bethany Y. P. S. C. E. for Miss Wilder's work, 23; — Cohocksink sab-sch, 8 60; — Gaston Y. P. S. C. E., support Mr. Griswold, 17; — Olivet Y. P. S. C. E., 5; — Peace, 5; — Walnut Street, 1,800; — Westminster Y. P. S. C. E., support Mr. Eckels, 14. *Philadelphia North*—Frankford Y. P. S. C. E., 3 25; Germantown 2d, 503 52; Lower Provi-dence, 13; Mount Airy self denial, 21 05; Newtown self denial, 20; Overbrook, support W. A. Briggs, 263 31. *Pittsburgh*—Highland, 43; Mount Olive, 5; Pittsburgh East Liberty, 115 20; — Shady Side, 64 50, sab-sch, 60. *Redstone*—Haydentown Union C. E., 2. *Schenango*—Slip-perry Rock sab sch, 5. *Wellsboro*—Elkland and Osceola sab-sch, 4. *Westminster*—Slateville Y. P. S. C. E., sup-port Mr. Eckels, 5; York Westminster Y. P. S. C. E., salary native preacher, 15. 4,254 23

**SOUTH DAKOTA.**—*Dakota*—Poplar Creek, 10. *Southern Dakota*—Parker Jr. Y. P. S. C. E., 4. 14 00

**TENNESSEE.**—*Union*—Maryville 2d sab-sch, 2. 2 00  
**TEXAS.**—*Trinity*—Glen Rose, 1. 1 00



WASHINGTON.—*Spokane*—Spokane Centenary, 3. *Walla Walla*—Moscow, 25. 28 00  
WISCONSIN.—*Chippewa*—Chippewa Falls sab-sch, 20 02; *udson* Y. P. S. C. E., support Mr. Drummond, 5 60; *hillips* sab-sch, 4 65. *Milwaukee*—Milwaukee Perseverance Cross Bearing Mission Circle, support of missionary, 1. *Winnebago*—Stevens Point, 49 17. 89 44

WOMEN'S BOARDS.

Women's Board of the Northwest, 1,320; Women's Board of New York, 3,000; Women's Board of Philadelphia, 175 64; Women's Occidental Board, 155 50..... \$ 4,651 14

LEGACIES.

Estate of Nancy B. Siggins, dec'd, 1,000; Estate of James Lavender, 250; Estate of Ann Scott, 500; Estate of Miss Ellen Giffen, 7; Estate of Alexander W. Fobes, 600; Estate of John A. Caughey, 63; Estate of Mrs. Fannie E. Caldwell, 200..... \$ 2,620 00

MISCELLANEOUS.

I. M., Oswego, N. Y., 25; A. Van S. Friend, 10; "G., " Lewiston, Pa., 1; Mrs. Dorothy Turney, Circleville, O., 100; G. M. Miller, Bryan, O., 5; Rufus Park, New York, 20; Mr. J. N. Field, Manchester, Eng., 2,000; A Presbyterian Friend, 5; A. M. Dodge, New York, for An Ting Hospital, 100; A friend, 8; M. M. M., Woodlawn, Pa., 17; Rev. A. C. Good, Africa, to help open second interior station in Africa, 100; A believer in Missions, Pittsburgh, Pa., 5; E. A. K. Hackett, Ft. Wayne, Ind., 250; Mrs. Albert F. Lyle, Newark, N. J., 5; Mrs. Eaton, 30; D. Stuart Dodge, for An Ting Hospital, 100; Mrs. William E. Dodge, for An Ting Hospital, 100; Church at Ratnagiri, India, 5 37; A friend, 50; Contents of Collier Baird's Mite Box, 56 cents; Cleveland H. Dodge, for An Ting Hospital 50; Dora J. Welsh, Pittsburgh, Pa., 72; I. H. N., 259 17; S. D. H., 20; Miss Hattie B. Wells, Concord,

Mass., 4; For the Master, 54 44; South Walpole, Mass., 1; D. C. Harrower, support of native teacher in India, 12 50; Lafayette College, support of Mr. Chalfant, 370 23; Philadelphian Society of Princeton Seminary, support of Mr. Forman, 900; For Korea, 1,000; Friend of Foreign Missions, 12 50; M. E. Potter, for the debt, 1; West, Corkey and Reoch, 16; Margaret Frame, for Mosul houses, 1; A friend, 250; Mongaup Valley Association, Reformed Church, for Brazil, 16 18; Charles Ezra Fisk, Alta, Ia., support of Mr. Eckels, 2 50; Miss Beatrice A. R. Stocker, Porcupine, S. D., 10; Missionary Society of Western Theological Seminary, 6; Y. M. and Y. W. C. A., of Norman University, support of missionary, 100; A friend, for Teheran, 6; Miss Aldwinckle, London, for work in Korea, 2 42; Mrs. Howard, Cheshire, for work in Korea, 14 58; Mrs. Jonathan Smith, 5; Mr. and Mrs. F. L. Schaub, Parsons, Ka., 2; "Cash, H., " for student in Japan, 25; "Seth Aspinwall," 50; "Memory," for Loomis Memorial School, 25; E. T. Byram, for the deficit, 200; E. M. Wright, Kansas City, Mo., 1; \* Mr. and Mrs. Samuel McLanahan, Baltimore, 20; "C. Penna," 22; Mrs. M. V. McLean, Shushan, N. Y., 5; J. H. and Agnes Smith, Piero, Ia., 5; A steward, 2 50; A friend, 5; Miss S. S. Leimbach, 25; Birthday offering from Jeannette Wachter, 5 48; W. J. O., 5; Tithing, 15; Shanghai, 10 20; D. J. Stewart, 5..... \$ 6,550 63

Total amount received during June, 1894..... 94,887 21  
Total amount received from May 1st to June 30th, 1894..... 57,697 94  
Total amount received from May 1st to June 30th, 1893..... 59,118 63

WILLIAM DULLES, JR., Treasurer,  
53 Fifth Avenue, New York City.

\*For Mitchell Memorial Laos Fund.

RECEIPTS FOR FREEDMEN, JUNE, 1894.

ATLANTIC.—*Atlantic*—Adam's Run sab-schs, 7. 7 00  
BALTIMORE.—*Baltimore*—Baltimore Hampden, 2 37.  
*New Castle*—Wilmington Hanover Street, 15 91; Zion, 5.  
*Washington City*—Washington City 1st, 11 30; — Covenant, 40; — Gurley Memorial, 11. 84 58  
CALIFORNIA.—*Los Angeles*—Pomona, 8 20. *San Francisco*—San Francisco 1st sab-sch, 15. 23 20  
CATAWBA.—*Catawba*—Lawrence Chapel, 1. *Yadkin*—Oakland, 1. 2 00  
COLORADO.—*Boulder*—Fossil Creek, 1; Valmont, 15 cts. *Pueblo*—Pueblo 1st, 85 cts. 2 00  
ILLINOIS.—*Alton*—Upper Alton sab-sch, 5. *Bloomington*—Danville 1st, 39 78; Danville 2d, 1; Pontiac sab-sch, 0. *Chicago*—Chicago Covenant, 57 84; — Woodlawn Park, 25 89; Lake Forest sab-sch, 25. *Freeport*—Galena South, 39 55; Warren, 6 50. *Mattoon*—Beckwith Prairie, 1. *Rock River*—Millersburgh, 1 93; Peniel, 8; Rock Island Central (sab-sch, 1 70), 8 40. *Schuyler*—Kirkwood, 2 50. 236 29  
INDIANA.—*Crawfordsville*—Rockville, 1 70. *Fort Wayne*—Ligonier, 5 75. *Indianapolis*—Roachdale, 1. *White Water*—Cold Spring, 1; Dillsboro, 1; Shelbyville 1st, 1 63; Sparta, 1; Versailles, 2. 59 08  
INDIAN TERRITORY.—*Sequoyah*—Pleasant Valley, 6. 6 00  
IOWA.—*Cedar Rapids*—Anamosa, 5; Garrison, 8; Lyons, 1. *Corning*—Corning, 4 60; Diagonal, 2 25. 17 85  
KANSAS.—*Neosho*—Central City, 1. 1 00  
KENTUCKY.—*Louisville*—Louisville Covenant, 7 97. 7 97  
MICHIGAN.—*Detroit*—Detroit Calvary, 25. *Flint*—Cass City, 2 85. *Lake Superior*—Iron River, 1. *Monroe*—Blissfield, 12. *Saginaw*—Saginaw West Side 1st, 28. 68 86  
MINNESOTA.—*St. Paul*—Macalester, 6. 6 00  
MISSOURI.—*St. Louis*—Ironton, 2; St. Louis 1st, 24 13. 26 13  
NEW JERSEY.—*Elizabeth*—Dunellen, 9; Elizabeth 3d, 1 55; Roselle, 4 35; Springfield, 22. *Jersey City*—Passaic st sab-sch, 5. *Morris and Orange*—Summit Central, 1 53. *Newark*—Newark 2d, 30 10; — Park, 10 50. *New Brunswick*—Trenton 1st sab-sch, 1 45. 165 48  
NEW YORK.—*Binghamton*—Coventry 2d, 9 21. *Brooklyn*—Brooklyn Durycs, 22; — Lafayette Avenue, 129 88; West New Brighton Calvary, 6 85. *Buffalo*—Buffalo North, 76 88. *Cayuga*—Aurora, 9 18. *Champlain*—

*Chazy*, 11 06. *Hudson*—Circleville, 5; Florida, 3. *Long Island*—Southampton 1st, 45 85. *Nassau*—Roslyn, 5 54. *New York*—New York Harlem (sab-sch, 11 69), 67 41; — Rutgers Riverside sab-sch, 25. *North River*—Bethlehem, 12. *Steuben*—Arkport, 82 cts. *Syracuse*—Syracuse Memorial, 15 79. *Troy*—Waterford 1st, 7 07. *Utica*—Utica Olivet, 4; Whitesboro, 7. 463 04  
NORTH DAKOTA.—*Pembina*—Pembina, 2. 2 00  
OHIO.—*Cincinnati*—Cincinnati Mount Auburn, 18 75. *Cleveland*—Akron 1st, 6; Guilford, 2; Willoughby, 22. *Dayton*—Dayton Memorial, 22. *Steubenville*—Toronto sab-sch, 6. 76 75  
OREGON.—*Portland*—Damascus Trinity German, 1. 1 00  
PENNSYLVANIA.—*Butler*—Centreville, 15. *Carlisle*—Robert Kennedy Memorial, 2 10. *Chester*—Dillworthtown, 2. *Lackawanna*—Carbondale 1st, 42 10, (sab-sch, 4 06. 46 16; Ulster Village, 1 53. *Lehigh*—Bethlehem 1st, 6 24; Easton 1st sab-sch, 25; Port Carbon, 16. *Northumberland*—Mooresburgh, 3 11. *Parkersburg*—Sisterville, 7. *Philadelphia*—Philadelphia Gaston, 42 79. *Pittsburgh*—Pittsburgh East Liberty, 57 60; — Point Breeze sab-sch, 75; — Shady Side, 26 87 (sab-sch, 25), 51 87. *Shenango*—Slippery Rock, 2 50. 353 90  
SOUTH DAKOTA.—*Southern Dakota*—Bridgewater, 3; Canistota, 2; Germantown German, 4. 9 00  
WASHINGTON.—*Puget Sound*—Seattle 1st, 20. *Walla Walla*—Kendrick, 1. 21 00  
WISCONSIN.—*Madison*—Richland Centre, 3. *Winnebago*—Marinette, 15. 18 00

Total from Churches..... \$ 1,658 23

MISCELLANEOUS.

Women's Executive Committee, 1,619 71; Miss Emily Blackman, Starke, Florida (Woman's Department), 1; Women's Home Missionary Society, Philadelphia, Pa., (Women's Department), 5 00; Mrs. W. Milligan, Nuyaka, Indian Territory (Women's Department), 1; Women's Home Missionary Society, Unadilla 1st, Michigan (Women's Department), 5; T. D. Bartholomew, Highland Station, Michigan, 50 cts.; Estate of Mr. John A. Caughey, Pittsburgh, Pa., 1,217; "A friend in Prince-

ton," N. J., 100; Rev. W. S. Marquis, Rock Island, Ill., 1 65; Choctaw Nation, per Miss Lucy Howard, Atoka, Indian Territory, 7 75; Estate of Mrs. Fannie E. Caldwell, Uniontown, O., 100; Estate of Philander W. Fobes, Syracuse, N. Y., 800; Miss Emily W. Brown, Schenectady, N. Y., 20; J. B. Davidson, Newville, Pa., 20; Eliza Platt, per Rev. Joseph Platt, Davenport, Ia., 10; "C. Penna.," 8; Church of the Covenant, Richmond, Va., 80; Mrs. Z. Chandler, Detroit, Mich., 100; Women's Home and Foreign Missionary Society, Artesian, South Dakota, 8..... 8,599 61

## CONTRIBUTIONS SENT DIRECT TO BRADFORD INSTITUTION.

Golden Link Mission Band, Charleroi, Pa., 20;  
New Cumberland sab-sch, W. Va., 40; Y. P.  
S. C. E. 2d Church, Springfield, O., 15; Prof.  
and Mrs. J. S. Marquis, 10..... 85 00

Total receipts in June, 1894..... \$5,342 84  
Previously reported..... 10,246 91

Total receipts to date..... \$15,589 75

JOHN J. BEACON, Treasurer,  
516 Market Street, Pittsburgh, Pa.

## RECEIPTS FOR HOME MISSIONS, JUNE, 1894.

ATLANTIC.—*East Florida*—Candler, 13; Weirsdale, 12. *South Florida*—Anclote, 2 56; Auburndale, 10 28; Dunnellon, 8 78; Homosassa, 5 45; Orange Bend, 5 56; Paola, 10 77. 63 40

BALTIMORE.—*Baltimore*—Baltimore Covenant, 8; — Hampden, 12; — Park, 13 31; Canton, 10; Piney Creek, 10 62. *New Castle*—Zion, 29. *Washington City*—Washington City 1st, 87 80; — Gurley Memorial, 3 25; — New York Avenue Mrs. Catharine C. Bradley, 50. 168 98

CALIFORNIA.—J. D. Thompson, 200. *Benicia*—Grizzly Bluff, 4 25. *Los Angeles*—Anaheim, 31 20; Olive Y. P. S. C. E., 6; San Pedro, 5. *Oakland*—East Oakland, 110 75; Oakland 1st, 90 15; San Leandro, 3 60. *San Jose*—Gilroy, 7. *Stockton*—Madera, 10. 467 95

COLORADO.—*Boulder*—Fossil Creek, 5; Valmont, 90 cts. *Pueblo*—Colorado Springs 1st, 46 12; Del Norte, 16 40; Pueblo 1st, 5 12. 73 54

ILLINOIS.—*Alton*—Bethel Y. P. S. C. E., 2 40; Moro, 4. *Cairo*—Shawneetown, 20 86. *Chicago*—Chicago Calvary, 5; — Jefferson Park Jr. Y. P. S. C. E., 5; Deerfield Children's Day, 12 25; Kenwood Evangelical, 300; Moreland, 4; Riverside, 36 12. *Freeport*—Freeport 1st Jr. Y. P. S. C. E., 5; Polo Independent, 38; Prairie Dell German, 10; Willow Creek Y. P. S. C. E., 27 28. *Mattoon*—Effingham sab-sch Children's Day, 21 06. *Peoria*—Salem, 10. *Rock River*—Beulah, 5; Kewanee (sab-sch, 1), 5; Morrison (sab-sch, 3 93), (Round Grove sab-sch, 2 94), 6 87; Pleasant Ridge, 1 25. *Schuyler*—Appanoose Y. P. S. C. E. (Debt, 6 37), 9 68; Good Hope, 7 26; Kirkwood (sab-sch, 2 80), 17 80; Warsaw, 4. *Springfield*—Brush Creek and Y. P. S. C. E., 10. 562 83

INDIANA.—*New Albany*—Crothersville sab-sch, 5 37; New Albany 3d Y. P. S. C. E., 1 30. *White Water*—Aurora 1st, 3; Harmony, 5. 15 27

INDIAN TERRITORY.—*Choctaw*—Big Lick, 2 40; Philadelphia, 95 cts. *Cimarron*—Enid, 5; Purcell, 5. *Sequoyah*—Park Hill, 15; Pleasant Valley, 6. 84 35

IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian 4th Y. P. S. C. E., 7 50; Clarence 1st, 5; Garrison (Y. P. S. C. E., 2), 7; Pleasant Hill Y. P. S. C. E., 3. *Corning*—Mount Ayr, 32 56; Red Oak 1st Y. P. S. C. E., 10 50; Yorktown, 5. *Des Moines*—Garden Grove, 2 50; Medora, 9. *Dubuque*—Hazleton, 4; Otterville, 1; Rowley German, 2 50. *Fort Dodge*—Bethel, 19 08; Coon Rapids 1st Y. P. S. C. E., 10; Emmanuel, 3; Luverne, 1 50; Maple Hill, 1 25; Wheatland German, 5. *Iowa*—Keokuk Westminster Y. P. S. C. E., 5; Wapella (sab-sch, 3 86), (L. A. Society, 5), (Y. P. S. C. E., 2 94), 25. *Iowa City*—Deep River, 10; Muscatine Jr. Y. P. S. C. E., 15. *Sioux City*—Hartley, 4; Hosper's 1st German, 5; Larrabee, 5 52. *Waterloo*—Eldora sab-sch, 2 06; Toledo sab-sch, 4 45. 205 31

KANSAS.—*Emporia*—Belle Plaine, 4 25. *Larned*—Anthony, 16; Arlington sab-sch, 6 26; Freeport, 4; Meade, 14; Medicine Lodge, 13. *Neosho*—Blue Mound, 3 75; Fredonia, 5 06; Mound Valley, 5; New Albany, 3; Parsons sab-sch, 6 70; Richmond, 6; Westphalia, 1; Yates Centre Y. P. S. C. E., 7 80. *Topeka*—Gardner, 6 25; Sedalia sab-sch, 6; Topeka 3d, 15; Vinland, 2; Willow Springs, 1 50. 125 57

KENTUCKY.—*Ebenezer*—Paris 1st, 10. *Louisville*—Cloverport 1st, 10; Kuttawa, 5 49. *Transylvania*—Barbourville, 2; Ebenezer, 3; Greensburgh, 8 50; Harmony, 16 15; Lebanon 1st, 15; Manchester, 2 25. 72 39

MICHIGAN.—*Detroit*—Marine City, 10. *Flint*—Cass City, 3 05; Marlette 2d, 5; Morrice, 3 31. *Grand Rapids*—Grand Rapids 3d, 26; Hesperia, 25. *Lake Superior*—Hay Lake sab-sch, 1 25; Mt. Zion sab-sch, 1 25. *Lansing*—Brooklyn Y. P. S. C. E., 5. *Petoskey*—Boyne Falls, 3 50; Elk Rapids, 8 14; Elmira, 2 13; Mackinaw City, 4; Yuba East Bay, 8 46. *Saginaw*—Bay City 1st, 15 08; Grayling, 5. 126 17

MINNESOTA.—*Duluth*—Barnum 1st, 6 20; Duluth 2d, 4; New Duluth House of Hope, 2; Sandstone, 1 60. *Manakato*—Balaton, 5 60; Island Lake, 1 15; Rushmore, 7 50; Summit Lake, 5. *Red River*—Warren sab-sch, 6 50. *St. Paul*—Belle Plaine, 1 14; Jordan, 1 23; St. Paul Day-

ton Avenue Y. P. S. C. E., 12 50; Rev. J. S. McCornack, 5. *Winona*—Ebenezer German (sab sch, 30 cts.), 1 48; Le Roy Y. P. S. C. E., 10. 70 94

MISSOURI.—*Kansas City*—Eldorado Springs, 2; Holden Y. P. S. C. E., 3. *Ozark*—White Oak, 10. *Palmyra*—Bell Porter Memorial, 4; Boynton, 3; Canton, 8; Clarence, 5; Newark, 1; New Providence, 3. *Platte*—Fairfax, 13 70; Knox, 2; Lathrop (L.M.S., 6 70), (Y.P.S.C.E., 5 50), 12 20; Rockport, 5. *St. Louis*—De Soto, 5; Nazareth German, 5; St. Louis 1st, 58 62; — West, 107 13; Washington, 12 50; Zion German, 3. 263 13

MONTANA.—*Butte*—Missoula Y. P. S. C. E., 5. 5 00

NEBRASKA.—*Hastings*—Hanover German, 10; Oak, 10; Ruskin, 2 07; Superior, 5. *Kearney*—Big Spring, 4 11. *Nebraska City*—Humboldt Bohemian, 4 75; Lincoln 2d additional, 3 40; Palmyra, 18; Sterling, 10; Tecumseh sab-sch, 2. *Niobrara*—Elgin, 8 25; Oakdale, 16 39; Wakefield, 20. *Omaha*—Craig, 20; Omaha Blackbird Hills, 2 85; Silver Creek sab-sch, 1. 137 32

NEW JERSEY.—*Elizabeth*—Perth Amboy Y. P. S. C. E., 2; Plainfield 1st Y. P. S. C. E., 15; Roselle, 27 01. *Jersey City*—Passaic 1st Y. P. S. C. E., 6; Paterson Redeemer, 133 45. *Monmouth*—Beverly, 8 74; Forked River, 5; Freehold 1st, 15 55. *Morris and Orange*—Boonton 1st sab-sch, 21 25; East Orange 1st Elmwood Chapel, 25; Mendham 1st, 4 32; Morristown South Street (Primary sab-sch class, 7), 1,104 27; Orange 1st, H. H., 100; — Central, 1,000; Summit Central, 150. *Newark*—Montclair 1st, "Aid," 75; Newark Park, 20 68. *New Brunswick*—Dayton Y. P. S. C. E., 6; Dutch Neck, 75; Milford sab-sch, 15 80; Stony Brook Mission School, 2 50; Trenton 1st sab-sch, 4 49; — Prospect Street, 33. *Newton*—Franklin sab-sch, 4 80. *West Jersey*—Deerfield sab-sch, 11. 2,572 56

NEW MEXICO.—*Arizona*—Casa Grande, 3 45; Clifton Zion, 8; Flagstaff Ft. Huachuca, 10; Gila Bend, 3 70; Morenci Spanish, 4 50; Peoria, 6; Winslow, 3; Rev. H. A. Thompson, 5. *Santa Fe*—Katskill, 1 75; Ocatá, 5 45; Rincon, 5 50; Vaud, 1; Rev. S. W. Curtis, 10. 67 35

NEW YORK.—*Albany*—Carlisle, 10; Esperance, 31 61; Jefferson, 10; Stephentown, 5; Voorheesville, 18. *Binghamton*—Cannonsville, 7; Nichols, 3 93. *Boston*—Barre, 10; Bedford, 23; Providence 2d, 6 50; South Framingham, 3. *Brooklyn*—Brooklyn 1st, 215; — 2d, 312 32; — Greene Avenue Ladies' Willing Aid Society, 5; — Throop Avenue, 66; Edgewater 1st, 15 50. *Buffalo*—Buffalo North 2; United Mission, 5. *Champlain*—Mineville, 8. *Columbia*—Catskill Y. P. S. C. E., 5. *Genesee*—Leroy Y. P. S. C. E., 10. *Geneva*—Branchport, 4; Naples Y. P. S. C. E., 2 50; Seneca Castle, 4 75. *Hudson*—Florida, 25 00; Palisades, 28 42. *Long Island*—Bellport Y. P. S. C. E., 5; Bridgehampton, 23 35. *Lyons*—Huron, 6; Sodus Centre Children's Day, 5. *Nassau*—Huntington 2d Lloyd's Neck sab-sch, 1 50; Islip sab-sch, 7 50. *New York*—New York 5th Avenue sab-sch, 100; — Lenox Y. P. S. C. E., 16; — Mizpah Chapel C. E., 10; — Mount Washington sab-sch, 6 46; — Rutgers Riverside Afternoon sab-sch, 25 10; — University Place (A Friend, 5), 15. *Niagara*—Barre Centre Children's Day, 1 23; Lockport 1st (sab-sch, 100), 139 17. *North River*—Amenia 3d, 13 25; Bethlehem, 26; Poughkeepsie 1st sab-sch, 40 29. *Rochester*—Rochester 3d, 50; — Brick, 195. *St. Lawrence*—Gouverneur, 73. *Steuben*—Arkport, 4 22. *Syracuse*—Camillus, 10; Hastings, 2; Onida Lake, 1; Parish, 4; Whitelaw, 4. *Troy*—Cambridge, 2 25; Green Island 1st, 13; Lansingburg Olivet Y. P. S. C. E., 10; Mechanicsville 1st (King's Daughters, 5), 16 10; Sandy Hill, 3; Troy Woodside sab-sch, Children's Day, 77 58; Waterford 1st, 14 15. *Utica*—Holland Patent 1st, 55; Lyons Falls, 8 50; Rome 1st, 46 46; Utica Olivet, 6. *Westchester*—Greenburgh sab-sch, 25; Mt. Vernon 1st, 247 42; Peekskill 2d, 50; Pleasantville, 4; Port Chester Y. P. S. C. E., 6; Thompsonville 1st (sab-sch, 43 80), 239. 2,473 41

NORTH DAKOTA.—*Pembina*—Bathgate, 7 50; Bottineau, 2; Larimore, 10; Milton, 4; Osnabrock, 2; Pembina, 4. 29 50

OHIO.—*Cincinnati*—Cincinnati 2d, 70 15; — Central

b-sch, 25. *Columbus*—Columbus West Broad, 10; Dub-  
lin, 4; Worthington, 6. *Dayton*—Oxford Y. P. S. C. E.,  
20; Springfield 2d, 188 50. *Huron*—Bloomville, 9; Chi-  
go, 10; Republic, 10; Sandusky 1st Y. P. S. C. E., 5,  
*Lima*—Columbus Grove, 11; Lima 1st, 45. *Mahoning*—  
Lusman 1st, 52; North Jackson, 6. *Marion*—Kings-  
on, 4 65; Liberty sab-sch, 5. *Maumee*—Fayette, 1 62;  
Maumee (sab-sch, 4), 10; Toledo 5th, 7; — Westminster,  
65. *St. Clairsville*—Bannock Mrs. Fannie E. Cald-  
ell, dec'd, 200. *Steubenville*—Annapolis, 4 50; Carroll-  
ton, 26; East Liverpool 1st, 107; Linton, 4 70; New Har-  
sburgh, 8; Steubenville 1st, 29 96; Toronto (sab-sch, 6),  
Y. P. S. C. E., 7 20; 13 20; Two Ridges Y. P. S. C. E.,  
1. *Wooster*—Ashland (Y. P. S. C. E., 10), 23 23; Hope-  
ell sab-sch, 7 20. *Zanesville*—Unity Y. P. S. C. E.,  
95; Zanesville Putnam sab-sch Children's Day, 12 94.

OREGON. — *Portland* — Damascus Trinity German, 2;  
agle Park German, 2; Portland Forbes, 9 75; — Mispah  
L. M. S., 1 75), (Y. P. S. C. E., 2 18), 5 86. *Southern*  
*Oregon*—Linkville, 5; Myrtle Creek, 8; Oakland, 2; Wil-  
er, 1; Yoncalla, 1. *Willamette*—Sinslaw, 5 25. 41 86

PENNSYLVANIA.—*Blairsville*—Kerr, 10. *Butler*—Harris-  
ville, 5 30; Muddy Creek, 9; New Hope, 10; Pleasant  
Valley, 7 83; Prospect, 10; Unionville, 6. *Carlisle*—  
Burnt Cabins, 3; Lower Path Valley (Y. P. S. C. E., 2 12),  
2. *Chester* — Dilworthtown, 6 5. *Clarion* — Callens-  
burg, 6 23; Johnsonburg, 6 31; Wilcox (sab-sch for Debt,  
2 42), 19 72. *Erie*—Cool Spring, 5; Erie 1st, 42 16;  
toneboro, 5. *Huntingdon*—Hollidaysburgh 1st, 55 20;  
filroy (sab-sch, Children's Day Collection, 5), 25; Orbi-  
onia (sab sch, 2), (C. E., 1), 8. *Kittanning*—Apollo 1st  
sab sch, 10), 66; Bolling Spring, 7; Concord, 6 25.  
*Lackawanna*—Great Bend (Y. P. S. C. E., 5), 11; Hones-  
dale 1st sab-sch, 20 86; Wilkes Barre 1st, 314 04. *Lehigh*  
—Bethlehem 1st, 23 86; Easton 1st sab-sch, 50; Hazle-  
ton, 269 19. *Northumberland*—Mooresburgh, 4 28; Wil-  
lamsport Bethany C. E., 2. *Philadelphia*—Philadelphia  
Johocksink (2d Street Mission, 3 12), (sab sch, 7 25),  
0 37; — North 10th Street, 10; — Olivet Y. P. S. C. E.,  
; — Scots sab-sch, 8 06; — Westminster, 32 15; West  
Green Street Ladies, 10. *Philadelphia North*—Ambler  
1st, 5. *Pittsburgh*—Pittsburgh East Liberty, 76 80; —  
Lawrenceville, 85 55; — Shady Side (sab-sch, 40), 83;  
Raccoon (sab-sch, 5 05), 83 90; Sharon, 27 33. *Redstone*  
—Browsville, 112. *Shenango*—Clarksville sab-sch, 11 21;  
Hermion, 18 60; Rich Hill, 7; Slippery Rock sab sch, 5.  
*Washington*—Fairview, 10; Moundsville, 20. *Wellsboro*  
—Eikland and Osceola sab-sch, 4. *Westminster*—New  
Harmony, 11; Stewartstown sab-sch, 10. 1,638 85

SOUTH DAKOTA.—*Aberdeen*—Britton sab-sch, 23 80;  
Palmer 1st Holland, 6. *Central Dakota*—Artesian, 23 25;  
Bancroft, 13 23; Bethel, 1 75; Colman, 1 75; Earlville,  
5 04; Forestburgh, 3 80; Manchester, 14 60; Stanley, 5;  
Volga, 11; Wessington, 14; Rev. G. A. White, 2 95.  
*Southern Dakota*—Turner Co. 4th German, 9 25. 139 41

TENNESSEE.—*Holston*—Mount Bethel sab-sch, 9 77.  
*Kingston*—Chattanooga Park Place, 8; Dayton, 2 75;  
Grassy Cove (sab-sch, 4), 8 47; Piney Falls, 7. *Union*—  
Rev. J. H. McConnell, 3. 38 99

TEXAS.—*Austin*—Kerrville (sab-sch, 2), 5. *North Texas*  
—Montague, 2. *Trinity*—Glen Rose, 5. 12 00

UTAH.—*Boise*—Bellevue sab sch, 4 65. *Kendall*—Idaho  
Falls, 2 85; Montpelier, 6 50. 14 00

WASHINGTON.—*Olympia*—Hoquiam, 5 50. *Puget Sound*  
—Fair Haven, 7; Port Townsend Bay, 9; Seattle 1st, 33.  
54 50

WISCONSIN.—*Chippewa*—Baldwin (sab sch, 9 92), 20 92;  
Bayfield, 12 50; Cadotte, 5; Rice Lake, 7 25. *La Crosse*  
—Whitehall, 6. *Madison*—Richland Centre Y. P. S. C.  
E., 10. *Milwaukee*—Cambridge and Oakland, 5; Milwau-  
kee German, 3 06; Somers, 15. *Winnebago*—Fort How-  
ard 1st, 2. 86 73

Woman's Executive Committee of Home Mis-  
sions..... \$17,720 09

Total from churches..... \$28,488 37

LEGACIES.  
Legacy of Collins Woodruff, late of Livings-  
ton Co., N. Y., 1,000; James Lavender, late of  
Gilman, Ia., 250; Mrs. Nancy B. Siggins, late  
of Ripley, N. Y., 1,000; Racillia B. Anderson,  
late of Brooklyn, N. Y., 5,000; Ann Scott,  
late of Penna., 500; Philander W. Fobes,  
late of Syracuse, N. Y., 600; John A. Caughey,  
late of Pittsburgh, Pa., in part, 3..... 8,353

MISCELLANEOUS.  
"C. Penna.," 14; Mrs. M. V. McLean, Shusan,  
N. Y., 5; J. H. and Agnes Smith, Piero,  
Iowa, 5; A Steward, 2 50; J. D. Lynde, Had-  
donfield, N. J., 100; Rev. Robert Christie, D.  
D., Allegheny, Pa., 25; Mrs. S. J. M. Eaton,

80; "A Friend," 100; Rev. Daniel H. Evans,  
Youngstown, Ohio, 100; Rev. J. S. Pomeroy,  
Fairview, W. Va., 1; Frederick Moon, Alden,  
Pa., 10; Rev. W. F. Gates, Guatemala City,  
Central America, 50; James Leishman, New  
York City, 5; Rev. G. M. Miller, Bryan, Ohio,  
5; "Friend of H. M.," 12 50; "W. J. O.," 5;  
"M. E. P.," Brooklyn, 1; Y. M. C. A., Porcu-  
pine, South Dakota, 2 26; Rev. Wm. Hunter,  
D. D., Mt. Jewett, Pa., 10; Mr. and Mrs. F.  
L. Schaub, Parsons, Kans., 3; R. C. Dickin-  
son, Dunkirk, N. Y., 10; Rev. Alex. Prondit,  
New Castle Del., 5; "Mrs. M. C. M.," 50;  
W. J. McKee, tithings, 15; "Cash," 5; E.  
T. Bryan, Glendale, Cal., 100; "C. G.," 10;  
Mrs. W. H. Atkinson, Ashland, Oregon, 1;  
W. N. Jackson, Indianapolis, Ind., 75; Sam-  
uel McLanahan and wife, Baltimore, Md., 20;  
Las Vegas Mission School Teachers, 6; "I.  
H. N.," 259 17; A. B. Speer, McKees Rock,  
Pa., 5; Christian Endeavor Convention,  
Florida, 3 75; Sylvan Lake (Florida) Con-  
gregational Church, 3 56; Sanford (Florida)  
Congregational Church, 5; Mr. G. P. Lov-  
ell, Orange Bend, Florida, 50; Rev. T. L.  
Sexton and wife, 10; "A friend," 5; Interest  
on Lyon Trust, 250; Interest on Permanent  
Fund, 15; Interest on John C. Green Fund,  
225; Interest on Carson W. Adams Fund,  
146 25..... 1,761 29

Total received for Home Missions, June, 1894. 38,602 66

Total received for Home Missions, from April  
1, 1894..... 111,508 30

Refunded to Philadelphia Trinity Church,  
Philadelphia ..... 20 00

\$111,488 30

Amount received during same period last year, 106,114 21

O. D. EATON, Treasurer,  
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JUNE 1894.

COLORADO.—*Boulder*—Valmont, 3 cts. *Pueblo*—Pueblo  
1st, 17 cts. 20

IOWA.—*Council Bluffs*—Adair, 1 50. *Iowa*—New Lon-  
don, 3. *Iowa City*—Oxford, 4; Union, 1 65. 10 15

KENTUCKY.—*Ebenezer*—Frankfort 1st, 41. 41 00

MICHIGAN.—*Flint*—Cass City, 1. 1 00

MISSOURI.—*St. Louis*—St. Charles 1st, 19. 19 00

NEBRASKA.—*Kearney*—Genoa 1st, 4. *Nebraska City*—  
Beatrice 1st, 5 60. *Omaha*—Omaha Blackbird Hills, 1. 10 60

NEW JERSEY —*Monmouth*—Beverly, special, for Jews.  
5. 5 00

OREGON.—*Portland*—Damascus Trinity, 1. 1 00

SOUTH DAKOTA.—*Southern Dakota*—Germantown, Ger-  
man, 3. 3 00

TEXAS.—*Trinity*—Glen Rose, 1. 1 00

Total for Sustentation, June 1894.....\$ 91 95

Total for Sustentation from April 1, 1894..... 268 23

O. D. EATON, Treasurer,  
Box L, Station D. 53 5th Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID  
FUND, JUNE, 1894.

*Binghamton*—Whitney's Point, 5. *Brooklyn*—Wood-  
haven, 4 50. *Cayuga*—Genoa 1st, 12; Auburn Westmin-  
ster, 3 50; Cato, 2 85; Rev. O. T. Mather, 12 50. *Cham-  
plain*—Brandon, 4 42. *Chemung*—Watkins, 37 45.

*Geneva*—Bellona 1st, 10; Branchport, 2. *Hudson*—  
Hamptonburg, 25 33; Palisades, 5; Florida, 8. *Lyons*—  
Huron, 4. *Nassau*—Roslyn, 1 65. *New York*—University  
Place special for Jews, 28 92. *North River*—Bethlehem,  
12. *Oscego*—Cherry Valley, 20 75; New Berlin (sab-  
sch, 4 50), 7 50. *Rochester*—Rochester St. Peter's, 25.

*St. Lawrence*—Adams, 2; Le Roy, 2 70. *Steuben*—Ark-  
port, 18 cts. *Syracuse*—Syracuse Park Central, 40 17;  
Whitelaw, 6. *Troy*—Cambridge, 13 63; Waterford 1st,  
7 07; Warrensburg, 4 50. *Utica*—Clinton, 42. *West-  
chester*—Mount Vernon 1st, 25; White Plains, 40 61;  
Pleasantville, 6.

Total from churches..... \$ 420 22

MISCELLANEOUS.

M. Ralph, New York, special for Jews, 10; A  
friend, New York, special for Jews, 1..... 11 00

Total for New York Synodical Aid Fund, June,  
1894... \$ 431 22

Total for New York Synodical Aid Fund, from  
April 1st, 1894..... 2,380 66

O. D. EATON, Treasurer,  
Box L, Station D. 53 Fifth Avenue, New York.



## RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1894.

ATLANTIC.—*East Florida*—Jacksonville 1st, 29. 29 00  
BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 64 90; — *Hampden*, 3 55. *New Castle*—Zion, 20. *Washington City*—Washington City 1st, 18 75; — *Assembly*, 28; — *Covenant*, 111 62; — *Gurley Memorial*, 2 55. 249 37  
CALIFORNIA.—*San José*—Milpitas, 5. 5 00  
CATAWBA.—*Southern Virginia*—Ashland Mt. Zion, 1. 1 00  
COLORADO.—*Boulder*—Fossil Creek, 1; *Valmont*, 27 cts. 27 81  
DENVER.—*Golden*, 24. *Pueblo*—Pueblo 1st, 1 54. 24 81  
ILLINOIS.—*Freeport*—Prairie Dell German, 20. *Rock River*—Sterling, 54 06. *Schuyler*—Kirkwood, 4 50. 78 56  
INDIANA.—*Crawfordsville*—Eugene Cayuga, 1; *Rockville*, 3 06. 4 06  
INDIAN TERRITORY.—*Cherokee Nation*—Pleasant Valley, Thank Offering, 6. *Choctaw*—Philadelphia, 75 cts. 6 75  
IOWA.—*Cedar Rapids*—Clinton (sab-sch, Birthday Box, 16), 98 72; *Vinton*, 20. *Corning*—Brooks, 2; *Nodaway*, 3. *Fort Dodge*—Armstrong, 4 18. *Iowa*—Ottumwa East End, 8. *Sioux City*—Plymouth, 4. 139 90  
KANSAS.—*Neosho*—Central City, 1; *Ottawa*, 12 41. 13 41  
KENTUCKY.—*Louisville*—Louisville Covenant, 11 18. 11 18  
MICHIGAN.—*Detroit*—Ann Arbor 1st, 23 95; *Ypsilanti*, 6 76. *Flint*—Cass City, 94 cts. *Petoskey*—Petoskey, 12 38. *Saginaw*—Saginaw 1st, 20. 74 08  
MISSOURI.—*St. Louis*—Ironton, 1; *St. Louis* 1st, 53 62; *Washington*, 12 50. 67 12  
NEBRASKA.—*Box Butte*—Rushville, 4. *Niobrara*—Elgin, 3 59; *Oakdale*, 5 20. *Omaha*—Omaha Westminster, 14 35. 27 14  
NEW JERSEY.—*Elizabeth*—Roselle, 7 84. *Jersey City*—Englewood, 223 10; *Jersey City* Westminster, 17 35; *Passaic* 1st sab-sch, 5; *Rutherford* 1st, 38 45. *Monmouth*—South Amboy, 1. *Morris and Orange*—Madison, 98 92; *Mt. Freedom*, 4 50; *Orange Central*, 250. *Newark*—Newark Park, 18 90. *Newton*—Phillipsburgh 1st, 7 69. 667 75  
NEW YORK.—*Genesee*—Wyoming, 7 25. *Hudson*—Florida, 5 40; *Hopewell*, 10 20. *Long Island*—Cutchogue, 5. *New York*—New York 1st, 5; — *Phillips*, 30; — *West add'l*, 7. *Niagara*—Lockport 1st, 46 39; *North Tonawanda* North, 16. *North River*—Bethlehem, 12; *Marlborough*, (in part) 31 03; *Newburgh* 1st, 21 40. *Rochester*—Rochester Brick, 75. *St. Lawrence*—Adams, 2. *Steuben*—Arkport, 1 47. *Syracuse*—Amboy, 4. *Troy*—Mechanicville (King's Daughters), 10; *Troy* 2d (sab-sch, 18 64), 94 45; *Waterford* 1st, 7 07. *Utica*—Utica Bethany, 14 14; — *Olivet*, 4; *Walcott Memorial*, 15 35. *Westchester*—Hugenot Memorial, 25. 449 15  
OHIO.—*Bellefontaine*—Upper Sandusky, 4 10. *Cincinnati*—Cincinnati 7th, 50 03; *Linwood* Calvary, 3; *Madisonville*, 4. *St. Clairsville*—Buffalo, 14 50; *Cambridge* (Mrs. Luccok, \$10), 13. 88 63

OREGON.—*Portland*—Damascus Trinity German, 1. 1 3

PENNSYLVANIA.—*Butler*—North Liberty, 4 37. *Lackawanna*—Honesdale, 28 23. *Lehigh*—Bethlehem 1st, 12 34. *Northumberland*—Mooreburgh, 8 33. *Philadelphia*—Philadelphia North 10th Street, 3; — *Woodland* (F. C. Soutter), 20. *Pittsburgh*—Pittsburgh 1st, 230 06; — *East Liberty*, 38 40; — *Shady Side* (sab-sch, 20), 41 30. *Shenango*—Mahoning, 17; *Slippery Rock*, 2; *Union*, 13. *Washington*—East Buffalo, 30 40; *Washington* 2d, 10 72. *Westminster*—Leacock (76 cts. from sab-sch), 19 21. 549 3

SOUTH DAKOTA.—*Southern Dakota*—German town German, 1. 1 3

UTAH.—*Utah*—Springville, 2. 2 3

WASHINGTON.—*Walla Walla*—Kendrick, 1. 1 0

WISCONSIN.—*Madison*—Richland Centre, 2. 2 0

From the Churches and Sabbath-schools.....\$ 2,494 4

## FROM INDIVIDUALS.

"L. P. S.," 250; Rev. A. G. Taylor, Phenix, Mo., 5; Rev. Joseph Stevens, Jersey Shore, Pa., 5; "M.," 5; "From a Friend," 5; A. Doremus, Springfield, Iowa, 4; "R. and C.," Bridgehampton, N. Y., 2; Henry Nairne, St. Louis, Mo., 25; Dr. W. M. Findley, Altoona, 5; "Cash," 1; Mrs. J. H. Fleming, Chambersburg, Pa., 10; Mrs. Sarah E. Aiken, Princeton, N. J., 2; Rev. John Branch, White Hall, Ill., 5; Rev. H. T. Scholl, Big Flats, N. Y., 6; "C. Penna.," 6; Mrs. Anna S. Scofield, Strasburg, Pa., 10..... 346 6  
Interest from Permanent Fund..... 4,053 4  
Interest on Hannah M. McKee Fund..... 90 2  
Interest on Bank Deposits..... 230 2

Total for the Current Fund.....\$ 7,532 3

## PERMANENT FUND.

(Interest only used.)

Estate of C. P. Kingsbury, deceased, 1,000;  
Estate of Mrs. Susanna Masson, Philadelphia, 4,233 01; Legacy of Philander Fobes, Syracuse, N. Y., 300..... \$5,533 01

Total receipts for June, 1894.....\$12,735 11  
Total for Current Fund since April 1, 1894,..... 23,635 24  
Total for Current Fund during same period last year..... 23,673 2

W. W. HERRERTON, Treasurer,  
1334 Chestnut Street, Phila.

## RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1894.

ATLANTIC.—*Atlantic*—Hopewell sab-sch, 6 10; *Olivet* sab-sch, 4 71; *Zion* sab-sch, 8 09. *East Florida*—Candler sab-sch, 5 86; *Hawthorne* sab-sch, 7 44; *Jacksonville* 1st sab-sch, 29 21; — 3d sab-sch, 7 50; *Waldo*, 5; *Weirsdale* sab-sch, 6 45. *Fairfield*—Carmel, 3; *Congruity* sab-sch, 2 53; *Ebenezer*, 3; *Lebanon*, 2 94; *Trinity* sab-sch, 2. *Knox*—Ebenezer 2d sab-sch, 1; *Macon* Washington Ave. sab-sch, 5 49; *Madison* 2d sab-sch, 50 cts.; *Pleasant Grove* sab-sch, 40 cts.; *Williams Memorial* sab-sch, 3. *McClelland*—Mt. Pisgah sab-sch, 6 60; *Mt. Zion* sab-sch, 7; *Pitts* sab-sch, 3; *Pleasant View* sab-sch, 5 91. *South Florida*—Bartow sab-sch, 6 19; *Centre Hill* sab-sch, 3 33; *Eustis* sab-sch, 40; *Sorrento* sab-sch, 10 75; *Tarpon Springs* sab-sch, 10; *Winter Haven* sab-sch, 12 33. 209 33  
BALTIMORE.—*Baltimore*—Ashland sab-sch, 8 95; *Baltimore* 1st Hope Miss. sab-sch, 14 76; — 2d sab-sch, 51 20; — *Aisquith Street* sab-sch, 25; — *Boundary Avenue* sab-sch, 39 91; — *Broadway* sab-sch, 14 24; — *Central* church, 15 69, (sab-sch, 34 43), 50 12; — *Covenant*, 5; — *Park* sab-sch, 15 71; — *Madison Street* sab-sch, 25; — *Ridgely Street* sab-sch, 24; *Barton* sab-sch, 10; *Bel Air* sab-sch, 14 69; *Brooklyn* sab-sch, 13, (church, 2), 15; *Emmittsburg* sab-sch, 15 86, (church, 5 79), 21 65; *Frederick City* sab-sch, 37 24; *Lonaconing* sab-sch, 32 38; *New Windsor* sab-sch, 8 45; *Piney Creek* sab-sch, 8 40; *Taneytown* sab-sch, 9 51, (church, 18 73), 28 24. *New Castle*—*Buckingham* sab-sch, 24 67; *Christiana* sab-sch, 4 20; *Church Hill* sab-sch, 5; *Cool Springs* sab-sch, 6; *Dover* sab-sch, 32 62, (church, 15), 47 62; *Felton* sab-sch, 9 06; *Georgetown* sab-sch, 6 50; *Gunby Memorial* sab-sch, 10; *Lewis* sab-sch, 28 25; *Manokin* church and sab-sch, 25; *New Castle* sab-sch, 25 85; *Ocean View* sab-sch, 13 86; *Port Deposit* sab-sch, 22 88; *Port Penn* sab-sch, 3 93;

*Rock* sab-sch, 15; *White Clay Creek* sab-sch, 25 13; *W. comico* sab-sch, 40 87; *Zion* sab-sch, 18 73. *Washington City*—*Ballston* sab-sch, 32 58; *Darnestown* sab-sch, 15; *Manassas* sab-sch, 2 40; *Washington City* 1st sab-sch, 23 93, (church, 10 03), 32 96; — 4th sab-sch, 26 47, (church, 32 61), 69 08; — *Covenant*, 45 25; — *Guntion Temple* Memorial, 21 81; — *Gurley Memorial* sab-sch, 16 6; — *Metropolitan* sab-sch, 28 82; — *New York Avenue*, 17 25; — *North Capitol* sab-sch, 2 18. 1,086 51  
CALIFORNIA.—*Benicia*—Arcata sab-sch, 12; *Calistoga* sab-sch, 6 25; *Crescent City* sab-sch, 5; *Fort Brag* sab-sch, 3 10; *Healdsburg* sab-sch, 9; *Point Arena* sab-sch, 6 35; *St. Helena* sab-sch, 19 70; *Two Rocks* sab-sch, 15, (church, 5), 20. *Los Angeles*—*Alhambra* sab-sch, 12, (church, 4), 16; *Carpenteria* church and sab-sch, 3 25; *Cucamonga* sab-sch, 5 60; *El Monte* sab-sch, 6 40; *El Montecito*, 15 71. *Elsinore* sab-sch, 8; *Fillmore* sab-sch, 7; *Glendale* sab-sch, 20 53; *Los Angeles* 2nd, 18 36; — *Bethesda* sab-sch, 6 40; — *Grand View* church and sab-sch, 9 23; *Newhall* sab-sch, 4 55; *Ojai*, 8 16; *Orange*, 6; *Pomona* (church, 6 30), sab-sch, 16, 23 50; *Rivera* sab-sch, 12 30; *Riverside*, *Arlington* church and sab-sch, 25 32; *San Bernardino* sab-sch, 17 54; *San Geronimo*, 11 50; *San Pedro* sab-sch, 10 59; *Santa Ana* sab-sch, 34 20; *Santa Monica* sab-sch, 7; *Ventura* (church, 2 50), sab-sch, 22 50, 25; *Westminster* sab-sch, 11. *Oakland*—*Centerville* sab-sch, 65 cts.; *Concord* sab-sch, 4; *Danville*, 10 15; *Livermore* sab-sch, 23 30. *Sacramento*—*Carson City* sab-sch, 17 50; *Elko*, 4; *Roseville* sab-sch, 2. *Vacaville* sab-sch, 10. *San Francisco*—*San Francisco* Howard sab-sch, 36. *San José*—*Cambridge* sab-sch, 10; *Gary* sab-sch, 10; *Hollister* church and sab-sch, 5 00; *San Luis Obispo* sab-sch, 20; *Santa Clara*, 5; *Santa Cruz* sab-sch, 13 25. *Stockton*—*Hickman* sab-sch, 1 50; *Madera* sab-sch,



5 65; Modesto 4; Oakdale sab-sch, 7; Fanger (sab-sch, 3 65), church, 6 45, 10 10; Sonora sab-sch, 8. 606 10

CATAWBA.—Cape Fear—Chadbourn sab-sch, 3 50; St. Paul sab-sch, 5 03. *Catawba*—Bellefonte sab-sch, 4 58; Bethlehem sab-sch, 1; Concord sab sch, 16 25; Lincolnton sab-sch, 1 75; Shiloh sab-sch, 1 56; Wadesboro sab-sch, 2. *Southern Virginia*—Ashland Mt. Zion, 1; Big Oak sab-sch, 4; Burkeville sab-sch, 3; Danville Holbrook St. sab-sch, 11 cts; Ebenezer sab-sch, 6; Russel Grove sab-sch, 5; Stuart sab-sch, 2. *Yadkin*—Aberdeen, 5 51; Boonville, 2 50; Durham sab-sch, 9; Mebane sab-sch, 7 10; Mocksville 2d sab-sch, 14; Statesville 2d sab-sch, 12 23; St. James sab-sch, 8. 115 17

COLORADO.—Boulder—Berthoud sab-sch, 8 20; Brush sab-sch, 4 20; Fossil Creek, 11 65; Rawlins sab-sch, 11, (church 11), 22; Valmont, 9 cts. *Denver*—Akron sab-sch, 4 80; Brightonsab-sch, 12 06; Denver 1st Ave sab-sch, 13 15; — 23d Avenue sab sch, 17 35; — Central sab-sch, 31 09; — North church, 4, (sab-sch, 13 56), 17 56; — Westminster sab-sch, 10 28; Golden sab-sch, 22 59; Highland Park church, 3 66, (sab-sch, 12 89), 16 55; Idaho Springs sab-sch, 6 65; Otis church and sab-sch, 3 15; Platner, German sab-sch, 1; Yuma sab sch, 3 93. *Gunnison*—Grand Junction sab-sch, 13 25; Leadville sab-sch, 25. *Pueblo*—Colorado Springs 1st sab-sch, 20 55; Durango sab-sch, 15 95; Hastings sab-sch, 5 05; La Junta sab-sch, 4 13; La Veta sab-sch, 6 01; Pueblo 1st, 53 cts; Rocky Ford church and sab sch, 9 40; Trinidad 1st sab-sch, 11 50. 317 66

ILLINOIS.—Alton—Alton sab-sch, 31 09 (church, 10 43), 41 52; Bethel, 10 05; Blair sab-sch, 16; Brighton sab-sch, 5 43; Carlinville sab-sch, 5; Carrollton sab-sch, 15; Chester sab-sch, 5, (church, 4 08), 9 08; Collinsville sab-sch, 15 02; Ebenezer sab-sch, 4; Edwardsville sab-sch, 6 75, (church, 5 30), 12 05; Greenfield sab-sch, 7 89; Lebanon sab-sch, 7 54; Litchfield sab-sch, 14; Moro sab-sch, 8 29; Nokomis sab-sch, 15; Raymond sab-sch, 10; Sparta sab-sch, 18 47; Spring Cove sab-sch, 19 61; Staunton sab-sch, 9 25; Steelville sab-sch, 7; Upper Alton sab-sch, 5; Whitehall sab-sch, 4; Woodburn German sab-sch, 9. *Bloomington*—Bloomington 2d sab-sch, 21 48; Cayuga sab-sch, 4; Chatsworth sab-sch, 1 85; Chenoa sab-sch, 7 95; Clarence sab-sch, 10; Clinton, 12; Cooksville sab-sch, 5 59; Danville 2d Presbyterian sab-sch, 12; Elm Grove sab-sch, 5; El Paso, 7 43; Fairbury sab-sch, 11; Gibson City sab-sch, 34; Gilman sab-sch, 12 50; Hoopston sab-sch, 8 10; Lexington sab-sch, 11 10; Minonk sab-sch, 7 47; Normal sab-sch, 11; Onarga sab-sch, 8 39; Pontiac sab-sch, 20; Prairie View sab-sch, 4 50; Reading sab-sch, 6 20; Rossville sab-sch, 11; Selma sab-sch, 12; Watseka church and sab-sch, 15; Waynesville sab-sch, 13 73; Wellington sab-sch, 4 50. *Cañero*—Ava sab-sch, 6 44; Bridgeport sab-sch, 11 64; Carbondale sab-sch, 7 58; Carmi sab-sch, 12; Centralia sab-sch, 59; Golconda church and sab-sch, 10; Harrisburg sab-sch, 12 61; Mount Vernon sab sch, 8 32; Murphysboro church and sab-sch, 6; Odin sab-sch, 6; Olney sab-sch, 8 22; Shawneetown sab-sch, 10 18; Tamaroa, 8 92; Union, 12 61. *Chicago*—Brookline (sab-sch, 10 50), 13 90; Cabery sab-sch, 26 30; Chicago 8th sab-sch, 8 85; — 10th sab-sch, 13 20; — Avondale sab-sch, 9 30; — Calvary church and sab-sch, 4 51; — Onward sab-sch, 7 50; — Scotch sab-sch, 13 69; Du Page sab-sch, 15 50; Elwood sab-sch, 10 16; Gardner sab-sch, 8; Herscher sab-sch, 13; Highland Park sab-sch, 14; Hinsdale sab-sch, 28 22; Homewood sab-sch, 8 17; Itaska sab sch, 3; Libertyville sab-sch, 5 60; Manteno sab-sch, 17 19; New Hope sab-sch, 20 73; Waukegan sab-sch, 6 22; Wilmington, (church, 5), sab-sch, 8 60, 13 60. *Freeport*—Belvidere sab-sch, 10; Elizabeth sab-sch, 8; Freeport 2d sab-sch, 25 57; Galena 1st sab-sch, 10 66; Marengo sab-sch, 25; Prairie Dell German, 5; Ridgefield sab-sch, 7 63; Winnebago, 12. *Mattoon*—Arcola sab-sch, 15; Ashmore (church, 2), sab-sch, 15, 17; Assumption church and sab-sch, 13 20; Grandview sab-sch, 6 71; Mattoon (church, 10 86), sab-sch, 5, 15 86; Morrisonville sab-sch, 7 37; Newton sab-sch, 5 62; Palestine sab-sch, 10; Pana sab-sch, 5 50; Paris sab-sch, 11 20; Shelbyville sab-sch, 11; Taylorville sab-sch, 3 05; Toledo sab-sch, 8 18; Tower Hill sab-sch, 7; Tuscola sab-sch, 13; West Okaw sab-sch, 9 34; York sab-sch, 2 51. *Ottawa*—Aurora sab-sch, 16 44; Ottawa 1st sab-sch, 3 59; Rochelle sab-sch, 5; Sandwich, 11 50; Waltham sab-sch, 6; Waterman sab sch, 9. *Peoria*—Altona sab-sch, 11 33; Brunswick sab-sch, 4 25; Deer Creek sab-sch, 4 38; Eureka sab-sch, 1 32, (church, 8 01), 9 33; Green Valley sab-sch, 13 32; Ipava sab-sch, 18 63; Lewistown sab-sch, 23; Limestone sab-sch, 25; Peoria Bethel sab-sch, 22; — Presbyterian Alliance sab-sch, 5 91; Princeville sab-sch, 16 40; Prospect sab-sch, 13 69; Yates City sab-sch, 7 30. *Rock River*—Albany sab-sch, 9 40; Aledo sab-sch, 51 71; Arlington sab-sch, 7 44; Ashton sab-sch, 14 33; Edgington sab-sch, 11 50; Franklin Grove C. E., 5; Kewanee sab-sch, 10 40; Munson sab-sch, 4 28; Newton sab-sch, 14 75; Peniel sab-sch, 8 12; Perryton

sab-sch, 4 70; Princeton, 12 55; Sterling sab-sch, 12 79; Woodhull, 6 05. *Schuyler*—Appanoose, 17 61; Augusta, 15; Bardolph sab-sch, 4 67; Brooklyn, 5; Camp Point sab-sch, 20; Carthage sab-sch, 10 65, (church, 1 95), 12 60; Chili sab-sch, 7 63, (church, 2 37), 10; Clayton sab-sch, 2; Doddsville, 5; Ebenezer sab-sch, 11 10; Ellington Memorial sab-sch, 3 55; Good Hope sab-sch, 2 75; Kirkwood sab-sch, 12 30, (church, 1 50), 18 30; Macomb sab-sch, 16; Monmouth, 4 60; Mount Sterling sab-sch, 15 11; Nauvoo 1st sab-sch, 7 45; Olive sab-sch, 3 13; Oquawka sab-sch, 4 18; Rushville sab-sch, 17 10; Warsaw church and sab-sch, 6; Wythe sab-sch, 6 10. *Springfield*—Chat-ham sab-sch, 2 25; Farmington sab-sch, 16 85; Green-view sab-sch, 12 25; Jacksonville United Portuguese sab-sch, 14 30; Lincoln sab-sch, 18 65; Macon, 7; Maroa ch., 8; Mason City sab-sch, 10; North Sangamon sab-sch, 20 71; Pleasant Plains sab-sch, 6 44; Providence sab-sch, 15; Springfield 2d sab-sch, 2 07; — 2d Portuguese sab sch, 3 33; Winchester sab-sch, 7 62. 1,988 26

INDIANA.—Crawfordsville—Attica, 9; Clinton sab-sch, 6 73; Colfax sab-sch, 5; Covington sab-sch, 3 25; Crawfordsville 1st sab sch, 11, (church, 10), 21; Dana sab-sch, 6 44; Eugene sab sch, 10; Frankfort sab-sch (Prairie Centre), 5 23; Hazelrigg sab-sch, 3; Hopewell sab-sch, 4 03; Lafayette 1st sab-sch, 6 20; Rock Creek sab-sch, 5, (church, 3), 8; Rockfield sab-sch, 5; Rockville sab-sch, 17 50; Romney sab-sch, 6 51; Rossville sab-sch, 7; Sugar Creek sab-sch, 4 75; Thorntown sab-sch, 9 43; Veedersburgh sab-sch, 2 25; Waveland sab-sch, 8 63; Williamsport, 3. *Fort Wayne*—Albion sab-sch, 5; Auburn, 8; Bluffton, 5; Columbia City sab-sch, 12 33; Elhanan sab-sch, 5 65; Fort Wayne 3d sab-sch, 9 09; — Bethany, 2 07; La Grange sab-sch, 4 46; Lima sab-sch, 7 23; Ossian sab-sch, 3 63; Warsaw sab-sch, 7 10; Waterloo sab-sch, 6 91. *Indianapolis*—Bainbridge sab-sch, 1; Bethany sab-sch, 11 64; Carpentersville sab-sch, 1 20; Columbus sab-sch, 12 16; Greencastle sab-sch, 8 87; Hopewell 12 81; Indianapolis 1st sab-sch, 5 85; — 6th sab-sch, 10; — 12th sab-sch, 9 50; — Memorial sab-sch, 12 80; — Olive Street sab-sch, 9; Roachdale sab-sch, 1; Southport, 3 50. *Logansport*—Centre sab-sch, 3 50; Crown Point (church, 1 50), sab-sch, 9 30, 11 30; Goodland sab-sch, 13 04; Hebron sab-sch, 7 50; Kentland sab-sch, 14; Lake Prairie sab-sch, 13 60; La Porte sab-sch, 24; Lucerne sab-sch, 6 55; Meadow Lake, 1 26; Michigan City (church, 6 16), sab-sch, 14 86, 21 02; Remington sab-sch, 14 21; Rensselaer (church, 8 19), sab-sch, 8, 16 19; South Bend 1st sab-sch, 25; Union sab-sch, 7 27; Valparaiso sab-sch, 24 17. *Muncie*—Hartford City, 7; La Gro sab-sch, 3 55; Liberty sab-sch, 3 75; Marion sab-sch, 7 52, (church, 5 48), 13; Shiloh sab-sch, 7 23; Winchester sab-sch, 11. *New Albany*—Bedford sab-sch, 11; Charlestown sab-sch, 6 73; Corydon (church, 2 35), sab-sch, 2 87, 5 23; Lexington sab-sch, 9; Madison 2d sab-sch, 5 52; New Albany 1st sab-sch, 13 81; North Vernon sab-sch, 12 61; Seymour sab-sch, 18 16, (church, 5 34, 24; Smyrna sab-sch, 1; Valley City sab-sch, 50 cents. *Vincennes*—Carlisle sab-sch, 6 57; Evansville Grace sab-sch, 44; Indiana sab-sch, 5 15; Mount Vernon sab-sch, 4 36; Spencer sab-sch, 7 15; Worthington, 6 35. *White Water*—College Corner, 7; Connersville 1st, 25 74; Dunlapville sab-sch, 10 25; Ebenezer sab-sch, 4 91; Kingston sab-sch, 7 75; Lawrenceburgh sab-sch, 10 18; Liberty sab-sch, 8 25; New Castle sab-sch, 8 60; Providence sab-sch, 7 45; Richmond sab-sch, 10 64; Rising Sun sab-sch, 15 30; Sparta sab-sch, 7. 856 44

INDIAN TERRITORY.—Cherokee Nation—Fort Gibson sab-sch, 17 75; Tahlequah sab-sch, 11. *Choctaw*—Goodland, 1 15; McAlester sab-sch, 5 36; New Hope sab-sch, 1 50; Wheelock sab-sch, 8. *Sequoyah*—Dwight sab-sch, 2 50; Muscogee sab-sch, 31 90; Nuyaka sab-sch, 12; Pleasant Valley, 6; Ward's Grove sab-sch, 1 90. *Oklahoma*—Beaver sab-sch, 2 50; Chickasha sab-sch, 11 60; Cooper sab-sch, 1 40; Newkirk sab-sch, 9 38; Norman sab-sch, 7; Purcell sab-sch, 18; Stillwater sab-sch, 4; Tecumseh sab-sch, 2 60; Winnview sab-sch, 63 cts.; Wynnewood sab-sch, 4 40. 160 57

IOWA.—Cedar Rapids—Anamosa sab-sch, 8 25; Andrew church and sab-sch, 4 50; Bellevue sab-sch, 5; Blairtown sab-sch, 30 70; Cedar Rapids 2d sab-sch, 75; Clarence sab sch, 9 90; Clinton sab-sch, 25; Garrison sab-sch, 3 01; Lyons church, 3 45, (sab-sch, 9 10), 12 55; Mechanicsville sab-sch, 18 25; Monticello sab-sch, 9; Mount Vernon sab-sch, 10; Onslow sab-sch, 8 70; Shellsburgh sab-sch, 11 55; Springville sab-sch, 8; Vinton church and sab-sch, 77; Wheatland sab-sch, 5 08; Wyoming church and sab-sch, 10 75. *Corning*—Arlington sab-sch, 9 78; Brooks sab-sch, 4 75; Corning sab-sch, 14 10; Creston sab-sch, 6 28; Diagonal sab-sch, 10 75; Essex sab-sch, 6; Lenox church, 5, (sab-sch, 8 88), 13 84; Platte Centre sab-sch, 6; Prairie Chapel church, 3 42, (sab-sch, 5 30), 8 72; Sidney church and sab-sch, 16. *Council Bluffs*—Adair sab-sch, 7 25, (church, 4 35), 11 60; Audubon sab-sch, 16, (church,

11 09), 27 09; Carson sab-sch, 7 80; Casey sab-sch, 7 21; Council Bluffs 1st, 11; Hardin Township, 26; Marne sab-sch, 8; Neola sab-sch, 2; Sharon sab-sch, 4 35; Walnut sab-sch, 10 20; Woodbine sab-sch, 7 10. *Des Moines*—Allerton sab-sch, 7; Centerville sab-sch, 5 50; Chariton sab-sch, 11 85; — English, 8 06; Columbia sab-sch, 6 59; Dallas Centre sab-sch, 13; Des Moines Bethany sab-sch, 7 40; — East sab-sch, 15 78; — Highland Park sab-sch, 8 65; Jacksonville, 4; Knoxville sab-sch, 9 54; Leon church and sab-sch, 7 50; Lucas sab-sch, 4 55; Newton sab-sch, 10; Osceola sab-sch, 8; Panora sab-sch, 11 25; Perry sab-sch, 10; Plymouth sab-sch, 6; Ridgedale sab-sch, 9; Seymour sab-sch, 3 76; Unionville sab-sch, 4 24. *Dubuque*—Dubuque 2d sab-sch, 40; Farley sab-sch, 3 63; Hazleton sab-sch, 13 10; Hopkinton sab-sch, 11 69; Lansing 1st, 4 80; Manchester sab-sch, 3 15; Otterville sab-sch, 5 26; Rowley sab-sch, 4 85. *Fort Dodge*—Armstrong sab-sch, 4 45; Boone sab-sch, 20 16; Burt sab-sch, 5; Dana sab-sch, 6 24; Estherville sab-sch, 4 25; Germania sab-sch, 8; Gilmore City sab-sch, 2; Glidden sab-sch, 24 76; Grand Junction sab-sch, 6 46; Irvington sab-sch, 4; Lake City sab-sch, 10 48, (church, 4 13), 14 61; Lohrville sab-sch, 10 26; Luverne sab-sch, 3 76; Manning sab-sch, 8; Paton sab-sch, 14, (church, 10), 24; Plover sab-sch, 7 45; Plum Creek, 7; Pomeroy sab-sch, 5 43; Ramsey German sab-sch, 8; Rippey sab-sch, 4; Rolfe 2d church, 6 24, (sab-sch, 17 47), 23 71; West Bend sab-sch, 6 40, (church, 7 19), 13 59. *Iowa*—Bentonsport sab-sch, 4; Birmingham sab-sch, 20; Fairfield sab-sch, 41 10; Keokuk Westminster sab-sch, 8 40; Kirkville sab-sch, 8 94; Kosuth 1st sab-sch, 5; Libertyville sab-sch, 10; Ottumwa East End sab-sch, 11 87; Wapella, 9 61; Winfield sab-sch, 15 75. *Iowa City*—Atalissa sab-sch, 10; Bethel sab-sch, 10; Crawfordville sab-sch, 5 78; Deep River sab-sch, 9 81; Eldridge sab-sch, 3; Fairview sab-sch, 9 27; Hermon sab-sch, 9 50; Keota sab-sch, 9 23; Le Claire sab-sch, 1 50; Mount Union sab-sch, 5 30; Oxford sab-sch, 27; Princeton sab-sch, 10; Scott sab-sch, 7; Sigourney sab-sch, 3 60; Sugar Creek, 6; Summit sab-sch, 13 75; Tipton sab-sch, 23 58; Unity sab-sch, 11 45; Washington sab-sch, 25; West Liberty sab-sch, 30 06; Wilton, 18; Williamsburgh sab-sch, 14. *Sioux City*—Alta church and sab-sch, 19 03; Hartley sab-sch, 3 34; Ida Grove sab-sch, 15; Meriden sab-sch, 8; Mount Pleasant sab-sch, 8 50; O'Brien Co. Scotch church and sab-sch, 12; Odebolt sab-sch, 3 25; Sac City sab-sch, 6 03; Schaller sab-sch, 27 80; Sioux City 2d sab-sch, 7 79; — 2d sab-sch, 10; — 4th church, 1 50, (sab-sch 3 50), 5; Woodbury Co. Westminster sab-sch, 8 25. *Waterloo*—Arlington sab-sch, 15; Cedar Valley sab-sch, 4 50; Greene sab-sch, 11 07; Grundy Centre sab-sch, 13; Holland German sab-sch, 10; Janesville sab-sch, 14; La Porte City sab-sch, 2 10; Marshalltown sab-sch, 36 48; Morrison church, 15, (sab-sch, 10), 25; Nevada sab-sch, 3 50; Owaso sab-sch, 1 75; State Centre sab-sch, 3; Toledo sab-sch 24 36; Tranquillity sab-sch, 3 55; Williams sab-sch, 10. 1,725 19

**KANSAS.**—*Emporia*—Belle Plaine sab-sch, 6 54; Big Creek sab-sch, 3 24; Burlingame sab-sch, 2 75; Caldwell sab-sch, 8 23; Calvary sab-sch, 3; Clear Water sab-sch, 2 50; El Paso, 4 26; Emporia Arundel Avenue sab-sch, 5 37; Florence sab-sch, 12; Geuda Springs sab-sch, 6 35; Howard sab-sch, 3 46; Lyndon church and sab-sch, 7 07; Mount Vernon, 2 63; Mulvane sab-sch, 5 60; Oxford, 3 72; Peotone sab-sch, 8; Quenemo (sab-sch, 1 80,) church, 3 15, 4 95; Reece sab-sch, 1; Waverly sab-sch, 20; Wichita 1st sab-sch, 16 70. *Highland*—Baileyville sab-sch, 14 88; Clifton sab-sch, 19 80; Effingham, 7 63; Frankfort sab-sch, 4; Hiawatha sab-sch, 25; Huron, 7 63; Lancaster sab-sch, 7; Troy sab-sch, 6 50. *Larned*—Canton, 3 50; Chase, 5; Dodge City, 8 03; Freeport sab-sch, 2 47; Galva, 4 15; Geneseo sab-sch, 5 57; Great Bend sab-sch, 8 84; Halsted sab-sch, 4 25; Harper sab-sch, 3 22; Liberal sab-sch, 10 40; Lyons sab-sch, 14 11; Medicine Lodge sab-sch, 3 81; Parks sab-sch, 2 34; Pratt sab-sch, 12. *Neosho*—Altamont, 2 46; Caney sab-sch, 5; Carlyle sab-sch, 4 18; Central City sab-sch, 2 95; Fort Scott 2d sab-sch, 3 30; Fredonia sab-sch, 6 18; Garnett sab-sch, 2; Geneva sab-sch, 1 05; Glendale sab-sch, 2; Iola sab-sch, 11; Lake Creek sab-sch, 4 50; McCune, 9 70; Mineral Point sab-sch, 1 29; Moran sab-sch, 8; Neodesha sab-sch, 11 25; Neosho Falls sab-sch, 6 28; Osage 1st (sab-sch, 31,) church, 6 30, 37 30; Osawatomie 3; Oswego sab-sch, 106 64; Ottawa sab-sch, 25; Parsons sab-sch, 31 75; Princeton (church, 3,) sab-sch, 11, 14; Richmond (church, 2,) sab-sch, 6, 8; Scammon sab-sch, 3 54; Thayer sab-sch, 10 36; Toronto sab-sch, 5. *Osborne*—Calvert sab-sch, 3 71; Downs, 64 cts; Hays City sab-sch, 4; Hill City sab-sch, 7 29; Hoxie sab-sch, 5 84; Kill Creek sab-sch, 3 50; Long Island sab-sch, 3 70; Norton 2 70; Osborne sab-sch, 7 01; Phillipsburg sab-sch, 5 92; Russell sab-sch, 5 08; Wakeeney sab-sch, 11 55. *Solomon*—Barnard sab-sch, 2 37; Belleville sab-sch, 6 10; Bennington sab-sch, 10 35; Carlton, 3 94; Clyde sab-sch, 12 58; Concordia sab-sch, 5 88; Oulver sab-sch, 8; Delphos sab-

sch, 15; Dillon sab-sch, 9; Glasco sab-sch, 13 15; Kanopolis sab-sch, 1; Lincoln sab-sch, 6; Manchester sab-sch, 6 49; Miltonvale sab-sch, 1 82; Minneapolis, 6 65; Mt. Pleasant sab-sch, 11 75; Scandia sab-sch, 6 70; Sylvan Grove (sab-sch, 6 32,) church, 1 62, 7 94; Vesper sab-sch, 1 15. *Topeka*—Adrian sab-sch, 2 50; Black Jack sab-sch, 7 79; Clinton sab-sch, 8 71; Edgerton sab-sch, 16 20; Gardiner, 5 40; Idana (church, 2 40,) sab-sch, 6 62, 9 02; Junction City sab-sch, 25; Kansas City 1st sab-sch, 18; — Central sab-sch, 11 50; Lawrence sab-sch, 10 52; Lowmont sab-sch, 3 25; Manhattan church and sab-sch, 18 60; Mission Centre sab-sch, 5; Mulberry Creek German sab-sch, 12; Olathe sab-sch, 2 20; Perry sab-sch, 7 18; Rossville (sab-sch, 3 50,) church, 2, 5 50; Spring Hill sab-sch, 2 20; Topeka 3d sab-sch, 9 62; — Westminster (church, 2 09, sab-sch, 6 60, 5 69; Vinland sab-sch, 5 25; Wamego sab-sch, 10 30. 1,033 30

**KENTUCKY.**—*Ebenzer*—Ebenzer sab-sch, 8; Falmouth sab-sch, 12; Flemingsburgh sab-sch, 11 30; Greensburg sab-sch, 5; Ludlow sab-sch, 25; Newport sab-sch, 13 59; Sharpburg church, 2 75 (sab-sch, 5), 7 75; Williamstown sab-sch, 6 47. *Louisville*—Louisville Alliance sab-sch, 5 62; — Calvary sab-sch, 10 75; — College Street sab-sch, 9; — Covenant, 20 32; Owensboro 1st sab-sch, 2 76. *Pennsylvania*—Columbia sab-sch, 6 86; East Bernstadt sab-sch, 1. 154 50

**MICHIGAN.**—*Detroit*—Detroit Fort St. sab-sch, 86 02; — Westminster sab-sch, 47 23; Milan sab-sch, 5 62; Milford, 20 09; Mount Clemens sab-sch, 10; Plymouth sab-sch, 2 29; Pontiac sab-sch, 50; So. Lyon, 17 61; Stony Creek sab-sch, 8 50; White Lake sab-sch, 6 50. *Flint*—Avoca sab-sch, 3 8; Bad Axe sab-sch, 8 86; Brookfield sab-sch, 3; Cassville sab-sch, 5 80; Case City, 40 cts; Corunna sab-sch, 5; Elk sab-sch, 7; Fenton sab-sch, 3; Flint sab-sch, 31 81; Flynn sab-sch, 2; Fremont sab-sch, 2 20; Gaines sab-sch, 4; Grindstone City sab-sch, 3 18; Linden sab-sch, 10 80; Marlette 1st, 6 06; Mundy, 7; Otter Lake sab-sch, 3 75; Port Hope sab-sch, 7; Port Huron sab-sch, 4 75; Sand Beach sab-sch, 3 25; Sanilac Centre sab-sch, 5 50; Vassar sab-sch, 7 75; Verona sab-sch, 1. *Grand Rapids*—Evert ch. and sab-sch, 7 66; Ionia sab-sch, 14 22; Tustin sab-sch, 6. *Kalamazoo*—Burr Oak sab-sch, 4; Cassopolis sab-sch, 5; Edwardsburgh sab-sch, 7; Kalamazoo 1st sab-sch, 66 88; Martin sab-sch, 3 32; Plainwell sab-sch, 5 22; Richland, 13 05. *Lake Superior*—Gladstone Westminster sab-sch, 5 02; Iron Mountain sab-sch, 9 04; Marquette sab-sch, 20; Newberry sab-sch, 7; St. Ignace sab-sch, 6. *Lansing*—Concord sab-sch, 10; Hastings sab-sch, 5 44; Homer, 11 91; Jackson church and sab-sch, 85 01; Parma sab-sch, 4; Springport sab-sch, 4 60; Tekonsha sab-sch, 3 20. *Monroe*—Blissfield church, 3, (sab-sch, 9), 12; Erie sab-sch, 7 71; (ch., 2 90), 10 65; Jonesville sab-sch, 11 48; La Salle, 1 52; Monroe sab-sch, 19 96; Palmyra sab-sch, 17 63; Raisin sab-sch, 7; Reading church and sab-sch, 11; Tecumseh, 43 18. *Petokey*—Alanson sab-sch, 1 24; Boyne City sab-sch, 4 48; Conway sab-sch, 2; Cross Village sab-sch, 4; Mackinaw City, 10. *Saginaw*—Bay City 1st, 11 6; Black River sab-sch, 3; Coleman sab-sch, 4 50, (church, 3 50), 8; Emerson, 8 35; Fairfield sab-sch, 5 59; Lafayette 2d sab-sch, 3 13; Maple Ridge sab-sch, 3 17, (church, 1 35), 4 53; Mount Pleasant sab-sch, 7 25; Saginaw East Side Washington Avenue, 3; — Immanuel, 6; — West Side 1st sab-sch, 7 64; Taymouth sab-sch, 6; West Bay City Covenant sab-sch, 6 15. 892 90

**MINNESOTA.**—*Duluth*—Brainerd sab-sch, 10 17; Ely sab-sch, 9 06; La Prairie sab-sch, 2 01; West Duluth Westminster sab-sch, 3 09. *Montato*—Amboy sab-sch, 12; Balaton sab-sch, 8; Beaver Creek sab-sch, 4 75; Blue Earth City sab-sch, 15 20; Delhi sab-sch, 16 22; Fuldasa sab-sch, 3; Jackson sab-sch, 10 40; Jasper sab-sch, 4 50; Kasota sab-sch, 10 75; Kinbrae sab-sch, 1 80; Lakeside sab-sch, 5 75; Le Seuer sab-sch, 8; Madelia sab-sch, 16 85; Marshall sab-sch, 8 24, (church, 1 41), 9 65; Montgomery sab-sch, 5 60; Round Lake sab-sch, 3 25; Sabetek sab-sch, 6; Slayton sab-sch, 10 23; St. James sab-sch, 10; St. Peter's Union sab-sch, 26 33; Swan Lake, 2 30; Tracy sab-sch, 11 60; Win-dom, 5; Worthington Westminster sab-sch, 6 64. *Minneapolis*—Buffalo sab-sch, 24 07; Crystal Bay church and sab-sch, 7 40; Delano sab-sch, 4 60; Howard sab-sch, 2 26; Long Lake church and sab-sch, 9 75; Maple Plain sab-sch, 7 80; Minneapolis 5th sab-sch, 3 55; — Bethany sab-sch, 9 25; — Bethlehem church, 4 71, (sab-sch, 18 21), 23 93; — Elim sab-sch, 3 60; — Franklin Avenue church and sab-sch, 9 10; — Highland Park sab-sch, 14 34; — Oliver sab-sch, 20 27; — Stewart Memorial sab-sch, 17 25; Oak Grove sab-sch, 8 28; Rockford sab-sch, 7 66; Winnetka sab-sch, 5 61. *Red River*—Argyle sab-sch, 16; Crookston sab-sch, 4 54; Evansville sab-sch, 3 43; Hendrum, 6 29; Red Lake Falls church, 3 49, (sab-sch, 8 17), 11 66; Warren sab-sch, 5 40; Western church and sab-sch, 7 50. *St. Cloud*—Brown's Valley sab-sch, 8; Litchfield sab-sch, 7 29; Spring Grove sab-sch, 5 61. *St. Paul*—Belle Plaine sab-sch, 1 78; Dundas sab-sch, 3 50; Stillwater ch., 12 58; St. Paul



1st sab-sch, 18 74, (church, 5), 23 74; — Merriam Park sab-sch, 14 03; Vermillion church and sab sch, 5 67; Warrendale sab-sch, 1. *Winona*—Caledonia sab-sch, 6 65; Chatfield sab-sch, 10 50; Chester sab-sch, 6; Ebenezer German sab-sch, 5 50; Fremont sab-sch, 12 06; Kasson church and sab-sch, 10 75; La Crescent sab-sch, 6 17; Oronoco sab-sch, 4 53; Preston church, 4 45, (sab-sch, 7 05), 11 50; Winona German sab-sch, 2 82 636 06

*Missouri*—*Kansas City*—Centre View sab-sch, 4 64; Clinton sab-sch, 5 91; Drexel sab-sch, 5; Eldorado Springs sab-sch, 3 50; High Point sab-sch, 2 25; Kansas City 1st sab sch, 33 99; — Hill Memorial sab-sch, 5 45; — Linwood sab-sch, 11 26; Osceola sab-sch, 4 72; Raymore sab-sch, 17 75; Sedalla Central (church, 5), sab-sch, 18 80, 23 80; Sharon sab-sch, 10; Sunny Side sab-sch, 6; Tipton sab-sch, 10 05. *Ozark*—Carthage sab-sch, 19 84; Cave Springs sab sch, 6; Ebenezer sab-sch, 5, (church, 5), 10; Eureka Springs church and sab-sch, 13 25; Fairplay sab-sch, 5 75; Joplin sab-sch, 14 40, (church, 1), 15 40; Mount Vernon sab-sch, 5; Neosho sab sch, 9; Seneca sab-sch, 7; Springfield 2d sab-sch, 7; White Oak sab-sch, 3. *Palmyra*—Bethel sab-sch, 4 15; Centre, 5; Edina sab sch, 13 50; Enterprise sab-sch, 6 60; Grantsville sab-sch, 3; Louisiana sab sch, 9 50; Macon sab-sch, 10 46; Shelbyville sab-sch, 2. *Platte*—Albany sab-sch, 5 21; Barnard sat-sch, 5; Cameron sab-sch, 3 30; Fairfax sab-sch, 10 13; Gallatin sab-sch, 3; Grand City sab-sch and church, 16 45; King City sab-sch and church, 11 91; New Hampton sab-sch, 4 30; New Point sab-sch, 10; New York Settlement sab-sch, 4 30; St. Joseph Hope sab-sch, 3 60; — Westminster sab-sch, 20 30; Union, 7 66. *St. Louis*—Cuba sab-sch, 6; De Soto sab-sch, 8 26; Elk Prairie, 2 50; Emmanuel church, 1; Ironton, 3; Jonesboro sab-sch, 7; Marble Hill church and sab-sch, 6 15; Moselle sab-sch, 2 09; Poplar Bluff, 5 04; Ridge Station, 1; Rolla, 10; St. Charles, 11; St. Louis 1st, 34 60; — 2d sab-sch, 42, (church, 35), 77; — Carondelet sab-sch, 40; — Clifton Heights sab-sch, 12 44; — Lafayette Park sab-sch, 20; — Washington and Compton Avenue sab-sch, 29 53; — Westminster sab-sch, 7; Washington sab-sch, 12; Webster Grove sab-sch, 48 50; Windsor Harbor church and sab-sch, 8; Zoar sab-sch, 1. *White River*—Camden, 3 54; Harris Chapel sab-sch, 9. 769 62

*MONTANA*. — *Butte* — Butte, 4; Corvallis sab-sch, 4 85; Deer Lodge sab-sch, 29 06; Dillen sab sch, 4 46; Granite sab-sch, 20. *Helena*—Boulder Valley sab-sch, 9; Miles City sab-sch, 15. 85 86

*NEBRASKA*.—*Hastings*—Axtel sab-sch, 8; Blue Hill sab-sch, 10; Edgar sab-sch, 6 10; Hanover German, 6; Hansen sab-sch, 4 70; Kenesaw, 7 76; Lebanon church and sab sch, 6 95; Ruskin sab-sch, 2 83; Stamford sab-sch, 3 38; Superior sab-sch, 11 60; Thornton sab-sch, 4 82; Willsonville, 2. *Kearney*—Berg sab-sch, 3 70; Broken Bow sab-sch, 10 13; Fullerton sab-sch, 13 11; Genoa, 4; Litchfield sab-sch, 11 78; Scotia sab-sch, 6 08; Sutherland sab-sch, 4 11; Wood Riversab-sch, 8. *Nebraska City*—Auburn sab-sch, 9; Barneston sab-sch, 7 43; Beatrice 2d sab-sch, 2 25, (church, 1), 3 25; Bennett sab-sch, 8 75, (church, 7, 15 75; Blue Springs C. E., 16 17; Diller sab-sch, 7 28; Fairbury, 4 81; Fairmont sab-sch, 3 13; Goschen church and sab-sch, 8 50; Hickman German sab-sch, 20; Hopewell church and sab-sch, 8; Humboldt (church, 15), sab-sch, 8 65, 23 65; Lincoln 3d sab-sch, 2 70; Palmyra, 8 16; Sawyer sab-sch, 7; Staplehurst sab-sch, 6; Table Rock sab-sch, 7 61; Tamora sab-sch, 6; Tecumseh sab-sch, 5. *Niobrara*—Belmont sab-sch, 3 94; Black Bird, 1 96; Cleveland sab-sch, 8 73; Coleridge sab-sch, 6 07; Emerson sab-sch, 11; Inman, 5; Lambert church and sab-sch, 3 25; Marseland sab-sch, 1; Oakdale sab-sch, 8; Rushville sab-sch, 7 09; Scottville sab-sch, 1 50; South Fork sab-sch, 6 76; Stuart C. E., 5; Union Star sab-sch, 4; Valentine sab-sch, 2 53; Wakefield sab-sch, 11; Willowdale sab-sch, 4. *Omaha*—Bellevue sab-sch, 7; Blackbird Hills, 2 21; Columbus sab-sch, 2 25; Craig (church, 5 87), sab-sch, 10 13, 16; Fremont sab-sch, 25; Lyons sab-sch, 11 30; Marietta sab-sch, 12 71; Omaha 1st German sab-sch, 4 34; — Grace sab-sch, 1 83; — Knox sab-sch, 24 10, (church, 5), 29 10; Omaha Agency Bethlehem sab-sch, 1 60; Osceola sab-sch, 7 15; Schuyler sab-sch, 9 01; Tekamah sab-sch, 11 05; Valley sab-sch, 7 28; Wahoo sab-sch, 10 50; Waterloo sab-sch, 10 25. 557 89

*NEW JERSEY*.—*Elizabeth*—Basking Ridge sab-sch, 10, (church, 40), 50; Clinton sab-sch, 27 74; Dunellen sab-sch, 8 70; Elizabeth 1st, 45 91; — 2d, 56 60; — 3d sab-sch, 36 86; — Siloam sab-sch, 11 30; Lamington sab-sch, 12 40; Metuchen sab-sch, 15, (church 5 65), 20 65; Plainfield (rescent Avenue sab-sch, 43 49, (church, 104 32), 147 81; Rahway 1st sab-sch, 11 45; Roselle, 2 61. *Jersey City*—Englewood sab-sch, 16 15; Garfield church and sab-sch, 21 53; Hackensack sab-sch 17 30; Jersey City 1st sab-sch, 63 78; — 2d sab-sch, 40, (church, 29), 69; — Claremont

sab-sch, 15; — John Knox sab-sch, 15; Kingland sab-sch, 13 18; Passaic Dundee sab-sch, 8 36; Paterson East Side sab-sch, 20; — Westminster sab-sch, 8 36; Rutherford sab-sch, 40; Tenafly sab sch, 8 04; West Milford sab-sch, 10. *Monmouth*—Allentown, 16; Atlantic Highlands sab-sch, 7; Belmar sab-sch, 15; Bordentown sab-sch, 9 46; Burlington sab-sch, 10; Cranbury 2d sab-sch, 32 30; Forked River church, 2, (sab sch, 1), 3; Lakewood, 73; Manlapan sab-sch, 31 68; Manasquan sab-sch, 50 87; Manchester sab-sch, 15; Moorestown sab sch, 10; Mount Holly church, 15, (sab-sch, 25), 40; New Egypt sab-sch, 3 20; New Gretna sab-sch, 13; Oceanic sab-sch, 13; Perrineville, 12 57; Red Bank, 25; Shrewsbury, 30; South Amboy sab-sch, 5 32. *Morris and Orange*—Chatham sab-sch, 20 67, (church, 14 64), 35 31; East Orange 1st church, 25, (sab-sch, 54 14), 79 14; — Munn Avenue sab sch, 21 13; Mendham 2d church, 9, (sab-sch, 7), 16; Morris Plains sab-sch, 14 10; Mt. Olive sab-sch, 9 15; New Providence sab-sch, 3; New Vernon sab-sch, 19 45; Rockaway sab-sch, 33 28; South Orange Trinity sab-sch, 17 55, (church, 25), 42 55; Succasunna sab-sch, 15. *Newark*—Caldwell church and sab-sch, 32 35; East Newark Knox sab sch, 8 75; Montclair 1st sab-sch, 37 14; — Grace sab-sch, 13 69; Newark 1st, 25 02; — 2d sab-sch, 22 31; — 5th Avenue sab-sch, 23 03; — Memorial sab-sch, 37 65; — North Park, 5; — Park, 5 32. *New Brunswick*—Amwell 2d sab-sch, 5; Dutch Neck sab-sch, 7 42, (church, 7 78), 15 20; Ewing sab-sch, 11; Hamilton Square sab-sch, 9; Holland, 10 10; Lambertville church, 14, (sab-sch, 52 59), 65 59; Milford sab-sch, 20 72; New Brunswick 1st C. E., 6; Princeton 1st sab-sch, 16 17; Trenton Bethany sab-sch, 41 30; — Prospect Street sab-sch, 35 78, (church, 21 87), 57 65. *Newton*—Asbury sab-sch, 12; Belvidere 1st sab sch, 21 75; Franklin sab-sch, 12; Harmony church, 8 16, (sab-sch, 15 34), 23 50; Marksboro sab-sch, 11 33; Musconetcong Valley sab-sch, 10 06; North Hardiston sab-sch, 3; Oxford 1st sab-sch, 14; — 2d sab-sch, 8 57; Wantage 2d C. E., 5. *West Jersey*—Atco sab-sch, 8; Billingsport, 8 28; Blackwoodtown sab-sch, 22; Bridgeton 2d sab-sch, 31 92; Camden 1st sab-sch, 68 83; Cedarville Osborn Memorial sab-sch, 4; Cold Spring sab-sch, 6 74; Deerfield sab-sch, 10 86; Fairfield church and sab-sch, 8 03; Greenwich sab-sch, 10; Haddonfield sab-sch, 25; Holly Beech sab-sch, 3 27; May's Landing sab-sch, 15, (church, 10), 25; North Cramer Hill church, 8, (sab-sch, 8), 11; Pleasantville sab-sch, 8; Salem church, 34 13, (sab-sch, 11 40), 45 53; Swedesboro sab-sch, 9 68; Tuckahoe sab-sch, 6; Wenonah sab-sch, 60. 2,424 56

*NEW MEXICO*.—*Arizona*—Florence sab-sch, 12. *Rio Grande*—Albuquerque 1st sab-sch, 22 30; Las Cruces Spanish sab-sch, 4; Socorro 1st sab sch, 22 10. *Santa Fé*—Santa Fé sab-sch, 8 47; Taos sab-sch, 2 95. 71 82

*NEW YORK*.—*Albany*—Albany 2d sab-sch, 63 80; — 6th sab-sch, 48; — Madison Avenue sab sch, 75; Ballston Centre sab-sch, 15 19; — Spa, 10 55; Bethlehem sab-sch, 6 71; Broadalbin sab-sch 5; Charlton, 14; Emmanuel, 15; Galway sab-sch, 9 50; Gloversville 1st, (sab-sch, 21 76), church, 2 50, 24 23;—Kingsboro Avenue sab-sch, 31; Jefferson sab-sch, 14; Mariaville sab-sch, 13; Mayfield Central sab-sch, 5 46; Northville sab-sch, 3; Pine Grove, 5; Sand Lake sab-sch, 29 66. *Binghamton*—Binghamton Floral Avenue, W. E. sab-sch, 5; — North sab-sch, 42 70; — Ross Memorial sab-sch, 8;—West sab-sch, 67; Cannonville sab-sch, 7; Conklin sab-sch, 17 57; McGrawville sab-sch, 23; Marathon sab-sch, 7 87; Smithville Flats sab-sch, 6 28; Whitney's Point sab sch, 14. *Boston*—Antrim sab-sch, 12; —Scotch sab-sch, 7 12; Graniteville sab-sch, 10; Lonsdale sab-sch, 12; New Bedford sab-sch, 10 80; Newburyport 1st (sab-sch, 11), church, 6 68, 17 68;—2d sab-sch, 11; Newport sab-sch, 25 25; Roxbury (sab-sch, 11 05), church, 19 66, 21 71; South Ryegate church and sab-sch, 18 14. *Brooklyn*—Brooklyn Ainslie Street sab-sch, 47 02; — Lafayette Avenue, 123 71; — Memorial, 25; — Siloam sab-sch, 6 03; Woodhaven French Evangelical sab-sch, 12. *Buffalo*—Buffalo Bethany church and sab-sch, 23 50; — Bethesda sab-sch, 13 10; — Central sab sch, 9 25; — Covenant sab-sch, 22; — East sab-sch, 15 64; — Lafayette Street sab-sch, 21 57; — North sab-sch, 37 54; — Park sab-sch, 13 33; — Westminster sab-sch, 64 21; Conewango sab-sch, 5 30; Dunkirk sab-sch, 13 95; Franklinville sab-sch, 10 89; Hamburg Lake Street sab sch, 3 07; Jamestown sab-sch, 15 85; Olean sab-sch, 25 24; Ripley, 2 90; Silver Creek (sab-sch, 12 08,) church, 7 48, 19 56; Springville sab-sch, 13 50; United Mission church, 8 50. *Cayuga*—Auburn 1st sab-sch, 51 83; — Central sab-sch, 46; Genoa 1st sab-sch, 41; — 2d sab-sch, 8 41; — 3d church and sab-sch, 5 02; Port Byron (church, 6 00,) sab-sch, 12, 18; Scipioville sab-sch, 4 30; Sennett C. E., 5. *Champlain*—Brandon sab-sch, 4 63; Champlain sab-sch, 12 27; Chateaugay sab-sch, 12 03; Chazy sab-sch, 14 12; Keeseville sab-sch, 14 65; Peru church and sab-sch, 6 77; Plattsburgh 1st sab-sch, 25 77; — Peritrome church and sab sch, 22 69; Fort Henry sab-sch, 17 17; Saranac Lake sab-sch, 6 46. *Chemung*—Big Flats sab-sch, 23 59; Breesport sab-sch, 10; Burdett 1 50;

Elmira Franklin Street sab-sch, 18; — Lake Street sab-sch, 18 23; Hector 9 50; Horse Heads sab-sch, 10; Mecklenburgh 21 10; Rock Stream sab-sch, 10. *Columbia* — Ancram Lead Mines sab-sch, 16 50; Cairo sab-sch, 17; Canaan Centre sab-sch, 5 63; Catskill, 37 61; Durham 1st sab-sch, 18 16; Greenville 18 52; Hillsdale sab-sch, 6 75; Spencertown sab-sch, 2 21; Sunside sab-sch, 9. *Genesee* — Attica sab-sch, 13; Bethany Centre 1 75; Byron sab-sch, 10 61; Castle sab-sch, 20; East Bethany, 5; Leroy and Bergen sab-sch, 11 66; Oakfield sab-sch, 6; Perry sab-sch, 18 02; Wyoming sab-sch, 5 85. *Geneva* — Canoga sab-sch, 11 29; Dresden sab-sch, 5; Geneva 1st, 33 12; Gorham sab-sch, 10 58; Ovid church and sab-sch, 31; Seneca, 7 04; Seneca Castle 5 05; Seneca Falls sab-sch, 17 74; Trumansburgh sab-sch, 27 97. *Hudson* — Chester sab-sch, 24 14; Circleville sab-sch, 12 50; Cohecton sab-sch, 34; Congers 1st 12 57; Denton sab-sch, 13 08; Florida, 1 80; Greenbush sab-sch, 9 75; Hamptonburgh church and sab-sch, 29; Haverstraw 1st sab-sch, 17 03; — Central (church, 12), sab-sch, 40 52; Hope Chapel sab-sch, 10 75; Hopewell, 12 36; Jeffersonville German sab-sch, 4; Livingston Manor sab-sch, 10; Middletown 1st Union sab-sch, 3 25; — 2d sab-sch, 33; Montgomery sab-sch, 12 56; Monticello sab-sch, 10; Palisades sab-sch, 8; Rockland 1st sab-sch, 2; — 2d sab-sch, 7; Scotchtown sab-sch, 10; Stony Point sab-sch, 12 32; West Town sab-sch, 25; White Lake Chester Memorial 11 33. *Long Island* — East Hampton sab-sch, 23 70; Franklinville sab-sch, 6 65; Hempstead sab-sch, 50; Middletown (church, 9,) sab-sch, 8 66, 17 66; Port Jefferson church and sab-sch, 12 92; Setauket, 50; Shinnecock, 3 06; Mouthampton sab-sch, 58 72. *Lyons* — East Palmyra, 12 61; Newark sab-sch, 9 46; Rose, 6 39; Sodus sab-sch, 24 12; Sodus Centre sab-sch, 4; Victory sab-sch, 14 40; Wolcott 1st church and sab-sch, 5. *Nassau* — Far Rockaway sab-sch, 25; Freeport, 10 50; Hempstead Christ Church sab-sch, 50; Huntington 1st sab-sch, 16 64; Lloyds Neck sab-sch, 1 50; Melville sab-sch 7 56; Newtown sab-sch, 40; Northport (sab-sch, 21 60,) church, 8, 29 60; Oyster Bay, 25; Ravenswood sab-sch, 6 65; Roslyn (sab-sch, 5 67,) church, 4 74, 10 41. *New York* — New York 5th Avenue sab-sch, 25; — 18th Street sab-sch, 56 10; — Brick, 60 37; — Central sab-sch, 25; — East Harlem sab-sch, 10 70; — Harlem sab-sch, 2 66; — Madison Avenue sab-sch, 34 16; — New York 47 12; — North sab-sch, 85 24; — Park sab-sch, 50; — Phillips sab-sch, 39 63; — Puritans sab-sch, 80 85; — Riverdale sab-sch, 15; — Rutgers Riverside sab-sch, 25 69; — West End, 53 26. *Niagara* — Carlton sab-sch, 14; Holley sab-sch, 21 67; Lewiston sab-sch, 18; Lockport 2d Ward sab-sch, 2; Middleport sab-sch, 8 30; North Tonawanda North sab-sch, 17 15; Wilson sab-sch, 2 66. *North River* — Amentia sab-sch, 12 63; Bethlehem 12; Cold Spring sab-sch, 10; Cornwall on Hudson church and sab-sch, 25 26; Highland Falls, 23 25; Kingston sab-sch, 4; Little Britain sab-sch, 12; Newburgh 1st Mission Schools, 36 29; — Calvary, 51 67; — Union sab-sch, 12 10; Pleasant Plains sab-sch, 24 37; Pleasant Valley sab-sch, 25; Rondout church and sab-sch, 41 29; Smithfield sab-sch, 26 12; Wappinger Falls sab-sch, 14 30; Westminster sab-sch, 6 50. *Otsego* — Buel sab-sch, 6 70; Cherry Valley sab-sch, 15 80; Colchester sab-sch, 11 20; Cooperstown sab-sch, 16 25; Delhi 2d sab-sch, 50; Gilbertsville sab-sch, 22 22; Guilford Centre (church, 7 75), sab-sch, 12 25, 20 00; New Berlin sab-sch, 7 40; Oneonta (sab-sch, 22 53,) church, 25 50 48 02; Otego sab-sch and C. E., 10; Shavertown sab-sch, 2 50; Springfield sab-sch, 13 78; Stamford sab-sch, 26; Worcester sab-sch, 4 25. *Rochester* — Avon sab-sch 12 07; Brockport sab-sch, 15 48; Caledonia sab-sch, 13 63; Clarkson sab-sch, 3; Fowlerville, 5; Genesee 1st sab-sch, 83 78; Lima sab-sch, 39 70; Livonia sab-sch, 7 20; Ossian sab-sch, 9; Parma Centre, 5; Rochester Grace sab-sch, 7; — Mt. Hor sab-sch, 7; — Westminster (church 14,) sab-sch, 23 37; Sparta 1st sab-sch, 10 56; Sweden, 4; Tuscarora sab-sch, 5 76; Victor sab-sch, 24 45. *St. Lawrence* — Brownville sab-sch, 6 07; Cape Vincent sab-sch, 7 55; De Kalb Junction, 5; Dexter sab-sch, 8; Gouverneur (sab-sch, 56 05), church, 19, 75 05; Heuvelton church and sab-sch, 9; Louisville sab-sch, 14 48; Oswegatchie 2d sab-sch, 5 94; Ox Bow sab-sch, 15; Plessis sab-sch, 7; Potsdam sab-sch, 17 54; Rosies sab-sch, 7 22; Sackett's Harbor sab-sch, 5; Theresa sab-sch, 15 30; Wadlington Scotch sab-sch, 13 81; Watertown Hope Chapel sab-sch, 14 37. *Steuben* — Almond sab-sch, 14; Arkport sab-sch, 13 79; Canisteo church and sab-sch, 50; Corning sab-sch, 35; Cuba sab-sch, 24; Hartshorn sab-sch, 5 25; Howard sab-sch, 16 50; Jasper sab-sch, 17 97; Painted Post sab-sch, 8; Prattsburgh sab-sch, 13 48. *Syracuse* — Amboy sab-sch, 14; Camillus sab-sch, 5 65; Constantia sab-sch, 10; Fayetteville, 10 53; Hastings sab-sch, 6 16; La Fayette sab-sch, 11; Liverpool sab-sch, 12; Manlius sab-sch, 4; Pompey Cong. sab-sch, 14 50; Skaneateles sab-sch, 23 32; Syracuse East Genesee sab-sch, 28 68; — Park Central sab-sch, 43 51; Whitelaw (church, 1 60), sab-sch, 5 30, 6 20. *Troy* — Bay Road sab-sch, 5 28; Brunswick, 1 24; Chester sab-sch, 12 08; Cohoes sab-sch, 50; Fort Edward sab-sch, 12 35;

Green Island sab-sch, 26 25; Hoosick Falls sab-sch, 40. *Johnsonville* sab-sch, 11 21; Lansingburgh 1st, 20 2; Salem, 3 69; Troy Liberty Street sab-sch, 10; — Memorial 3 79; — Second Street sab-sch, 34 16; — Westminster, 3. *Warrensburgh* (sab-sch, 7 98,) church, 2 18, 10 16; Waterford (sab-sch, 34 02), church, 56 91, 90 23; Whitehall C. E. 4 12. *Utica* — Augusta sab-sch, 10 22; Camden sab-sch, 15; Holland Patent church and sab-sch, 20; Ilion sab-sch, 12 27; Little Falls sab-sch, 2 80; Martinsburgh sab-sch, 11; Oriskany sab-sch, 14 18; Redfield sab-sch, 7 74; Rome sab-sch, 2 21; Turin sab-sch, 10; Verona sab-sch, 2 80; Wolcott Memorial church and sab-sch, 28 68; West Camden sab-sch, 4; Westernville sab-sch, 4 46; Williamstown sab-sch, 12. *Westchester* — Bedford sab-sch, 25 87; Bridgeport 1st, 27 01; Darien (church, 20,) sab-sch, 20, 40; Gilead (church, 7 22,) sab-sch, 15 80, 23; Greenwich 1st sab-sch, 14 15; Huguenot Memorial sab-sch, 29 51; Irvington, 20; Mahopac Falls 15; New Rochelle 1st sab-sch, 44; Peekskill 2d (church, 19 35,) sab-sch, 32 06, 51 91; Poundridge sab-sch, 14; Sing Sing sab-sch, 16 31; Thompsonville sab-sch, 33; White Plains (sab-sch, 52 88), church, 50 cts., 53 38; Yonkers Westminster (sab-sch, 40), church, 13 46, 53 46; Yorktown (church 9), sab-sch, 21, 30. 6,242 73

*NORTH DAKOTA* — Bismarck — Bismarck sab-sch, 7; Mandan sab-sch, 15 17; Steele sab-sch, 5 50. *Fargo* — Broadlawn sab-sch, 3; Buffalo sab-sch, 11; Casselton sab-sch, 10 96; Elm River sab-sch, 5; Hillsboro sab-sch, 4; Hunter sab-sch, 7 10; Jamestown sab-sch, 14 36; La Moure sab-sch, 21 69; Lisbon, 9 57; Lucca sab-sch, 3; Mapleton sab-sch, 5 70; Sheldon sab-sch, 5; Tower City sab-sch, 4 73. *Pembina* — Crystal sab-sch, 6; Elkmont sab-sch, 4 85; Gilby sab-sch, 1; Hamilton sab-sch, 2 20; Larimore sab-sch, 12 40; Mankinok sab-sch, 13; Minot sab-sch, 6; Tynar sab-sch, 1. 179 2

*OHIO* — Athens — Amesville sab-sch, 13 85; Barlow sab-sch, 6 40; Beech Grove sab-sch, 10 50; Beverly sab-sch, 6 50; Logan sab-sch, 17 75; Middleport sab-sch, 20; Pleasant Grove sab-sch, 2 60; Warren sab-sch, 5. *Bellefontaine* — Crestline sab-sch, 13 65; Forest sab-sch, 11 17; Gallon sab-sch, 20; Huntsville sab-sch, 9 65; Kenton sab-sch, 1 25; Marshall 2 40; Tiro sab-sch, 7 30; West Liberty sab-sch, 41 50; Zanesfield sab-sch, 14. *Chillicothe* — Bethel, 14 05; Bourneville sab-sch, 7 15; Chillicothe 1st sab-sch, 28; Hamdensab-sch, 3 99; McArthur sab-sch, 4 05; Marshall sab-sch, 5 42; New Petersburg sab-sch, 22 91; Pigah sab-sch, 8 50; Salem sab-sch, 16 40; Waverly, 5; White Oak sab-sch, 21. *Cincinnati* — Bond Hill sab-sch, 14; Cincinnati 2d, 90 62; — 3d sab-sch, 25. (church, 12, 2; — 5th sab-sch, 20 80; — 7th sab-sch, 50; — Pilgrim sab-sch, 7 16; College Hill sab-sch 25 67; Harrison, 10; Madisonville sab-sch, 4; Mason and Pigah sab-sch, 3 59; Monroe sab-sch, 4 15; Montgomery sab-sch, 8 79; Morrow church, 2, (sab-sch, 7), 9; Norwood sab-sch, 17; Silverton sab-sch, 11; Somerset sab-sch, 5 75; Westwood, 10 09; Williamsburgh sab-sch, 20 57. *Cleveland* — Akron 1st sab-sch, 6; — Central sab-sch, 9 21; Ashtabula sab-sch, 10; Cleveland Beckwith sab-sch, 27 42; — Madison Avenue sab-sch, 5 50; East Cleveland sab-sch, 27 25. (church, 5 66), 32 91; Milton sab-sch, 2 33; Northfield sab-sch, 29 35; North Springfield sab-sch, 11; Rome sab-sch, 12 11; Streetsborough sab-sch, 3 40; Willoughby sab-sch, 8 29. *Columbus* — Amanda sab-sch, 12 04; Black Lick sab-sch, 2; Bremen sab-sch, 12; Columbus Westminster sab-sch, 44 35, (church, 11 91), 56 36; Lower Liberty sab-sch, 5; Scioto sab-sch, 2 21; Westerville sab-sch, 11 25. *Dayton* — Belle Brook sab-sch, 4; Bethel sab-sch, 11 64; Blue Ball, 6; Camden sab-sch, 8; Dayton 1st sab-sch, 54 75; — Wayne Avenue, 14; Franklin sab-sch, 23 70; Greenville sab-sch, 9, (church, 13), 22; Middletown sab-sch, 15 44; Monroe sab-sch, 4 10; New Carlisle church and sab-sch, 17 55; New Jersey sab-sch, 7 43; New Paris sab-sch, 6 50; Piqua, 40; Seven Mile sab-sch, 13 32; South Charleston, 16 42; Springfield 1st sab-sch, 42; — 2d sab-sch, 52 73. (church, 23 64), 76 42; — 3d sab-sch, 37; Troy sab-sch, 26 43; Xenia sab-sch, 30 25. *Huron* — Elmore sab-sch, 5; Huron sab-sch, 25 89; Milan sab-sch, 3 32; Olona sab-sch, 9. *Lima* — Bluffton sab-sch, 3 76; Delphos sab-sch, 6 50; Findlay 1st sab-sch, 59 06; Lima 1st sab-sch, 33 50; New Stark sab-sch, 5 78; Rockport sab-sch, 15 43; Sidney sab-sch, 29 84; St. Mary's sab-sch, 15 74; Turtle Creek sab-sch, 21 41; Venedocia sab-sch, 5 50. *Mahoning* — Beloit sab-sch, 5 30; Canton, 5; Columbiana sab-sch, 4 65; Ellsworth sab-sch, 20; Hubbard, 8 74; New Lisbon church, 8 03. (sab-sch, 43 35), 51 38; North Jackson sab-sch, 9 69. Salem sab-sch, 28 78; Youngstown sab-sch, 67. (church, 68 20), 135 20. *Marion* — Berlin sab-sch, 5 25; Cardington sab-sch, 4 08; Jerome sab-sch, 3 75; Liberty, 12 70; Marysville sab-sch, 6 61; Milford Centre sab-sch, 4 36; Mount Gilead sab-sch, 11; Ostrander church and sab-sch, 4 25; Providence church and sab-sch, 8; Radnor and Thompson sab-sch, 11 60; Trenton, 13 35. *Maumee* — Edgerton sab-sch, 3 30; Grand Rapids sab-sch, 5; Holgate sab-sch, 4; Lost Creek sab-sch, 3 30; Milton Centre sab-sch, 12; New



lochester sab-sch, 6 50; Paulding church and sab-sch, 8 08; Scott sab-sch, 2; Toledo 5th sab-sch, 11; West Bethesda sab-sch, 16. *Portsmouth*—Manchester sab-sch, 5, (church, 5), 20; Portsmouth 1st church and sab-sch, 5; Rome sab-sch, 8 76; Sardinia sab-sch, 18 24. *St. Clairsville*—Antrim sab-sch, 5; Bannock sab-sch, 12 80; Bellaire 2d sab sch, 14; Buffalo sab-sch, 22 87, (church, 1 67), 28 54; Cadiz sab-sch, 50 11, (church, 4), 54 11; Cambridge sab sch, 17 44; Crab Apple sab sch, 19; Farmington church, 2, (sab-sch, 10 85), 12 85; Lore City sab-sch, 7 40; Martin's Ferry 27 14; Nottingham church and sab sch, 23 71; Pleasant Valley sab sch, 11 50; Rock Hill church, 2 50, (sab-sch, 11 50), 14; Scotch Ridge sab-sch, 1 09, (church, 1 67), 8 76; Wegee sab-sch, 5 09. *Steubenville*—Amsterdam sab-sch, 16; Bacon Ridge sab-sch, 6 25; Bakersville church and sab-sch, 18 75; Bethesda sab sch, 0; Bethlehem sab-sch, 20; Buchanan Chapel sab-sch, 11; Centre Unity sab-sch, 6; Cross Creek sab-sch, 12; Dennison church, 8, (sab-sch, 18), 21; East Springfield sab-sch, 0; Harlem sab-sch, 8 27; Irondale sab-sch, 24; Minerva, 11; New Cumberland sab-sch, 9; New Harrisburgh sab-sch, 5; New Philadelphia sab sch, 41 51; Potter Chapel sab-sch, 15 25; Hallneville sab sch, 8 79; Smithfield sab-sch, 11; Steubenville 1st sab-sch, 27 63; Toronto sab sch, 26 63; Trichsville sab-sch, 19; Unionport church, 1; Wellsville sab sch, 56 87, (church, 28), 89 87; West Lafayette sab-sch, 8; Yellow Creek sab-sch, 34 24. *Wooster*—Congress, 7 76; Creston, 12 25; Doylestown sab-sch, 10; Hopewell sab-sch, 10 30; Jackson sab-sch, 10; Lexington sab-sch, 3 10; Plymouth sab-sch, 7 10; Savannah sab-sch, 30; Shreve sab-sch, 3 40; Wayne sab-sch, 9; Wooster Westminster sab-sch, 17 39, (church, 17), 34 39. *Zanesville*—Brownsville church and sab-sch, 16; Chandlersville sab-sch, 4 50; Clark sab-sch, 18; Dresden sab-sch, 7 75; Frazeysburgh sab-sch, 7; Fredericktown sab-sch, 17 50; Hanover sab-sch, 5; High Hill sab-sch, 5 56; Homer, 1 90; Madison sab-sch 5 55; Mt. Zion sab-sch, 12 58; Muskingum sab-sch, 10 25; Newark 1st sab-sch, 16 25; New Concord sab-sch, 9; New Lexington sab-sch, 7; Norwich sab-sch, 1 08; Rendville sab-sch, 7 08; Uniontown sab-sch, 2 55; Utica sab-sch, 11 28, (church, 7 46), 18 74; West Carlisle sab-sch, 15 25; Zanesville 1st sab-sch, 17, (church, 26 40), 18 40; — 2d sab-sch, 25 90. 3,340 10

*OREGON*.—*East Oregon*—Baker City sab-sch, 3; Umatilla sab-sch, 1 28. *Portland*—Astoria church, 15 08, (sab-sch, 25 85), 40 93; Bay City sab-sch, 5 08, (church, 5 31), 0 39; Damascus Trinity German, 2; Eagle Park German, 1; Portland Mizpah sab-sch, 18; Sellwood sab-sch, 3. *Southern Oregon*—Fish Trap sab-sch, 5 85; Medford sab-sch, 7; Phoenix sab sch, 7; Yoncalla sab-sch, 3 05. *Willamette*—Octorara sab-sch, 4; Pleasant Grove, 2; Salem sab-sch, 15. 118 50

*PENNSYLVANIA*.—*Allegheny*—Allegheny 1st, 41 23; — 2d sab-sch, 39 27; — Bethel sab-sch, 20 50; — McClure Avenue sab-sch, 14; Aspinwall, 5 94; Avalon sab-sch, 31; Emaworth sab sch, 6 35; Evans City, 10 60; Fairmount, 3; Glasgow sab-sch, 3 86, (church, 1), 4 86; Glenfield sab-sch, 1 32, (church, 4 30), 15 62; Haysville, 3 37; Hilland sab-sch, 12, (church, 15), 37; Hoboken sab-sch, 14 77; Industry sab-sch, 8 41; Pleasant Hill sab-sch, 8; Rochester sab-sch, 2 32. *Blairsville*—Beulah sab sch, 25 70; Black Lick sab-sch, 9 57; Conemaugh sab-sch, 12 88; Cresson sab-sch, 5 21; Derry sab-sch, 16 67; Ebensburg sab-sch, 10; Johnstown, 16 08; Latrobe church and sab-sch, 34; Ligonier sab-sch, 9 14, (church, 5 31), 14 95; Livermore sab-sch, 9 06; Pine Run sab sch, 32 15; Plum Creek, 30; Unity sab-sch, 11; Wilmerding sab-sch, 15 50. *Butler*—Allegheny church, 2, (sab-sch, 4), 6; Buffalo sab-sch, 18 25; Centerville sab-sch, 20 65; Clintonville sab-sch, 13; Concord church, 5 31, (sab-sch, 6), 11 31; Crestview sab-sch, 1; Fairview sab-sch, 6 23; Harlansburgh sab-sch, 15; Harrisville sab-sch, 9 51; Jefferson Centre sab-sch, 16 10; Middlesex sab-sch, 17 60; Mount Nebo sab-sch, 20; Muddy Creek sab-sch 8, (church, 3), 11; New Hope, 2; North Washington, 13 50; Petrolia sab-sch, 13 14; Pleasant Valley, 1 46; Portersville sab-sch, 23 50; Prospect sab-sch, 3 35; Scrub Grass church, 4, (sab-sch, 9), 13; Summit, 1 35; Unionville, 3; Westminster sab-sch, 5 25. *Carlisle*—Big Spring church and sab-sch, 21 95; Bloomfield sab-sch, 18 28; Carlisle 1st sab sch, 15 02; Chambersburg Central, 13 95; Dauphin sab-sch, 25 73; Duncannon sab-sch, 5 40; Gettysburg sab-sch, 45; Harrisburgh Capitol Street sab-sch, 5; — Olivet sab-sch, 9 45; Lebanon 4th Street sab-sch, 4 75, (church, 23 59), 27 34; — Christ sab-sch, 3 37; McConnellsburch sab-sch, 17 65; Mechanicsburgh church 6 60, (sab-sch, 17), 23 60; Mercersburgh sab-sch, 7; Middletown, 15; Monaghan church, 8 75, (sab-sch, 6 15), 24 90; Newport sab-sch, 26 10; Robert Kennedy Memorial sab-sch, 10 66; Shermansdale sab-sch, 5 23; Silver Spring sab-sch, 5 25; St. Thomas, 3 15; Waynesboro sab-sch, 17 41. *Chester*—Bryn Mawr, 94 54; Chester 1st sab-sch, 53 52; — 2d sab-sch, 15 50; Christiana sab-sch, 7; Darby Borough sab-sch, 29; Devon, 57 80; Dilworthtown,

2; Doe Run sab-sch, 28 91, (church, 4 51) 33 42; Downingtown Central sab-sch, 6 80, (church, 4 82), 11 62; East Whiteland sab-sch, 28 72; Kennett Square sab-sch, 15; Lansdowne 1st, 38 41; Marple church, 14, (sab-sch, 10 60), 24 50; Middletown church and sab-sch, 19 26; Nottingham church and sab-sch, 5 36; Oxford 1st sab-sch of L. U. church, 9 50; — 2d church and sab-sch, 5; Penningtonville church, 4 15, (sab-sch, 9 10), 13 25; Phoenixville sab-sch, 24 25; Ridley Park sab-sch, 15; Toughkenamon sab-sch, 9 53; Trinity sab sch, 22; Unionville sab-sch, 3 70; Wayne sab-sch, 35 34; West Chester 1st sab-sch, 25 50; — 2d sab-sch, 5 39; — Westminster, 24 98. *Clarion*—Academia sab-sch, 20 01; Callensburg sab-sch, 15 70, (church, 4 23), 19 93; East Brady sab-sch, 23; Edenburg sab-sch, 27; Emmenton sab-sch, 34 32; Greenville, 5; Johnsonburg sab-sch, 6; Leatherwood sab sch, 14 69; New Bethlehem sab-sch, 28 72; New Rehoboth sab-sch, 5; Penfield church and sab-sch, 20 90; Perry sab-sch, 8 34; Pisgah sab sch, 37; Punxsutawney sab-sch, 15; Richardsville sab-sch, 8; Rockland sab sch, 6 02; Sugar Hill sab-sch, 7 80; Tionesta sab-sch, 20; Troy sab-sch, 2 65; West Millville sab-sch, 3; Wilcox sab-sch, 5. *Erie*—Cambridge, 16 31; Cool Spring, 3 44; East Greene sab-sch, 10; Edinboro sab-sch, 18 98; Erie Chestnut Street sab sch, 32 86; Garland sab-sch, 14 22; Girard sab-sch, 14 60, (church, 21 93), 36 53; Gravel Run sab-sch, 6 47; Hadley sab-sch, 2; Harbor Creek, 9 70; Harmonsburg sab-sch, 4 60; Irvineton sab-sch, 17; Jamestown, 13; Kendall Creek church and sab-sch, 6 79; Meadville 1st sab sch, 18 94; — Central sab-sch, 26 51; Mercer 2d, 32; Mill Village church, 8, (sab-sch, 2 06), 10 06; Mount Pleasant, 2 08; Oil City Palace Hill Chapel, 6 34; Pittsfield sab-sch, 12 72; Pleasantville sab-sch, 14; Salem sab-sch, 4; Springfield, 12 50; Sunville sab-sch, 4 23; Titusville sab-sch, 61 03, (church, 3), 64 03; Union sab-sch, 6; Utica sab-sch, 16 45; Venango sab-sch, 3 23; Wattsburgh sab-sch, 11 27; Westminster sab-sch, 15. *Huntingdon*—Altoona 1st, 26; Bedford sab-sch, 15; Bellefonte, 40; Beulah sab-sch, 15 65; Duncansville sab-sch, 7 35; Fruit Hill sab-sch, 23, (church, 6), 28; Juniata sab-sch, 9 52; Kerrmore sab-sch, 14 25; Little Valley sab-sch, 7; Lost Creek sab-sch, 6; Lower Spruce Creek sab-sch, 15; McVeytown sab sch, 5; Mifflintown Westminster sab-sch, 33 36; Milesburgh sab-sch, 20, (church, 6 03), 26 03; Milroy sab-sch, 8 40; Moshannon and Snow Shoe, 2; Orbisonia sab-sch, 8; Osceola sab-sch, 20; Petersburg, 6 43; — sab-sch, 15 50; Pine Grove sab-sch, 10 38; Shirleysburgh sab-sch, 10; Sinking Valley sab-sch, 27; Spruce Creek, 14 60; Winburn sab-sch, 10 51. *Kittanning*—Apollo sab-sch, 31 41; Appleby Manor sab-sch, 15 74; Bethelsab-sch, 15 35; Boiling Spring sab-sch, 4; Clarksburgh sab-sch, 15 76; Concord, 1 55; Ebenezer sab-sch, 13 34; Elder's Ridge church and sab-sch, 19 26; Elderton sab-sch, 15 46; Freeport church and sab-sch, 23; Gilgal sab-sch, 8 38; Homer sab-sch, 18 72; Indiana, 48; Kittanning 1st sab-sch, 38 10; Leechburg church, 7 50, (sab sch, 29), 36 50; Marion church, 4 75, (sab-sch, 16 11), 20 86; Nebo sab-sch, 11 32; Parker City church and sab-sch, 18 50; Plumville sab-sch, 5 60; Rural Valley sab-sch, 14 22, (church, 4), 18 22; Saltsburgh sab-sch, 40 11; Slate Lick, 9 75; Washington sab-sch, 24; West Glade Run sab-sch, 5, (church, 5 45), 10 45; West Lebanon sab sch, 21 75; Worthington church, 5 65, (sab-sch, 7 75), 13 40. *Lackawanna*—Archbald, 13; Ashley sab-sch, 50; Athens, 8 50; Bethany sab-sch, 7 58; Brooklyn sab-sch, 6; Forest City sab-sch, 10 40; Franklin sab-sch, 5 30; Greenwood sab-sch, 2; Hawley sab-sch, 20; Honesdale sab-sch, 48 10; Kingston sab-sch, 44 96, (church, 31 69), 76 65; Lebanon sab-sch, 7 15; Mehoopany sab-sch, 2 65; Meshoppen sab-sch, 8 40; Mount Pleasant sab-sch, 4 34; Nanticoke sab-sch, 8 75; New Milford sab-sch, 10 15; Nicholson sab-sch, 10, (church, 2 60), 12 60; Olyphant sab-sch, 15 30; Pittston sab-sch, 18 38; — sab-sch Duryea Church, 8 78; Rome sab-sch, 5; Scott sab-sch, 10; Scranton 1st sab-sch, 72 76; — Green Ridge Avenue sab sch, 32 94; — Providence sab-sch, 63; Shickshinny sab-sch, 14; Stella sab-sch, 30 18; Stevensville sab-sch, 8; Sumner Avenue, 1; Susquehanna sab-sch, 41; Towanda church and sab-sch, 100; Tunkhannock, 20 75; Ulster sab-sch, 3 75; — Village, 8; Wilkesbarre 1st sab-sch, 105 97; — Memorial sab-sch, 95 03; — Westminster, 8; Wyalusing 1st sab-sch, 5 03, (church, 3), 8 03; — 2d sab-sch, 36 35; Wyoming sab-sch, 6 51; Wysox sab-sch, 4 22. *Lehigh*—Allentown, 19 03; Bangor sab-sch, 6 32; Bethlehem 1st sab-sch, 13 41, (church, 12 52), 25 93; Easton Cleveland Union sab-sch, 8 63; East Stroudsburg sab-sch, 10; Ferndale sab sch, 15 37; Freeland sab-sch, 14 51; Hokendauqua church and sab sch, 8 63; Mauch Chunk sab-sch, 51 79; Middle Smithfield sab-sch, 14; Pottsville 1st sab-sch, 47 47; Reading 1st sab-sch, 76 17; — Olivet sab-sch, 15; — Washington Street sab-sch, 8 11; Sandy Run sab-sch, 17 13; Shenandoah sab sch, 15; South Bethlehem sab-sch, 22 26; Stroudsburg sab-sch, 12 03; Summit Hill sab-sch, 14 60; Upper Mount Bethelsab-sch, 7; White Haven sab-sch, 21. *Northumberland*—Bald Eagle and

Nittany, 3 68; Beech Creek, 7 66; Berwick, 10; Buffalo sab-sch, 28 50; Chillisquaque sab-sch, 14 75; Derry sab-sch, 9; Hartleton sab-sch, 5; Mifflinburg sab-sch, 9 18; Montoursville sab-sch, 10 75; Muncy sab-sch, 20 84; New Berlin church, 9, (sab-sch, 5), 14. *Parkersburg*—Buckhannon sab-sch, 10; French Creek sab-sch, 7 28; Grafton sab-sch, 14 09; Hughes River sab-sch, 8 10; Kanawa sab-sch, 10; Kingwood sab-sch, 6; Marriown sab-sch, 1 31; Newport sab-sch, 1 20; Sistersville sab-sch, 11, (church, 7) 18; Terra Alta sab-sch, 12. *Philadelphia*—Philadelphia 3d sab-sch, 31 04; — 4th sab-sch, 14 47; — African 1st sab-sch, 5; — Bethlehem sab-sch, 17 50; — Central sab-sch, 40 08; — Covenant sab-sch, 59; — Green Hill sab-sch, 18 82; — Hebron Memorial church, 7 76, (sab-sch, 4 08), 11 84; — Lombard Street Central sab-sch, 10; — McDowell Memorial sab-sch, 10; — Mariner's, 6; — Memorial sab-sch, 72 71; — North C. E. S., 10; — North 10th Street, 3; — Olivet sab-sch, 6 08, (church, 52 97), 59 03; — Oxford, 76 74; — Patterson Memorial sab-sch, 25 56; — Richmond sab-sch, 84 78; — South sab-sch, 6 54; — Tabernacle, 104 85; — Branch sab-sch, 8 87; — Tabor ch and sab-sch, 92 58; — Temple sab-sch, 29; — Tioga, 21; — Trinity sab-sch, 87 23; — West Green Street sab-sch, 17 96; — West Hope sab-sch, 49 50; — West Park sab-sch, 25 37; — Woodland sab-sch, 25 31. *Philadelphia North*—Abington, 27 71; Ambler sab-sch, 8 57; Ashbourne sab-sch, 12; Bridesburg sab-sch, 42 67; Bristol sab-sch, 23 50; Carmel sab-sch, 10 35; Carversville, 9 83; Chestnut Hill Trinity, 28 42; Doylestown, 73 37; Fox Chase Memorial sab-sch, 24 45; Germantown 1st, 14; — 2d sab-sch, 75 84; — West Side sab-sch, 25; Hermon, 7 37; Holmesburgh, 6 26; Jenkintown Grace sab-sch, 15 72; Leverington, 10; Lower Merion sab-sch, 8; Manayunk sab-sch, 74 40; Morrisville sab-sch, 4 67; Narberth sab-sch, 13 42; New Hope sab-sch, 31 42; Newtown, 78; Norristown 1st, 34 87; — 2d, 18 74; Overbrook sab-sch, 4 98, (church, 26 14), 31 12; Pottstown church, 5, (sab-sch, 15 25), 20 25; Tacony Diston Memorial sab-sch, 20; Thompson Memorial sab-sch, 16 50. *Pittsburgh*—Bethel sab-sch, 43 45, (church, 25), 68 45; Cannonsburgh 1st, 12 50; — Central sab-sch, 13 75, (church, 4 58), 18 83; Charleroi sab-sch, 12; Crafton sab-sch, 18 02, (church, 21 16), 39 19; — church, 15; Fairview sab-sch, 15 75, (church, 4), 19 75; Forest Grove church and sab-sch, 49 03; Lebanon sab-sch, 25, (church, 22 01), 47 01; McDonald 1st, 20; McKee's Rocks, 2; Miller's Run sab-sch, 7; Monaca sab-sch, 19 41; Monongahela City sab-sch, 14 28; Montours sab-sch, 20; Mount Olivet, 5 50; Mount Pisgah sab-sch, 7, (church, 7), 14; Oakmont 1st sab-sch, 26 86; Pittsburgh 1st, 260; — 2d sab-sch, 40 14; — 3d sab-sch, 172 63, (church, 25), 197 63; — 7th sab-sch, 26 72; — Covenant, 4 45; — East Liberty, 11 52; — Lawrenceville, 25; — Point Breeze sab-sch, 150; — Shady Side, 200; Raccoon church, 42 85, (sab-sch, 5 05), 47 90; — sab-sch, 28 60; Sheridanville sab-sch, 5; Swissvale sab-sch, 28 71; West Elizabeth sab-sch, 6 74, (C. E. 1 15), 7 89; Woodlawn sab-sch, 18. *Redstone*—Belle Vernon sab-sch, 10 45; Brownsville sab-sch, 22; Connelleville sab-sch, 4 52; Dunbar sab-sch, 24, (church, 11), 35; Fairchance sab-sch, 18 19; Leisening sab-sch, 7; Little Redstone sab-sch, 30; McClellandtown sab-sch, 5 66; McKeesport Central sab-sch, 40 58; Mount Pleasant Reunion sab-sch, 18 30; New Providence sab-sch, 10; Pleasant Unity church, 2 30, (sab-sch, 5), 7 30; Rehoboth, 24 77; Scottsdale church and sab-sch, 33 34; Somerset, 9. *Shenango*—Clarksville sab-sch, 22 84; Elwood sab-sch, 5; Hermon sab-sch, 11; Leesburgh sab-sch, 14; Moravia church and sab-sch, 11 70; Mount Pleasant sab-sch, 14 18; New Galilee sab-sch, 8 58; North Sewickly sab-sch, 12; Rich Hill sab-sch, 2 25; Sharpsville sab-sch, 4 40, (church, 3), 7 40; Slippery Rock sab-sch, 22, (church, 2), 24; Unity sab-sch, 12 20; Wampum church and sab-sch, 13 40. *Washington*—Allentown sab-sch, 6; Bethlehem sab-sch, 7 20; Burgettstown, 18; Cameron sab-sch, 10; East Buffalo sab-sch, 22 37; Forks of Wheeling church, 20, (sab-sch, 27), 47; Frankfort sab-sch, 24 58; Hookstown sab-sch, 16 82; Lower Ten Mile sab-sch, 11; Mill Creek sab-sch, 21 35; Moundsville, 84; Mount Pleasant, 46; Three Springs sab-sch, 11; Washington 1st sab-sch, 84 06; — 2d sab-sch, 28 85; — 3d sab-sch, 34 66; Wellsburgh sab-sch, 18 11; West Liberty, 13; West Union church and sab-sch, 11 44; Wheeling 1st sab-sch, 49; — 2d sab-sch, 15; — 3d sab-sch, 22 10, (church, 2 90), 25. *Wellsboro*—Coudersport sab-sch, 6 04; Elkland and Osceola sab-sch, 7; Farmington sab-sch, 7; Lawrenceville, 6 88; Mount Jewett sab-sch, 9 29; Tioga sab-sch, 10. *Westminster*—Bellevue sab-sch, 5 53; Cedar Grove sab-sch, 6 13; Centre sab-sch, 41 93; Columbia sab-sch, 34 70; Marietta sab-sch, 33, (church, 7), 40; New Harmony sab-sch, 31; Pequea sab-sch, 18; Stewartstown sab-sch, 20; Strasburgh sab-sch, 11; Wrightsville sab-sch, 5 62; York 1st, 55; — Calvary, 8 88; — Westminster sab-sch, 16 50. 9,900 04

**SOUTH DAKOTA.**—Aberdeen—Britton sab-sch, 23 80; Delhi sab-sch, 85 cts.; Ellendale sab-sch, 3 29; Eureka sab-sch, 10 36; Groton sab-sch, 10; Leola sab-sch, 5;

Pembroke sab-sch, 3 16; Roscoe sab-sch, 5 57; Uricktown sab-sch, 7. *Black Hills*—Edgemont sab-sch, 2 40; Hot Springs sab-sch, 4; Whitewood sab-sch, 10. *Centr. Dakota*—Artesian sab-sch, 11 30; Endeavor sab-sch, 2 42; Forestburgh sab-sch, 3 05; Huron sab-sch, 36 25; Madawaska sab-sch, 15; Manchester sab-sch, 5; Rose Hill sab-sch, 3 30; Wolsey sab-sch, 5 22; Woonsocket sab-sch, 11. *Dakota*—Good Will sab-sch, 2 61. *Southern Dakota*—Bridgewater, 6; Canton sab-sch, 7; Germantown, 2; Kimball sab-sch, 9 37, (church, 10), 19 37; Parkston, 3; Sioux Falls sab-sch, 10 88, (church, 4 68), 15; Union Centr., 2 25. 234 1

**TENNESSEE.**—Birmingham—Ensley sab-sch, 6 22; New Decatur Westminster, 4. *Holston*—Jonesboro sab-sch, 2 91, (church, 6 20), 9 11; Mount Bethel (church, 2 74; sab-sch, 14 30, 17. *Kingston*—Bethel sab-sch, 12 14; Chattanooga Park Place sab-sch, 4; Grassy Cove sab-sch, 3; Harriman sab-sch, 5 88; Hill City North Side sab-sch, 4; Kismet sab-sch, 3 50; Sherman Heights sab-sch, 5 35; Wartburg sab-sch, 3 50. *Union*—Cloyd's Creek sab-sch, 6 09; Erin sab-sch, 9; Eusebia sab-sch, 3 15; Hebra sab-sch, 2 10; New Market sab-sch, 2 32; Shannock sab-sch, 12 13; Westminster sab-sch, 8 10. 121 4

**TEXAS.**—Austin—Austin 1st (church, 18 35), sab-sch, 8 15, 24 50; Fort Davis sab-sch, 5; San Antonio Madine Square sab-sch, 13. *North Texas*—Adora sab-sch, 4 40; Denison sab-sch, 9 50; Jacksboro sab-sch, 10 65; Leonar sab-sch, 7 35. *Trinity*—Dallas 2d sab-sch, 10; Stephenville sab-sch, 11 45. 94 5

**UTAH.**—Boise—Bellevue sab-sch, 4 63. *Kendall*—Idaho Falls sab-sch, 10 93; Malad sab-sch, 5 50. *Utah*—American Fork sab-sch, 6; Benjamin sab-sch, 3 30; Ephraim church and sab-sch, 8; Gunnison sab-sch, 4; Manti church and sab-sch, 15; Monroe, 2; Nephi Huntington sab-sch, 4 60; Ogden 1st sab-sch, 10 60, (church, 4), 14 60; Payson sab-sch, 8; Pleasant Grove church and sab-sch, 2; Richfield sab-sch, 4 20; Salt Lake City 1st sab-sch, 36 31; — 4th Presbyterian Mission sab-sch, 4; Spanish Fort sab-sch, 3. 136 6

**WASHINGTON.**—Olympia—Centralia, 2; Kelso sab-sch, 5 25; Montesano sab-sch, 3; Tacoma Bethel sab-sch, 1 52; — Immanuel sab-sch, 4 40; Vancouver (church, 2), C. E. 2, 4; Wynoches sab-sch, 2 70. *Puget Sound*—Anacortes Westminster sab-sch, 5; Bethany sab-sch, 2 70; Mount Pisgah sab-sch, 10 60; North Yakima sab-sch, 16 18; Port Townsend sab-sch, 8; Sumner sab-sch, 12; Wenatchee sab-sch, 11 26; Woolley sab-sch, 7 20. *Walla Walla*—Kendrick sab-sch, 3 02, (church, 1), 4 02. 93 7

**WISCONSIN.**—Chippewa—Baldwin sab-sch, 20; Bayfield sab-sch, 13; Bessemer sab-sch, 7 34; Big River sab-sch, 7; Eau Claire 1st church and sab-sch, 27; Hager sab-sch, 5 03; Rice Lake sab-sch, 10 32; South Superior sab-sch, 4 91; Superior sab-sch, 13 05. *La Crosse*—Galesville sab-sch, 2; Shortville sab-sch, 3 01. *Madison*—Janesville church and sab-sch, 36 47; Kilbourn City sab-sch, 7 3; Platteville sab-sch, 10; Pleasant Hills sab-sch, 3 26; Portage sab-sch, 8 26; Poynette sab-sch, 19 92. *Milwaukee*—Beaver Dam Assembly sab-sch, 16; Cambridge sab-sch, 9; Delafield sab-sch, 3 28; Juneau, 4; Milwaukee Bethany sab-sch, 14 36; — Calvary, 15 14; — Grace, 18 22; Racine 1st C. E., 100; Somers sab-sch, 15 26; Stone Bank (church, 3 90), sab-sch, 13 05, 16 95. *Winnebago*—Amberg sab-sch, 2 33; Badger sab-sch, 3; Crandon sab-sch, 9 01; Florence sab-sch, 8 14; Fort Howard sab-sch, 12 40; Marinette sab-sch, 35 55, (church, 15 14), 50 69; Merrill sab-sch, 3 58; Nasonville sab-sch, 7 09; Oconto (church, 12 60), sab-sch, 19 44, 22 04; Omro sab-sch, 4 45; Rural sab-sch, 6; Stevens Point church and sab-sch, 11 34; Stiles and Oconto Falls sab-sch, 7 50; Wausaukee sab-sch, 3; Westfield, 13 71; West Merrill sab-sch, 23 30. 605 5

## MISCELLANEOUS.

Interest on balances, 188 10; Bridle Veil sab-sch, Oregon, 8; Bloomington sab-sch, Minn., 2 50; Highland sab-sch, Minn., 1 86; Cole's Crossing sab-sch, Mich., 66 cts.; C. Penna., 1; Popp's sab-sch, Mich., 2 98; Smithfield Union sab-sch, Penn., 2 22; Florence sab-sch, Oregon, 5; Alfordville, N. C., 1; McCulloch's Mills, Penn., 13 15; Point View sab-sch, Penn., 13; St. Louis Leonard Avenue Mission, 80 cents; Fairgrove sab-sch, Mich., 7; Bethany Church sab-sch, Wash., 7 05; Goshenville sab-sch, Penna., 5; Poseyville sab-sch, Mich., 4 30; Shelby District, Mich., 3 18; Mekusukey sab-sch, I. Ter., 4 50; Pottstown sab-sch, Ills., 3; Shortsville sab-sch, New York, 7 75; Mount Pleasant sab-sch, Neb., 95 cts.; Cash, Phila., 1; Mission sab-sch, Iowa, 3 56; Colorado Springs Spruce Street Mission, 2 08; Arnold sab-sch, Penna., 3 50; Stanley sab-sch, New York, 2 40; Corbin sab-sch, Mon.,

2 78; Pleasant View sab-sch. Kansas, 2 52; Harmony and Paris sab-sch, Kansas, 5 70; "Anonymous," 10 cts.; Russell Union sab-sch, Wis., 2 61; Beech Glen sab-sch, Ohio, 8 26; Newburg sab-sch, Penna., 4; Luzerne sab-sch, New York, 10; North Branch sab-sch, N. J., 8 50; Elkhorn Church sab-sch, Mich., 1 24; Woodland sab-sch, Wis., 2 25; West Branch sab-sch, Wis., 60 cents; Bassett sab-sch, Wis., 4; Wellington sab-sch, So. Dak., 4; Lake Port sab-sch, New York, 1 56; Charleston sab-sch, N. J., 2 80; Oqueoc sab-sch, Mich., 1 50; South Park sab-sch, Ills., 6 10; Moon River sab-sch, Penna., 4; Mission sab-schs, N. J., 9 80; Camp Clark sab-sch, Neb., 5; Calumet sab-sch, Mich., 14; Huron sab-sch, Oklahoma, 5; Della Woodard, So. Dak., 10; Haydentown sab-sch, Penna., 8 03; Jadis, Minn., sab-sch, 1 50; North Brady sab-sch, Mich., 80 cents; Yukon sab-sch, O. T., 1 81; Kensington sab-sch, Md., 6 50; Parrish sab-sch, Wis., 4 52; Dell's Dam sab-sch, Wis., 2; Philadelphia Orphan Asylum, 6 69; Mrs. J. H. Campbell, Fla., 40 cents; Stephen sab-sch, Minn., 5 50; Algona sab-sch, Iowa, 2 85; Hetzman sab-sch, Mich., 7; Sugar Run sab-sch, Penna., 2 47; Chestnut Hill sab-sch, Penna., 3 06; Spring Valley sab-sch, Iowa, 1 27; T. Templeton, Chicago, Ills., 100; Martinsville sab-sch, Va., 7 45; Highlands sab-sch, Fla., 10 25; Morris Union sab-sch, N. Y.,

4 28; Monroe Chapel sab-sch, N. J., 2 70; J. B. Currens, Neb., 1; Guernsey Mission, S. O., 1 40; Pilot Grove sab-sch, Minn., 3 50; Axlis sab-sch, Minn., 3 26; Elm Creek sab-sch, Minn., 4 42; Cowan's Ford sab-sch, N. O., 1 31; Forest Dale Mission sab-sch, Ohio, 3 36; Gillespie Enloe, Fla., 5; S. R. Ferguson, Iowa, 11; M. H. Hagler, Ark., 10 cents; W. H. Long, N. C., 2 56; H. C. McBurney, Cal., 3 25; Chas. Sheppard, Wash., 1 55; Candler C. E. Union, Fla., 8 10; H. B. Wilson, Ga., 70 cents; Thos. Scotten, Minn., 79 cents; Geo. Perry, So. Dak., 3; J. V. N. Hartness, Mich., 1; Richard Mayers, S. C., 3 15; J. F. Record, Minn., 37 cents; M. A. Stone, Ills., 3 35; S. A. Baranek, Neb., 4; C. M. Thomas, Indiana, 1; F. L. Forbes, Mich., 2 50; Stoddard sab-sch, Neb., 5; Gulon Indian sab-sch, 5..... \$ 664 15  
Total contributions from churches..... 7,155 58  
Total contributions from Sabbath-schools..... 27,587 09  
Miscellaneous..... 664 15

Total..... \$35,406 82  
Contributions previously acknowledged..... 7,812 62  
Contributions since April 2, 1894..... \$42,719 44  
C. T. McMULLIN, Treasurer,  
1334 Chestnut St., Phila., Penna.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM APRIL 1, 1894, TO JULY 1, 1894.

Elizabeth—Elizabeth 3d, 46 21, sab-sch, 19 40; — Westminster, 180; Metuchen additional, 14; Plainfield 1st, 4 45; — Crescent Avenue, 289 40; — Bethel Chapel, 5 80; — Hope Chapel, 45 30. 584 06  
Jersey City—Arlington, 21 26; Dundee, (Passaic,) 7; Jarfield, 12 65; Jersey City John Knox, 15; Passaic 1st ab-sch, additional, 5; Paterson 1st German, 15; — Broadway German, 5, sab-sch, 5, Ladies' Aid Society, 10; Tenafly Y. P. S. C. E., 10; West Hoboken additional, 59; West Milford additional, 10. 174 91  
Monmouth—Beverly, 48 24; Freehold 1st, 70; Holmanville, 10; Hope, 4 60; Jamesburg, 50; Keyport, 18 40; Lakewood, 30; Moorestown, 18; Mount Holly sab-sch, 8; South Amboy, 12 75. 284 99  
Morris and Orange—Chatham, 60 89; East Orange Elmwood Chapel, 25; — Bethel, 20 82; — Brick additional, 85; German Valley, 15 50; Mendham 2d sab-sch, 64; Mine Hill, 9; Myersville German, 7; New Providence, 8; New Vernon additional, 12 64; Orange Central, 50; — German, 5; — Hillside, 94 20; South Orange Trinity, 50; Whippany Y. P. S. C. E., 12 50. 661 19  
Newark—Caldwell, 55 06; Montclair 1st, add'l, 46 84; — Trinity, 70; Newark 2d, 155; — 5th Avenue, 40; — Park, add'l, 100. 466 89  
New Brunswick—Dayton, 26 45; Frenchtown, 23 70, sab-sch, 5; New Brunswick 1st, add'l, 57 79; Princeton 1st,

additional, 9 25; — Witherspoon Street, 5; Stockton, 15; Trenton 1st, add'l, 140 84, sab-sch, 4 50; — 2d, 10; — Prospect St., add'l, 47. 344 53  
Newton—Blairstown, 125; Branchville, 24; Delaware, 5; Harmony, 15 60; Oxford 2d at Oxford, 2, sab-sch, 7 50; Stewartsville, 44 25. 223 35  
West Jersey—Atlantic City 1st sab-sch, 10 87; — German, sab-sch, 2; Blackwoodtown, 30, sab-sch, 8; Bridgeton 2d, add'l, 18 77; — 4th, 8; Cramer Hill Grace, 4 49, sab-sch, 6 51; Deerfield sab-sch, 2 50; Gloucester City, 24; Green Creek, 3 57; Greenwich, add'l, 12 45; Haddonfield, 20; Janvier sab-sch, 4; Millville sab-sch, 40; Pittsgrove, 26, sab-sch, 16; Pleasantville, 7 50; Woodbury, add'l, 10. 254 16  
Contributions as above..... \$3,994 08  
"G." of the Presbytery of New Brunswick..... 150 00  
Received in three months..... \$3,144 08  
Previously acknowledged..... 5,505 87  
\$8,649 95  
ELMER EWING GREEN, Treasurer,  
P. O. Box 133, Trenton, N. J.

REPORT OF CONTRIBUTIONS RECEIVED FROM CHURCHES TO SYNODICAL SUSTENTATION OF PENNSYLVANIA FOR THREE MONTHS ENDING JUNE 30, 1894.

Allegheny—Bellevue sab-sch, 3 69; Bakerstown, 7 45; Hilland, 8 63; Glenfield, 5 94; Plains, 2; Allegheny 1st German, 11; Beaver, 18; Glasgow, 1; Millvale, 9 10; Sharpsburg, 47 40; Natrona, 15; Bellevue, 11; Allegheny McClure Avenue sab-sch, 13; Rochester, 10; Allegheny 1st, 47 83; New Salem, 4; Freedom, 6.  
Blairsville—Murrysville, 3 56; Plumb Creek, 23 60; Braddock 2d, 10 55; Greensburgh 1st, 126 98; Irwin, 11 88; Greensburg Westminster, 63 80; Braddock 1st, 41 20; Armagh, 13 60; New Florence, 9 60; Johnstown, 71 54; Beulah, 17 72; Cross Roads, 4 69; Wilmerding 1st, 9; Fairfield, 21 20; Derry, 43 59; Penn, 3.  
Butler—Summit, 7 15; Muddy Creek, 2 40; Unionville, 2 25; Pleasant Valley, 1 45; Harrisville, 1; Petrolia, 1; Fairview, 1; Mill Brook, 1 50; West Sunbury, 4; Zellenople, 7; New Salem, 1; Prospect, 1; Westminster, 2; Amity, 2; Allegheny, 1; Clintonville, 1.  
Carlisle—Gettysburg, 6 75; Steelton 1st, 27; Harrisburg, (Paxton), 8 65; Lebanon Christ, 23 72; Mercersburg Y. P. S. C. E., 2 01; Harrisburg Market Square, 120 44.  
Chester—Oxford, 51 35; New London, 25; Bryn Mawr, 57 69; Wayne, 86 69; Forks of Brandywine, 12; Fairview, 3; Oxford Ladies' Home Missionary Society, 49 25; Doe

Run, 15; Chester 1st, 20; Downingtown Central, 13 41; Moore Olivet, 4; Darby 1st, 5; Coatesville, 44; Olifton Heights 1st, 13 40; Media, 41 85.  
Clarion—Perry, 6; Johnsonburg, 4; Troy, 4; Oil City 2d, 40; Clarion, 16 85; Beechwoods, 23 95; Concord, 2 72; Big Run, 2; Collensburgh, 2 91.  
Erie—Wattsburg First, 4 46; East Greene, 4 25; Pleasantville, 9; Fairview, 10; Cambridge, 6; Meadville 1st, 7; Tidioute, 20; Greenville sab-sch, 6 89; Titusville 1st, 91 80; Westminster, 4; Erie Central, 100; Sugar Creek Memorial, 5 50; Greenville, 29; Girard Church, 6 60; — Miles Grove Branch, 2 76; Mt. Pleasant, 3 19; Atlantic, 2 06; Harmonsburg, 3; Kerrhill, 5 03; — sab-sch, 93 cts.; Sugar Creek, 10; Franklin, 35 28; Warren, 2 25.  
Huntingdon—Shirleysburg, 1.  
Kittanning—Rock Bridge, 2; Mt. Pleasant, 1; Cherry Run, 3; Clinton, 2; Gilgal, 1; West Glade Run, 6 31; Strader Grove, 1 65; Marion, 9; Union, 8 20; Parker City, 20 22; Jacksonville, 10; Midway, 6; Clarksburg, 50; Ebenezer, 12; Crooked Creek, 1; Leechburg, 10; Middle Creek, 1; Freeport, 19.  
Lackawanna—Sugar Notch, 2; Shickshinny, 5; Hawley, 10 33; Newton, 1; Bethel, 1; Wyoming, 1; Susquehanna 1st, 6; Wilkes Barre Memorial, 50; Wyalusing 2d,



5; Wilkes Barre 1st, 35 19; Wyoming sab-sch, 2; Plains, 1; West Pittston 1st, 57; Moosic, 14; Canton, 10; Little Meadows, 1 40; Plymouth 1st, 8; Rome, 1.

*Lehigh*—Weatherly 1st, 15; Slatington, 8 60; Upper Lehigh, 35; Upper Mt. Bethel, 10; Port Carbon, 10; Sandy Run, 5; Reading Washington Street, 10; Pottsville 1st, 67 05; Middle Smithfield, 15; Portland, 13; Easton 1st sab-sch, 50; Bethlehem 1st, 23 42.

*Northumberland*—Hartleton, 1; Washington, 14; Renovo, 5; Williamsport Bethany, 4; Montgomery, 15; Muncy, 3; Northumberland 1st, 10, sab-sch, 5; Lycoming Centre, 3; Orangeville, 14; Pennsdale, 3; Williamsport 2d, 3 41; Lycoming, 10; Mahoning (Danville), 48; Lewisburg 1st, 20 50.

*Parkersburg*—Ravenswood, 20; Fairmont (W. Va.), 14; French Creek, 8; Weston, 5.

*Philadelphia*—Philadelphia Patterson Memorial, 12;—Tioga, 25;—Hope, 10;—Wylie Memorial, 28 73;—Covenant, 6;—Tabernacle, 25;—Grace, 10;—Susquehanna Ave., 10;—West Park, 15;—Northminster, 60;—Olivet, 57 63;—Woodland, 97 49;—Oxford, 67 20;—Hebron Memorial, 7 81;—Trinity, 20;—Olivet Primary Department of sab sch, 4 12.

*Philadelphia North*—Frankford, 50; Abington, 48 07; Holmesburg, 9 20; Lower Merion, 10; Doylestown Church Mission Bands, 11; Conshohocken, 3 25; Newton, 60; Mt. Airy, 6 11; Carmel, 15; Pottstown 1st Church, 25 23;—sab sch, 4 87; Doylestown sab-sch, 3 72; Eddington 14; Doylestown, 43 45; Jenkintown Grace, 3 76; Germantown Market Square, 75 48.

*Pittsburgh*—Centre, 10 50; Forest Grove, 12; Pittsburgh Fourth, 42 92; Crafton, 12 40; Forest Grove sab sch, 3; Mount Carmel, 2; Phillipsburg, 4; Pittsburgh Fourth Street sab-sch, 8; Sheridaville, 2 50; Concord, 2; Mount Pisgah, 10; North Branch, 2; Du Quesne, 8; Pittsburgh Hazlewood, 15 17; West Elizabeth sab sch, 5; Pittsburgh 43d Street, 5; Bethany, 11 10; Amity, 5; Chartiers, 15; Wilkinsburg sab-sch, 50; Pittsburgh Central, 3; Morning Side Mission, 3; Wilkinsburg, 70 34; Swissvale, 15; Raccoon, 28; — sab-sch, 4 17; Pittsburgh 3d, 262 55;

Valley, 2; Bethany sab-sch, 2 12; Pittsburgh Mount Washington, 4 25; Mount Olive, 1 56; Mansfield 1st, 19 21 Homestead, 21 48; Pittsburgh Shady Side, 45; — East Liberty, 26 57; Oakdale, 50; Pittsburgh Covenant, 3 72; Ingram, 6 39; A believer in missions, 250.

*Redstone*—Fayette City, 1 50; Uniontown, 69 60; West Newton 1st, 29 35; Mount Pleasant, 35; Somerset, 1; Sewickley, 8; Brownsville, 12 50; Laurel Hill, 20; Mount Vernon, 3; Long Run, 11 20; Pleasant Unity, 10; Greensboro, 1; Connellsville, 23; Uniontown Central, 5 05.

*Shenango*—West Middlesex, 2 18; Sharpsville, 1 25; New Castle 2d, 11 91; Leesburg, 1; North Sewickley, 1; Beaver Falls, 10; Hopewell, 4.

*Wellsboro*—Arnot, 10; Condersport, 11 05.

*Westminster*—Middle Octorara, 6; Stewartstown, 2; Chanceford sab-sch, 3 69; Wrightsville, 12; Westminster (York), 5; Chanceford, 6 24; Centre, 30, sab-sch, 1; Leacock, 14 38, sab-sch, 1 50; New Harmony, 6; Mt. Neba, 2 50; Chestnut Level, 1 10.

*Washington*—Hookstown, 7 64; Bethlehem, 2; Fort of Wheeling, 41; West Alexander, 41; Allen Grove, 5; Claysville, 5 40; Upper Buffalo, 28 91; Washington 1st, 109 26; New Cumberland, 25 90; Pigeon Creek, 4; Three Springs, 4; Wheeling 1st, 29 62; Fairview, 6; Wheeling 3d, 8; Cross Creek, 25.

SUNDRIES.

Mrs. Wm. H. Scott, Treasurer, Womens' Sustentation Committee, 550; T. A. McKnestry, 2.....

SUMMARY.

Contributions received for three months ending June 30, 1894.....	\$5,908 21
Contributions previously reported.....	9,174 91
Total.....	\$15,083 2

FRANK K. HIPPLE, Treasurer,  
1340 Chestnut Street, Philadelphia.

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---

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In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Requests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work,—to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board of Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aids for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, for Sustentation."

N. B.—Real Estate devised by will should be carefully described.

21  
56  
L. XVI.

OCTOBER, 1894.

No. 94.

# THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA.

HENRY A. NELSON, D.D., EDITOR.

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PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK  
1334 CHESTNUT STREET, PHILADELPHIA, PA.



# THE CHURCH AT HOME AND ABROAD.

OCTOBER, 1894.

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Autumn, 1894

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# THE CHURCH AT HOME AND ABROAD.

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OCTOBER, 1894.

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THE ASSEMBLY HERALD issued its second number promptly, early in September. Its sixteen pages are handsomely printed in clear legible type. Its contents, furnished chiefly by officers of the different Boards of the Church, are skillfully presented. Its editors say:

The distinctive mission of the *Herald*, the mission which it was established and authorized to accomplish as far as possible, is to afford a channel of individual and direct communication through which timely and authoritative information and appeals in behalf of our benevolent work may be brought to the notice of our entire Church membership.

The progress of this popular movement on the part of our Church is already highly gratifying. Our issue for this month numbers eighty thousand copies; and we have been obliged to issue a third edition of the previous (June) number.

In addition to the sixteen pages of the regular issue, there is an accompanying SUPPLEMENT of four pages. The first of these shows the graceful picture of a winged angel blowing a trumpet, to wake up all the children and all the older folks for RALLYING DAY.

Then Dr. Worden, in his rousing, vigorous style answers the question "For What?" and tells what Rallying Day is for. Rallying day comes (September 30) shortly after this num-

ber of THE CHURCH AT HOME AND ABROAD (issued September 20) should reach most of our subscribers. We hope that none of them will fail to do all in their power to make the rally a great one. And may it be the fair beginning of a great year in the Sabbath-schools of the Presbyterian Church in the United States of America.

This giving special prominence to one of our Church Boards in each number by a supplement or in whatever way the editors shall find most convenient seems to us an excellent idea. We understand that this is intended.

---

SEE THAT PICTURE on page 294! It will bear looking at carefully. Any manliness in the faces and figures crowding the foreground? Any womanly beauty, modesty, character in those more retired? That stately column about which those Syrian men and women stand, for the unveiling of which they have come together, stands for three-score years of such progress in Syria as deserves to be thus signalized. But you need to read Dr. Jessup's lucid account of the column and the years that it stands for, page 301. Take a good look at the picture, and then read the article. Then you will surely look at the picture again and often.

THAT other picture on page 816 shows a number of faces familiar to most of our readers—all of them familiar to many. And the work they are doing is known and read of us all. Dr. McMillan introduces you to them in a note near the picture. You want to keep this number, not up in the garret, but in some handy place, so that you can easily get it and look at these faces, whenever you read anything in our subsequent numbers written by or concerning any of these Synodical Missionaries.

“RICE CHRISTIANS” is the nick-name that has been given to Chinese converts to Christianity. Its sarcastic significance is the same as would be that of “*bread-and-butter Christians*” applied to poor members of American congregations. The cruel injustice of such slang may be seen by reading what Messrs. Davies and Fitch testify in a note on page 295.

BUDDHIST ENDEAVOR SOCIETIES! See page 296. What will Dr. Clark say to that? Will he not properly say, “All right! Let Buddhists, Moslems, Theosophists, Secularists, all put in their best *endeavors* to purify, elevate, bless mankind. Christian Endeavor does not object to the Christian maxim, ‘The tree is known by its fruits;’ for that is one of the golden sayings of him in whose name we trust!”

REV. ALBERT B. ROBINSON has much reason to be encouraged by the interest widely and strongly shown in his work in our pages, *The Gleanings at Home and Abroad* and *Suggestive Hints for Studies*.

*The Southwestern Presbyterian*, New Orleans, gives the following graceful testimony:

Too much cannot be said in praise of “*Suggestive Hints for the Study of Africa*” published in the May number of *THE CHURCH AT*

*HOME AND ABROAD*. They are both helpful and inspiring. Also, the accompanying leaflet of Questions will be found valuable in stimulating to research, and the acquisition of a vast amount of delightful information in connection with missions, missionaries and the countries in which they labor. This effort fills a long felt want, and greatly assists those who are desirous of making a missionary symposium more attractive and fascinating than the usual modern entertainments. Write to John H. Scribner, 1834 Chestnut street, Philadelphia, Pa.

This generous tribute is followed by the questions of the leaflet, the aid of which we are thankful to see thus extended beyond the circle of our readers.

As already announced, Mr. Robinson is not only to continue the literary work he is doing so acceptably, but is to supervise and direct a systematic and extensive effort to extend the circulation of *THE CHURCH AT HOME AND ABROAD*. We bespeak for him the confidence and co-operation of all who are enjoying his *Gleanings and Hints*, and all who desire the increased usefulness of this magazine. His address is now changed from Buffalo, N. Y., to 1834 Chestnut Street, Philadelphia, Pa.

“A FRIEND OF THE CLERGY,” who was troubled by something in our September number, is respectfully assured that, if he will give us his name and address he will receive an explanation which the editor believes will relieve him of an erroneous impression.

CORRECTION. In our August number, on page 109, we find a serious error. In the sentence, “The Catholic Dar el Mutraun (Bishop's Seat) in Zahleh receives about \$25,000 yearly from Europe for their schools,” Mr. Hoskins wrote “100,000 piastres.” The value of this in American coin is \$3,570.

## MINISTERIAL RECREATION.

Pronouncing that word according to its etymology (re-creation) would suggest its highest and noblest significance. Coins fresh from the mint have a distinctness and a lustre which they gradually lose in passing from hand to hand and from purse to purse. Hands and purses are not always perfectly clean. In like manner, words, "coins of the realm" of thought, circulating from lip to lip in human discourse do not always retain, untarnished and undebased, their original significance. They are very apt to suffer some abrasion, if not some defilement, and by and by come to stand for a somewhat lower or cheaper meaning.

Our word recreation is defined, "refreshment of the strength and spirits after toil; amusement, diversion, sport, pastime." There is certainly a descent in that series, but not a low nor bad descent. For if "amusement, diversion, sport, pastime," considered as ends, are at best only childish things which when we have become men we ought to put away, considered as means for obtaining "refreshment of strength and spirits after toil," thus resting, renewing, indefinitely continuing our power for manly labor, they gain the dignity of association with such a worthy purpose, and when the power to which they thus minister is consecrated, they too are holy. The altar sanctifieth the gift. Only in such a view would we here speak of *ministerial* recreation.

Strictly speaking, the foremost and most frequent means of "refreshment of strength and spirits after toil" are food and sleep. These are such every-day, common-place needs that, although they are the most necessary of all means of *recreation*, that word does not ordinarily suggest them. But it does more surely suggest what we call *diversion*.

This word, in its true and full meaning, contains more than to the average mind it expresses. In other words, there is more in it than some get out it—more and better.

Diversion is, plainly enough, turning aside. It is getting out of a rut. It is changing the harness—e. g., from the shoulder collar to the breast collar. It is not always stopping work, but may be changing work. It may be letting go the plough-handles and taking hold of the hoe, the spade or the pitchfork. It may be turning the mind from the study of national finance, and other problems of modern statesmanship to the study of the Homeric poems and the Mosaic legislation—from the study of the British constitution to the survey of "the impregnable rock of Holy Scripture." "The grand old man" of Great Britain has become, and in his ninth decade continues to be, the marvel of toughness and flexibility and endurance that he is, largely, as he tells us, by means of that sort of recreation.

A professor of exegesis in an American theological seminary found his best diversion from the fatigue of that study in the daily bending of his mind for one or two evening hours to the study of pure mathematics.\*

We have no doubt that for most ministers the reading of history or poetry or some other literature, not theological nor ecclesiastical, may be more available for restful diversion than mathematics. Probably the pursuit of some branch of natural science or natural history has still greater advantages, not the least of which may be the making one's ordinary walks more entertaining, and tempting to longer walks into fields and for-

\*Besides the value of this as restful diversion, is it not possible that the educational effect of a study which demands such precision would be to make some other exegeses more reliable—less vague and vacillating.

ests, in search for minerals, or plants, or birds, or insects.

Doubtless some will think that diversion, to give real rest and recreation, must be turning, not from one kind of labor to another, but from all labor to some kind of play. From monotonous plodding after the plough and the steady strain of guiding it in the furrow, if there would be some relief in changing to hoe or spade or pitch-fork, it would be far more refreshing to throw or catch or knock the ball or to kick it about the field.

But may it not be that one who cannot take time from the work unto which he is called to go out upon the fields of play pure and simple, may legitimately undertake some kinds of genuine and useful work so different from that to which he is mainly harnessed, that they will really rest and refresh him—will recuperate him, recreate him? And cannot some of these side issues of work have in them much of the best elements of play? Does Gladstone merely chop down trees and chop them up laboriously as he probably would if he had never done any other work? Does not he probably put into the exercise enough mathematical calculation, enough recollection of what he has before learned of botany, enough careful observation of the grain and fibre into which his sharp tool is cutting, to divert his mind utterly from Home Rule and Church Disestablishment? And when the trunk begins to lean and to quiver, and he stands back to watch the majestic sweep, the accelerating descent, and to hear and feel the shock of the final crash upon the ground—watch the grand old face and see if there is not as much fun in it as you ever saw in a young face below or before or behind a ball club. Work which one does not *have* to do, but *loves* to do—the motions and efforts of which are pleasant, and

not pursued to exhaustion—such work is play. It rests, refreshes, invigorates, recreates.

From such legitimate diversion the faithful man goes back to his main work with a joy which, though it presently grows quiet, deepens and flows on, in the well-shaped channel of duty. The sober certainty of working joy is immensely deeper and nobler than all mere joy of play, but this latter is the nimble and lovely servitor of the other, and deserves its grateful cherishing. Nor could this long retain its own freshness and power to refresh, if it should usurp the place of the other. When play is made the business of life, it becomes the most tiresome of work, and soon produces a more “weary and loathed life” than age, ache, penury can lay on nature.”

Is there any other work that holds within itself, or within easy reach, more frequent or more excellent opportunities for healthful and legitimate recreation than that of ministers?

It may here be assumed that the principal, the most strenuous, the most constant labor of the minister is the production, preparation and delivery of sermons. This includes the diligent and continual study of THE BOOK and of other books which help the study of that ONE, and the study of men, to learn what they need to be taught, and how their minds can be effectively reached by the teaching they need, and be won, persuaded, moved to obedience thereto.

There probably is no more severe or strenuous mental labor than this. But in thus stating it we have incidentally pointed out two divisions of it, one of which is a natural diversion from the other. The study of books and THE BOOK is in solitude, in the room so sacredly devoted to it that its well-known name is the STUDY. The study of the men to whom the results of that study of the BOOK are

to be administered from the pulpit, calls the minister abroad, to pleasant walks or rides, to frequent meeting and interchange of salutations with those whose faces brighten at sight of his; to the offices, the shops, the fields of busy men; to the parlors and tables of gracious women; to frequent contact with little children, whose wide-open eyes are windows through which he catches glimpses of the scenery of Paradise. Why should not this part of the minister's work be the most healthful diversion from severer study and the most refreshing rest from the fatigue of it?

We shall be reminded that the minister must also go to homes of poverty, to chambers of sickness, to scenes of distress, to hospitals, to prisons, to the slums.

Yes, and we are not so extravagant as to claim that all this is play, nor to deny that it is fatiguing work; but unhesitatingly we do claim that it taxes other powers than those which have been fatigued by study, diverts from such study, and brings rest from the fatigue of it. And what is more refreshing than the recollection of relieved and grateful looks from pale and weary faces, and the consciousness of having let some holy light into dark rooms, and administered some healing balm to broken hearts? How does this deepen the enjoyment of one's evening meal amid the bright smiles and happy voices of his own children and their mother! And does it not prepare his brain for resuming on the next morning his study of exegesis and doctrine? And will it not give fervor, and tact and persuasiveness to his enforcement of duty in his next sermon, and in all his sermons?

We are not preparing nor purposing to propose the abolition of ministers' vacations. But we have long thought that many ministers and others depend too exclusively upon their annual vacations for recreation. They

wear themselves out by incessant, unrelieved strain of labor through ten or eleven consecutive months, relying upon their sleep and play to restore their vigor in the one or two months of vacation. Is it quite certain that this will suffice and succeed through as many years as vigorous life might be maintained with perhaps shorter annual vacations, and more of the weekly and daily recreation which we have illustrated? Or, if the number of years should not be increased, may it not be that more of healthy and health-giving diversion of rational enjoyment and of happy and useful work would be put into each of them? May it not be that play would season the year more healthfully, as salt does food, by being diffused through the whole mass instead of being put all in one lump?

We are persuaded that our human nature, physical and spiritual, needs daily recreation, and that the needed recreation of a whole year cannot be taken all at once any better than the food and sleep of a whole year can be taken in thirty or sixty consecutive days.

We are equally confident that such adjustment of work and such variety in it as makes one kind of work a recreation from the fatigue of another kind and so gives to each task in its turn something of the zest and flavor of play, is better for enjoyment and strength and all real utility than such complete separation of the two kinds of activity as tends to make work a weariness to be patiently borne and play such a temporary ungirding of all the powers as is quite liable to become dissipation rather than recreation of them.

Play, like prayer, is essentially of the spirit. Its natural expression is indeed through the nerves and muscles and organs of the body. But unless it be a real and sincere expression there is no true refresh-



ment in it, and no efficacy. The arms and legs cannot play any more than the lips can pray. Only the spirit can vivify either of these activities and make it real and true. And who, of all men, more than the Christian minister, is privileged to cultivate joyfulness of spirit. "The joy of the Lord" of course it should be: but what other joy is so joyous as that? And is it not an error, in thought, to set this holy joy apart from innocent natural joy, the joy of our homes, our tables, and our common life? Should it not rather pervade and hallow that? Said Nehe-

miah to the people, as he dismissed them from an unusually solemn assembly, "Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved; for the joy of the Lord is your strength." The joy of the Lord is a holy joy and an unselfish, generous joy: is it therefore the less real joy? And when we have made *the joy of the Lord* our strength, have not we fulfilled in its largest and loftiest sense, our great word RECREATION?

### THE JOY OF OFFERINGS TO GOD.

Was there ever a more joyful assembly than that of the people of Israel, near the end of David's reign, when they had made their offerings for the great national religious enterprise that was to be the glory of the succeeding reign? See with what "colors dipt in heaven" the pen of inspiration has depicted it:

Then the people rejoiced because they offered willingly, because with a perfect heart they offered willingly to Jehovah: and David the king also rejoiced with great joy. Wherefore David blessed Jehovah before all the congregation; and David said, Blessed be thou, O Jehovah, the God of Israel our father, for ever and ever.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is none abiding. O Jehovah our God, all this store that we have prepared to build thee an house for thy holy name cometh of thy hand, and is all thine own.

We also, as surely as did David, know that all our means of enjoyment, and all our means of usefulness—all our property—be-

longs to God. He has caused it to come into our hands. We owe every dollar of it to his favoring providence. All the forces of production are quickened by his breath; all the currents of trade are directed by his hand. All the agencies of labor and commerce; all the movements and all the vicissitudes of finance, all the forces and agencies by which wealth is produced and distributed, were originated and are sustained by God. Then, whatever we have acquired, he has given us; and we hold it not simply as his beneficiaries, but as his stewards. We hold it, *in trust*, for him; and whenever his providence indicates how he would have any of it used, in so using it, we are to feel, not that we have given him something of ours, but only that we have returned to him something of his own which he had entrusted to us, to be kept for him, and held always subject to his call. So David felt, and David's pious countrymen. "All things come of thee, and of thine own have we given thee."

This sentiment was aided to retain its just ascendancy in their minds, by the consideration of *their mortality*, the fleeting and transitory nature of all their connection with earthly possessions, and earthly scenes.

We are to be here only a little while. We are tenants at will. It is for Jehovah absolutely to determine, not only how long we shall retain each single item of what he has entrusted to us, but when we shall go away from it all, and leave it to whomsoever he will appoint to succeed us, in the stewardship. "Our days on earth are as a shadow, and there is none abiding."

David was the better able practically to regard all his earthly possessions as belonging to God, because he cherished so habitual a sense of his mortality. His throne and his jewels, his treasure and his kingdom, he knew that he must soon leave and go to give an account how he had used them.

Another noticeable thing, in that interesting history, is the acknowledgement of indebtedness to God, for the disposition, as well as for the ability to make such offerings to him. "Who am I, and what is my people, that we should be able to offer so willingly after this sort?"

It is delightful to see how habitually and how naturally the pious men of the Bible ascribed all their right exercises and affections, and dispositions to a divine influence just as much as all their enjoyments and possessions to a divine bestowment.

David, for himself and his people, gratefully acknowledged this, as the best of their privileges, that they were "able to offer so willingly." Doubtless he knew the tendency to avarice, which is so strong in our depraved human nature. He knew that, left to itself, the human heart naturally fastens upon earthly possessions with idolatrous attachment. Far from taking credit to himself and his people for it, he felt, and doubtless they with him felt, that they were, by God's grace, mercifully delivered from this tendency of their depraved nature, and were, by divine influence, *disposed* to pious liberality

—*enabled* "to offer so willingly"—not enabled to offer so *grandly*—but, "*so willingly*."

Another thought which did not fail to take hold of King David's mind on that gladsome day, was this: that no material offerings, however costly, or generous in amount, could please God, unless he should see the state of heart which he approves. "I know also my God, that thou triest the heart, and hast pleasure in uprightness."

David had the most elevated and just views of the spirituality of God. He knew that no outward appearances could deceive him. He was deeply sensible that all acceptable worship must come from the heart. No pomp of outward services, no wealth of material offerings, without the heart, could win God's favor or approbation. Our solemn assembling, our decent and orderly behavior, our reverent attitudes and demeanor and words, our pecuniary offerings—all are vain, unless he who sees beyond them, and beneath them, looking down into our hearts, beholds there sincerity, and humility, and penitence, and faith.

Was not that a remarkable petition with which the thankful King ended his prayer for his people?

O Jehovah, God of Abraham, of Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

The affectionate monarch desired the best divine blessing for his beloved people, from whom he knew that he was soon to be removed by death. Looking, with patriotic and paternal solicitude, to their future, he earnestly desired that both the people and his beloved Solomon should, by the grace of God, evermore possess such a spirit as God would approve. Most properly he poured forth his fervent prayer to that effect.

The pious monarch desired not alone the



highest good of his people, and of their king, his son, he desired yet more, we may well believe that the Lord God of Israel should be honored. He knew how it does honor him to have his people faithful to him. Well might he then entreat God, for his great name's sake, to keep his people in the same pious disposition into which he had brought them. God's people should always feel that only he can uphold them in that to which they have, by his grace attained. If we have conquered any lust, he alone can keep us from again falling basely under its power. If we have attained to any generosity, he only can keep us from relapsing into selfishness. If by his grace, we have been brought to

regard our property as the Lord's, and to take delight in making liberal offerings to his cause, only he can "keep this in the imagination of the thoughts of our heart."

What better blessing can we crave from God, than that he will keep such plans and projects of beneficence and of piety occupying the imaginations of our hearts?

What better blessing can any Christian pastor desire for his people than that they may continually and progressively experience the joy of this pious beneficence? For what may he more fitly give thanks to God, on behalf of his people, than for any valid evidences of their having this disposition, wrought in their minds by the Holy Spirit!

### ALTRUISM.

This is a word which has lately come into use. It is derived from the Latin word *alter*, which means *other*, or *another*. It is defined as "regard for others, devotion to the interests of others, brotherly love, opposed to egoism or selfishness." *Other fellowism*, if less elegant or less classic-sounding, would, we think, convey the idea for which it stands more directly and surely to the average English reader.

After all, the old Bible words *brotherly love*, by which it is defined, had for ages expressed the thought quite as effectively, and Bible readers have no great need of this new-comer into our vocabulary. But those who want it are welcome to it. Possibly the inventor of the word fancied that he had originated, generated or "evolved" a new idea, when he invented a new word for an old Christian idea. We need not quarrel with him about it. Let it be "*Altruism*." The Golden Rule itself—if people will obey it any better for calling it the Aurilex or Chrisologue, let them

call it so, we shall soon learn what they mean by it.

A book has lately been sent to us, with request for our "notice" of it, in which the word "altruism" seems to be at home, and the excellent idea for which that word stands is largely expounded and enforced. It is entitled, *THE NEW TIME. A Plea for the Union of Moral Forces for Practical Progress*, by B. O. Flower, Arena Publishing Company, Boston.

When we found on one of its early pages, that the "movement" it talks of is to be "absolutely divorced from dogmatic theories or religion in the old conventional sense," and on another page, that "it should be absolutely free from any theological bias, but in no way should it antagonize the religious convictions of any one," we were inclined to shut up the book and lay it aside, as we would a book aiming to unite all good citizens in efforts to improve the sanitary condition of a city, by a movement which should be "absolutely di-

forced from all physiological dogmas or distinct enunciation of the *laws of health* in the old conventional sense, and absolutely free from any scientific bias." But we concluded to read the book through. In doing so we find indeed quite positive assertion of some "dogmas" concerning property and finance which do not seem to us so certain as the Golden Rule, but we are glad to find much assertion and illustration of New Testament teaching concerning the brotherhood of mankind and the mutual duties which spring from it, as we have always been taught them from Christian pulpits, in Christian Sabbath-schools and Christian homes. We also find that Jesus Christ is acknowledged, and extolled as the greatest and best teacher of these

salutary truths. All that this class of thinkers say of Christ, we believe. But, far beyond this, "we believe and are sure that He is the Son of the living God."

Shall we then denounce them, and treat them as his enemies? They are trying to cast out the demons of vice and poverty "in his name." Shall we "forbid them?" Shall we not rather encourage their efforts so far as they are in the line of Christ's ethical teaching, and make our own efforts for the same ends the more earnest and persistent and prayerful, as we are confident that we have more fully and clearly the truth in which is the hiding of Christ's power, the truth whereby he makes free those who not only follow him as their "leader," but trust him as their Saviour?

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Rev. Charles R. Mills, D.D., having returned to his work in China, after a visit to this country, sends fraternal greetings to the editor, contributors and readers of *THE CHURCH AT HOME AND ABROAD*, and writes cheerfully and hopefully, as follows:

TENG CHOW, CHIFOO CHINA, July 21, 1894.

*My Dear Dr. Nelson:*—I am greatly rejoiced to be back again in China. Here in Shantung the people are very friendly. I am sorry to say such is not the case in and about Canton. One of the most pleasant things about my return, is the extreme cordiality of my heathen neighbors. And I am told that the feeling of good will is general, in all the region round about. Many of the Christians express the feeling that the Gospel is likely soon to be much more widely received in Eastern Shantung than it has been in the past. Prejudice has been overcome, and the people are now, more than ever before, ready to listen to the Gospel message.

Among the Christians several things have greatly pleased me.

One is the successful opening of what at home

would be called revival meetings. Two of our ablest and most spiritual native pastors have had the business in hand and I have heard their reports. They seem to have managed the business very judiciously. And it is specially pleasing to know that they have preached the duty of repentance to back-sliding Christians and by God's blessing with wonderful effect. Tears from Chinese eyes one rarely sees, but cold dead professors have turned unto God with strong crying and tears. This effect really seems to us a more distinctive mark of the Spirit's presence than the conversion of those who had made no profession of godliness. I have been greatly impressed with the growth in piety and power of some of our young native pastors. I have heard addresses from one of these brethren since my return, that would have done no discredit to the most distinguished of our ministers at home.

The convention of the Christian Endeavor Society, which met in Shanghai some week's ago, was a most notable meeting. The representative from the local society here, gave a most enthusiastic report of the meeting. Foot-binding was one of the subjects that was discussed on that

occasion. Much interest was felt in the discussion and the society committed itself strongly to earnest efforts against the cruel practice.

We have had public exercises at the close of the spring term here both of the Tung Chow College and of the Girls' High School.

The Faculty in the college and the teachers in the girls' school are doing excellent work.

There are fine young people here of both sexes, preparing for great usefulness. Several pupils from the girls' school were baptized last Communion.

Dr. Nevius is greatly mourned and greatly missed. But the good he has done still lives and advances. Altogether the prospects for the Gospel in Shantung were never brighter.

## A NEGLECTED CLASS.

REV. W. P. CHALFANT.

In the course of several months' contact with the home churches one thing has been impressed upon the writer's mind. It is that with all our efforts to interest various classes of Christians in the cause of missions, one important class has been sadly neglected. I mean *the men*.

Of course the theory is that the men are doing their share through the regular channels of the Church. If this be so, a comparison of the amount coming into our mission treasuries from various sources must convince one that our brethren have not a very high standard of duty in the matter.

May not the reason be that we have inadvertently neglected them? We have Women's Societies and Young Peoples' Societies and Boys' Societies and Girls' Societies, but we have yet to hear of a Men's Missionary Society.

With a few shining exceptions the men of our Church seem to think that they have discharged their duty toward missions when they sympathize with or at least do not discourage, the efforts in this direction of the gentler members of their households. Many men even seem to look upon such efforts as evidence of a harmless sentimentalism only suitable in women and children.

Now this is an unnatural state of affairs. Men ought naturally to be everywhere the leaders in the present universal, aggressive movement to evangelize the world.

And this, because it is a movement which lies largely within the two great fields of activity which men have deepest affinity for, viz: *war* and *business*.

These two words can be used in this con-

nection almost without a trace of figurative meaning.

The mission movement actually implies a hand to hand struggle with gigantic and entrenched systems of evil. It means an active participation in that mighty conflict which Paul describes in the sixth chapter of Ephesians as being not against flesh and blood but against principalities and powers.

Accordingly we find that this work is carried on practically along military lines. Mission stations are confessedly planted at strategic points; appropriate weapons such as the printing press and medical skill are freely used and each success scored is more than a success, it is a victory. Who should be interested in such a struggle if not those whose glory is their strength?

So also men ought to sympathize with this work because it is conducted, generally speaking, upon business principles.

The funds placed in the hands of our Boards are not thoughtlessly squandered by visionary men.

Examination will show that from the Treasurer's office in New York to the individual missionary in Alaska or China the work is organized along business lines and expenditures are estimated and made with all the care of ordinary business transactions.

While it is true that most of the missionaries have not had a technical business training it is also true that most of them are men and women of practical common sense and, indeed, in the course of a few years' experience on the field they are forced to adopt, more or less fully, ordinary business methods. Many of them thus become, not to mention

even more important qualifications, very skillful in the transaction of business.

At any rate, brethren, (for it seems natural to drop into the direct form of address), what we want is that you should take a vital interest in this work, giving it your systematic support and, if need be, your criticism. I venture to say, without questioning for a moment the honesty and consecration of your representatives at home and abroad, that we would be all the more careful in our measures if not more active in our efforts if we knew that our work was under the thoughtful, sympathetic inspection of thousands of our brethren with judgments trained in the varied walks of ordinary life. This missionary movement is, as Bishop Thoburn of India keenly says, "not a deserving charity"—it is emphatically, the King's business.

Do not be content, then, with sympathizing with what your wives and sisters are doing but take right hold of this movement yourselves.

How can it be done? I have no pet plan to suggest but I feel certain that, if once your hearts are enlisted in this work, the ways and means will be easily discovered.

Men who can make and interpret laws, baffle disease, conduct successful business enterprises, manage farms and construct all manner of useful and intricate appliances, will readily find some way to systematize their efforts to help on the grand movement to win the world for Christ.

If no other plan present itself let us follow, with due humility, the example of our sisters and organize a Men's Missionary Society. But, you say, we have the ordinary machinery of our local Church and do not need separate organizations.

Very good! As David said of Goliath's sword, "there is none like it," provided we are able to use it. I do believe that the ideal method is to arouse such an enthusiasm upon the subject of missions in the local churches that no separate society will be needed. The wonderful success of the Moravian Church in conducting mission enterprises without separate societies is enough to prove the practicability of such a conception of the Church's duty.

The difficulty is that in most churches it is almost impossible speedily to bring the majority of the people and especially of the men to realize the central importance of the mission work of the Church.

The women met this difficulty by organizing missionary societies within the Church.

They perceived that the best way to set a smouldering fire ablaze is not to leave the few burning brands scattered around amongst the ashes and damp fuel but to draw these brands together and vigorously apply the bellows. Their growing success has justified this policy and, I repeat it, if no better way present itself, let the earnest men of each church band themselves together to inform themselves upon the subject of missions and to devise systematic measures for helping on the work.

Thus the circle of effort will be completed and with our men, women and children working on parallel lines it will not be long until it will be found that these societies, having served their purpose in educating God's people to the true idea of the missionary enterprise, may be abandoned and the Church as such, become one great society determined to do its best to obey the Master's last command.

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#### TRIAL AND DISASTER IN CHINA.

A recent letter from Rev. B. C. Henry, D. D., of Canton, was in type but was accidentally omitted from the make-up of the Foreign Mission Letters in this number, which went to press sooner than these pages. We therefore insert it here. Dr. Henry wrote:

The last six weeks have been fraught with anxiety to me. The excitement and hostile demonstration affected all my outstations. For weeks I was in almost daily consultation with the Consul endeavoring to get the authorities to act. Many of the Christians fled from their homes to escape from the enemy, and had to be cared for in Canton. Letters were coming con-

stantly from different places, urging me to do something for their protection.

I was doing all that could be done, but they could not understand the causes of delay in official action, and often complained of being left to suffer without any real effort being made to help them. This was a trial to me as I sympathized so deeply with them in this trouble, and from the beginning had done all in my power to secure protection for them.

Our Consul deserves all praise for his readiness to help in every way, for his persistent and straightforward demand for full protection, both of missionary interests and the persons and property of native Christians.

#### A SATISFACTORY SETTLEMENT.

The most serious trouble was at Sheklung. This is now in a fair way of satisfactory settlement. The local official came to see me at Canton and agreed to rebuild the Chapel as it was before, pay full indemnity for losses of furniture and books and to make compensation in full for all the losses sustained by native Christians, to punish some of the rioters who were arrested in

the act of looting, and to pay a fair pecuniary indemnity to the family of the teacher who was murdered. These promises he reiterated in the presence of the Consul. He reported to the Viceroy the settlement of the troubles in the way, and I believe we can trust him to fulfill his promises and to make good his guarantee of protection in the future.

The affair at Samkong, near Sheklung, is not yet settled. The Christians there are exposed to constant threats of violence, as well as at Lin Po and in other places.

Proclamations have been issued by the Viceroy and the local magistrates, which I hope will have a quieting influence. It is a matter of profound gratitude that Lienchow and Kanghau have not been especially disturbed by these evil rumors.

The ravages of the plague have greatly diminished, but it still prevails in many sections of the Western suburbs. The teacher of Mrs. Noyes Girls' School at In Wafung, a very efficient teacher and a lovely Christian, died of it a few days ago, and the bright young son of the teacher of another of our Girls' Schools.

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## THE PROBLEM IN PENNSYLVANIA.

JOHN S. MACINTOSH, D. D.

Our states are organisms and each state has its own individuality. Distinct questions therefore confront us in every distinct quarter. We found three in Pennsylvania, large pressing, stern questions. How can we lighten the burden on our Home Board? how can we save our dying country churches, so honorable in their history and so needful to-day? how can we best carry forward our double mission, home and foreign, in our great manufacturing commonwealth?

Each question revealed a crisis. Hard thinking was called for and decisive action. Pennsylvania was drawing heavily on the Home Treasury, and for some years had not been making any great advance in her contributions. We must stop the first and we must change the second.

All over the state country churches, whose past history was an inspiration, were slowly dying out. Very few had become useless. Most of them had still the largest right to live. Many were indispensable.

Our mining districts were rapidly growing

to be foreign quarters whose strange tongues were the common speech and social storm clouds were swiftly gathering.

Already had we dallied too long. Lost time must be redeemed and vanishing opportunities quickly and firmly seized,—thus we stood some six years ago.

“Let us try a Sustentation scheme.” Half despairingly it was spoken. Some sneered at the experiment, a few opposed.

To-day the experiment is a success. In some respects the greatest success of our Church in the East during the decade.

It stands proven now that our oldest and established states can wisely undertake, and successfully carry on all Church work that is needful within their own ecclesiastical boundaries without aid from the Home Board. Nor need this honest and heroic self-support lessen the gifts to the Home Treasury. In Pennsylvania and Jersey our contributions have grown by at least one half. Surely it is more than high time for all the Synods east of the Ohio, to say to the overburdened Home



Board: "We will both do our own work and give you more for your new fields in your more aggressive missions."

But there are few features of our Sustentation success so cheering and impulsive as the speedy and wonderful quickening of the decaying charges in old historic centres. Taken as a group, these churches show a larger proportionate gain in membership during the year than the other congregations of our Synod. Many have enjoyed precious revivals. All have become contributors to the several boards of our Church. Many are showing large liberality in their own congregational spheres. Already several have heroically undertaken to support themselves.

Sustentation ends the death list. Sustentation imparts new life. Sustentation in-breathes confidence and independence.

Here are two large and splendid gains. The Home Board is relieved. The dying churches are revived.

And we see our way clear to loving and successful dealing with our home and foreign heathen. We have both within our Synod. Within the Synod of Pennsylvania to-day there are districts where boys and girls, fast rising to manhood and womanhood, look

dazed and speechless when you ask, "Who is Jesus Christ?"

You can find barracks where miners herd, and are known only by numbers, all speaking a strange tongue and not one bowing to a God. You may walk for hours in a mining town and hear five, six or seven foreign languages, with only an occasional word of English speech. A saloon at each corner. But where is the church for the stranger? We have begun our foreign mission in Pennsylvania.

The Slav and the Italian already hear the wonderful story, each in his own tongue, and eagerly listen.

Through our sustentation and home mission methods all this great and urgent work can be done, appropriately, effectually, economically, rapidly.

There are some of us willing to give our best thought and heartiest efforts to this God-blessed undertaking and carry it onward to the fullest victory. Will not our fellow-members rally to our aid, will they not command us to go forward and will they not push the supplies, fast and thick to the front? The fight can be won and it is for Christ and souls!

## MOVING TO CENTRAL AFRICA.

I was preaching in one of our Home Mission churches. When the meeting closed a Christian gentleman said to me:

"My sister-in-law is thinking of going to Central Africa on your recommendation.

She says you called at her house, and asked if she went to church anywhere; and she said 'No.' Then you asked if her children went to Sunday-school anywhere, and she said 'No.' Then you said, she might as well go and live in Central Africa, where they are not troubled with churches and Sabbath-schools. And she is thinking of going, on your recommendation."

Two and one-half years have passed and she has not started yet. The incidental blessings of the Gospel are so great that the enemies of the Cross of Christ in a Christian land could not be induced to go, with their families, and live the rest of their lives where there are no churches, no Bibles, none who lovingly conform their lives to the teachings of the Sermon on the Mount and the example of the Nazarene. Though seeking to destroy our churches and take away our Bibles and hope of heaven, not one of them will go and live in the ruin they are trying to bring on us all.

F. D. S.





FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO AUGUST 31, 1894.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$35,523 49	\$35,377 71	\$5,625 98	\$2,857 97	\$15,498 41	\$17,280 71	\$112,109 27
1894	35,506 97	30,756 73	4,464 64	3,147 45	73,749 96	18,691 57	166,317 32
Gain Loss	\$16 52	\$4,620 98	\$1,161 34	\$289 48	\$58,256 55	\$1,460 86	\$54,208 05

Total appropriated to September 1, 1894.....	\$998,855 90
Deficit of May 1, 1894.....	102,597 79
Total needed for year.....	\$1,101,453 79
Received from all sources to September 1, 1894.....	166,317 32
Amount to be received before April 30, 1895, to meet all obligations.....	935,136 47
Received last year, September 1, 1893 to April 30, 1894.....	729,443 68
Increase needed before the end of the year.....	\$205,691 79

NOTE.—The appropriations are, in part, payable in local currencies of various countries. The equivalent in gold is carefully estimated at the beginning of each year. Changes in exchange rates in each country during the year cause corresponding variations in the amount actually needed in gold. At the close of each year this variation is carefully adjusted.

WILLIAM DULLES, JR., Treasurer.

NOTES.

The mercenary spirit of the Chinese, even of the Chinese Christians, has been so often dilated upon for the most part unjustly, that it is refreshing to see incidents like the following which look quite the other way.

Rev. Messrs. L. J. Davies and J. A. Fitch of the Shantung Mission, visited an outstation recently for the purpose of dedicating a chapel. In speaking of a particular resident and native helper, Mr. Davies says: "Sunday morning I was introduced to Mr. Hwang whose home is in this village, but he himself is preaching in another place some distance away. It is largely through his efforts that this house has been obtained. His salary is certainly not enough to more than support him and his family, but he was so anxious to have the better place for worship that he and his wife gave a sum equal to the salary of two and one-half months. They must have gone without food and clothing to give such a sum, but they seemed the happiest people present at the service.

The dedicatory prayer was offered by one of the native elders, and the prayer of Solomon was read by a helper. I could not but

contrast the mud walls and floor, the cheap wall paper and benches with the glories of that ancient temple, but as we talked and prayed I knew that the true glory of every temple of God was being manifested in that simple room because our hearts were touched and we were drawn nearer to God, for His Holy Spirit was there speaking to our hearts of the love of our Saviour."

Our Girls' School in Saltillo has just completed its fifth year. At the recent examinations the Principal of the Boys' State Normal School, who had assisted as examiner and who is thoroughly acquainted with the schools of Mexico, gave it as his judgment that our school was equal to any in the republic, and beyond many. Forty-two house pupils have been in attendance and twenty-five day pupils. The Christian element in the curriculum and school life is made prominent.

Rev. William M. Lane of the Shantung Mission writes: "The Catholic trouble in an adjoining county, in which nine Catholic Christians were killed, has been settled on

the basis of 500 taels of silver as indemnity for each man who died, and a greater or less amount to those injured, according to the nature of the injuries. This trouble has greatly hindered our work and put all foreigners in bad odor with the people.

A proclamation has also been put up by the officials at the command of the Governor, one section of which enjoins that 'those who will enter the Catholic or Protestant Church should keep the laws and observe the customs (of the country) and not produce disturbances.' This puts us right on a level with the Catholics as disturbers of the peace, which is a great wrong to us. The Catholics make a business of helping their members with their law-suits. This is the greatest inducement offered for entering their Church. This, of course, attracts a bad class of people and makes them reckless. But we trust the Lord out of evil still to bring forth good. Perhaps it will be that the people will learn to know that there is a difference between the two Churches."

The Rev. Geo. P. Pierson, of our Eastern Japan Mission writes of a colonization experiment recently undertaken in the Hokkaido by an elder of one of the Presbyterian churches. He was a member of the first Japanese Diet, but believing that he could find a greater field of usefulness in a certain form of Christian work, he secured two thousand acres of land; brought about thirty men from the South of the Empire, and intends this year to add one hundred more. Among these colonists are ten believers. They observe the Lord's Day, over a hundred assembling for public service. No "sake" (rice beer) is allowed. At first the pledge was taken for a year or two, now it is for life. The founder of the colony has asked for an evangelist to labor among the people; he also desires to open an industrial school, where trades, as well as the common branches of learning, may be taught.

The Buddhist and Shinto priests in Japan are legion. Of the former there is one to every 340 inhabitants, and of the latter, one to every 165. In the Provinces occupied by the Church of Christ in Japan, with which

our missionaries co-operate, there are 84,840 Buddhist temples with 42,521 priests, and 141,475 Shinto temples with 10,607 priests. Many of these temples are but small obscure shrines, hence the apparent discrepancy between their number and that of the priests.

Both Buddhism and Shintoism have been quickened, or perhaps galvanized, into a show of new life through the touch of Christianity. Buddhist reformers do not hesitate to borrow Christian methods. They are giving more attention to preaching than formerly. They have societies for "Buddhist Endeavor," Young Men's Societies, Theological Training Schools, Orphanages, etc.

Shintoism advocates a return to the ancient land-marks, and frowns upon all modern advancement; but neither Buddhism nor Shintoism, even with the moral support of the Government, can resist the progress of the Gospel. Let "Japan for Christ" be the watchword of the Church!

Last month we congratulated the London Missionary Society on the noble stand taken by the Congregational Union in May, not to abandon the "Forward Movement" which had been authorized, notwithstanding the serious falling off in receipts. The August number of *The Chronicle*, however, informs us that the Society has been compelled to call a halt, and to decline to send out any more missionaries until the straightened condition of the treasury is relieved. In publishing this action, the Directors take pains to point out that upon the churches rests the responsibility of checking the missionary enthusiasm which had given rise to the Forward Movement. With strong faith that the Movement would prove a success, and that the candidates waiting for appointment would be commissioned, the Society has pushed forward until it "seemed perilously near a great catastrophe." It is earnestly hoped that the churches and individual friends of missions may rally to the support of this noble Society in its effort to sweep forward in the conquest of the world for Christ.

In the death of the Rev. W. J. McKee, which occurred at Socorro, New Mexico, July

21, the Board and the Church, as well as the Central China Mission, have sustained a sad loss. Mr. McKee was born in Harrisville, Pa. He was commissioned by the Board in 1878 and assigned to the Central China Mission and to Ningpo as his station. In 1879 he was married to Miss Abbie Ketchum who preceded him in the Mission about two years, and who has made for him a worthy associate and helper. Mr. McKee was characterized by a rare fidelity in his missionary work. Early in the year 1893 he began to show symptoms of failing health and strength, and it was finally decided by his physician that he must secure a leave of absence from his field. Stopping first at Yokohama, he wrote "my body is here for repairs at my physician's orders, but my heart is still in Ningpo, and will you please consider this letter as coming from Ningpo?" Having reached Colorado his symptoms instead of improving rather grew worse. And this was the more disheartening as he found himself with a family of wife and three children depending upon that strength which he felt to be slowly passing away. His gratitude to God and to the Board when he found that he was not abandoned or forgotten in his hour of need, was most touching. His resignation to his Father's will was pronounced while step by step he saw himself nearing the end. We are confident that he has received the welcome plaudit, "Well done, good and faithful servant." The sympathies and prayers of all friends of missions should be given to the stricken wife and family.

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At the recent meeting of the Dai Kwai (Synod) of the Church of Christ in Japan, with whom the Presbyterian and Reformed Mission Boards co-operate, the Rev. Naomi Tamura was deposed from the Gospel ministry.

Mr. Tamura some time before had been arraigned by his Presbytery on four charges based on certain statements contained in the "Japanese Bride," a little book written by Mr. Tamura and published in English in this country. The gist of the charges was that he was guilty of calumny against his people and nation in revealing to the outside world

certain features of Japanese domestic life. The Presbytery found him guilty as charged and passed a vote of censure, at the same time requiring him to make a retraction of certain statements in the book through newspapers in the United States and Japan. Mr. Tamura declined to do this and appealed to the Synod. By a vote of twenty-three to fourteen (all Japanese) the Synod refused to sustain the appeal. It went further and changed the sentence from "censure" to "deposition from the ministry." This extreme measure, apparently unwarranted by the facts, is a source of profound regret to almost all the foreign missionaries in Japan. So deeply did the Council of the co-operating missions feel on the subject, that they sent to the Synod an expression of strong disapprobation. With this expression the Christian Church at large will be likely to sympathize.

The Council evidently desired to be just with Mr. Tamura in making its protest, but neither it nor the missions it represents are to be understood as sympathizing with him in the divisive course he has pursued for the past year or two, in seeking to establish and maintain an independent mission in Tokyo through funds drawn from the United States. Mr. Tamura is not connected with any organized Board or Society which exercises supervision over his work. To multiply such enterprises, even though they be called Presbyterian, is to create or foster divisions in the Church in Japan, to distract the attention of the Church at home, and to divert funds from the great work in the foreign fields to which the Presbyterian Church stands committed, and which is in sore need of every gift which loving hearts can bestow.

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We congratulate Mrs. Dr. Laffin on being the first white lady to penetrate the Interior behind the coast belt at Batanga, West Africa. On another page will be found a letter from her husband referring to their journey to Efulen. They walked the entire distance save that Mrs. Laffin was carried across the deeper streams. This settles the question of ladies being able to reach our interior station. Two others are soon to fol-

low with a view to permanent residence at Efulen or the second station to be opened in the interior. They are Mrs. Dr. Silas F. Johnson, and Mrs. Oscar Roberts. They with their husbands and the Rev. Melvin Fraser constitute a party under appointment to the interior. Dr. Johnson goes as a medical missionary, Mr. Roberts, who is a regularly trained civil engineer with some mechanical taste and experience, goes as a lay missionary, and Mr. Fraser as an ordained missionary. They expect to sail from New York on September 19, and from Liverpool on October 8. The Rev. Herman E. Schnatz, under appointment to Batanga, who has already sailed expects to join the company in Liverpool. The prayers of the Church are invoked upon these young missionaries as they go forth to serve Christ, most of them quite removed from the surroundings of a Christian civilization.

Rev. J. J. Lucas, D. D., of our Saharanpur Theological Seminary, India, makes an earnest plea in behalf of the Seminary, for such books as Matthew Henry's Commentary, and the Commentaries of Albert Barnes. He adds: "Perhaps some of our ministers and elders who have well-filled libraries, might make a selection of books they are not likely to use and send out to us." A few of the students understand English. Four young men recently graduated after completing a three years' course in the vernacular and sustaining a very satisfactory examination. Dr. Gillespie, the Secretary in charge of the correspondence with the mission will gladly give any further information and forward any suitable books which may be sent to his address, 53 Fifth Avenue, New York.

Dr. Good has recently made another tour of exploration into the interior of the West African coast preliminary to the selection, by a committee of the mission, of a site for a second interior station. To make such a selection intelligently, it seemed necessary that a broader survey should be taken than heretofore, so as to determine what ought to be the general trend of the mission in its wider occupation of the field. In doing this,

Dr. Good with two carriers and a guide when one could be secured, marched eighteen days, reaching the Nlobi River about a hundred and twenty miles east of Zingi, and from two hundred to two hundred and fifty from Batanga. Zingi is the place which has been thought of as the possible site of the second station.

Because of the zigzag course pursued, the little company covered not less than three hundred miles, or four hundred, counting Efulen as their starting point. The journey proved to be the most difficult and exhausting yet undertaken, all the more so as scarcity of carriers required Dr. Good to subsist a good deal on native food. The information gained, however, as to people and climate was valuable and will be of great advantage to the committee of the mission in selecting the site for a second station.

The destruction by a mob of our chapels at Sheklung and Samkong, outstations about sixty miles east of Canton, and the murder of a native Christian and the abduction of a Christian girl in connection with the outrages, illustrates the attitude of the people towards mission work when their superstition is stirred as in the case of the plague which has ravaged Canton and the surrounding country, as will be seen from Dr. Henry's letter in this issue. The local official at Sheklung has agreed to rebuild the chapel, to pay full indemnity for all losses sustained both by the mission and the native Christians, to punish the rioters who were arrested in the act of looting, and to pay a pecuniary indemnity to the family of the native teacher who was murdered. The affair at Samkong has not been settled.

The latest intelligence from our missionaries in Korea is contained in the following cable dispatch received at the Mission Rooms September 1. "Good order; our troops here; all secure; notify friends." The "troops" are probably the marines landed from our war ships lying in the harbor of Chemulpo, the sea port of Seoul. This accords with the statement in a letter of an earlier date that all American citizens had



‘good guard.’ All ordinary methods of communication with Korea are cut off for the present. Whether mail facilities will be afforded through some extraordinary channel, and if so with what regularity, we are not informed at the present writing. Nothing recent from China or Japan gives ground for apprehension concerning the safety of our brethren in these countries. Missionaries under appointment to these fields expect to go forward without delay. That the Lord may give his angels charge over them, as over those already at the front, to keep them in all their ways, may well be our earnest prayer.

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CANTON NOTES.—Rev. Dr. B. C. Henry sends us the following:

The black plague has prevailed in Canton for four months, beginning in March. It has spread over the whole city. The number of deaths is estimated at from 50,000 to 120,000, the latter being the number given by the French prints.

About twenty-five deaths, including children, have occurred among the Christians.

No American or European in Canton has yet been attacked by the plague.

The plague is now decreasing (July 10).

There has not been much disposition on the part of the people, except among the Christians, to seek the aid of foreign physicians when attacked by the plague.

The plague has been in Hong Kong for two and a half months. 8,000 deaths.

Great excitement was caused in Canton and throughout the interior by rumors of the atrocious treatment of plague patients in Hong Kong. These rumors, absolutely baseless, as such rumors usually are, were widely disseminated by placards, hand bills and verbal gossip, causing indignation and anti-foreign demonstration in many places. They were counteracted in a measure by official proclamations. Following close upon these Hong Kong rumors came the report that foreigners were using the people in the Church, especially the women, to distribute ‘‘scent bags’’ and similar things filled with deadly poison to destroy the people. This was eagerly caught up and spread like wild fire. Thousands of placards appeared in Canton and throughout the interior repeating these rumors, which the credulous people accepted as facts. Popular feeling was roused to a high pitch against Christians and foreigners, breaking forth in violence at several places. The first outbreak

was in the brutal assault of Miss Dr. Halverson of the United Brethren Mission, who would doubtless have been killed had she not been rescued by a foreign Customs official, who happened to see her peril. Outrages occurred at Shek Lung where our chapel was destroyed and a native school teacher killed, and at Samkong (east) where a murderous assault was made on the native preacher and his family, and at various other points. Proclamations have been published by order of the Viceroy throughout Canton and all interior districts. The authorities are very slack in dealing with the actual offenders in these outbreaks. Although furnished with the names of many, they make no arrests, and the fear we have is that these ruffians, encouraged by their immunity from punishment, will be emboldened to commit fresh acts of violence.

The conduct of the native Christians under all the trials of the past few months has been commendable. They have frequently met for special prayer and shown their unwavering faith in many ways.

The communion service of the Third Church on July 8, was unusually well attended. The meeting was one of the best we have ever held. Five were received into the Church on confession of faith and four children baptized.

It is a matter for thankfulness that our missionaries at the interior stations have been kept in peace. Lien Chow and Kangan have not suffered from disturbing rumors and placards. Lien Chow has been specially blessed in the extension of the work within Hunan province, where a new church has recently been organized.

At Yeungkong and Mulluk the plague has been very bad. Five native Christians have died, and the mortality among the people has been very great.

Our good consul, the Hon. Charles Seymour, is doing his utmost to secure the full protection of our interests. He is indefatigable in his efforts on our behalf, but often has his patience grievously tried by the supineness, the evasions and occasionally by the unfriendly attitude of the officials. It is a matter of profound gratitude that he is representative in these troublous times.

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## SYRIA.

By appointment of the Syria Mission, the Rev. Messrs. March and Hoskins recently made a visit of observation to Aleppo. Concerning it Mr. March writes: We went by way of Hums and Hamath and returned by way of Alexan-

dretta. From Hamath to Aleppo was a ride of 27 hours distributed over two nights and part of two days. We concluded that the Hamath route is preferable, at least for those who go from Tripoli or from Zahleh. From all we could see and hear, there seems to be no special danger from robbers; it is best however to go in company with other travellers or with muleteers. By traveling chiefly at night, we avoided all exposure to extreme heat. We both of us returned from the journey in better health and strength than when we started. From Aleppo to Killis we went by carriage; from Killis to Aintab and return on horseback and from Killis to Alexandretta by carriage.

We were impressed by the size of Aleppo. It is said there are here 150,000 people and that it is the third city in population in the Turkish Empire, coming after Constantinople and Damascus. More than four-fifths of the people are Moslems. The Christian population comprises ten different sects, the largest of which is the Papal Greek. There are a number of large churches and convents, and many schools.

Aleppo is an Arabic speaking city and the kind of Arabic differs but slightly from that used in our Mission. The Turkish congregation numbers about ten families, whose origin is from the north. Their pastor speaks no Arabic, and while these Protestants do a little, it is but very little, towards the evangelization of the city. Our preacher, Yawakim, holds two services on Sunday in Arabic and one on Wednesday evening in the church edifice used by the Turkish congregation. These services are attended by some of the Turkish Protestants and by about twenty other persons. The Protestants, most of them, speak Arabic as well as Turkish. There are no Protestants, native of Aleppo.

Dr. Altounyan, formerly professor in the Aintab Medical College and now engaged in private practice at Aleppo, holds a free clinic twice a week at the dispensary. He is aided by funds sent from England by friends and relatives of his wife.

Our preacher Yawakim attends these clinics and reads and explains the Scripture to the patients. At Dr. Altounyan's house is a kindergarten in the Arabic language, attended by 12 children. Their teacher was trained at the Marash Girls' College. Yawakim keeps on hand Arabic Scriptures, books and tracts, for sale and gratuitous distribution. Aleppo is also visited by a colporteur of the American Bible Society, whose work is mostly in Turkish.

The difficulties in the way of work at Aleppo

are such as are found in all Syriac cities, difficulties arising from worldliness and indifference on the one hand, and sectarian bigotry on the other. The Protestant sect, small as it is, has recently been split by the entrance of Seventh Day Baptists. It appears to us from all we could learn by observation and inquiry during the four days of our visit that the difficulties from climate are by no means insuperable.

In the Missionary Calendar for this month will be found a number of resignations which have been accepted by the Board with deep regret. Those of Mr. and Mrs. Leonard, Mr. and Mrs. Wisner and Miss Symes were tendered because of ill health, and that of Miss Holmes because of filial duty to an aged mother requiring her presence in this country.

## MISSIONARY CALENDAR.

### DEPARTURES.

August 4—From New York, returning to the Brazil Mission, Dr. H. M. Lane.

August 11—From New York, returning to the West Persia Mission, Rev. W. A. Shedd, and to join the same mission, Mrs. W. A. Shedd. Returning to the Syria Mission, Miss C. H. Brown.

August 29—From New York, to join the Gaboon and Corisco Mission, Rev. Herman E. Schnatz.

### ARRIVALS.

August 5—At New York, from the Syria Mission, Miss Mary C. Holmes.

August 10—At San Francisco, from the Laos Mission, Dr. J. W. McKean, Mrs. McKean and family, and Rev. D. G. Collins, Mrs. Collins and family.

### DEATHS.

July 21—At Socorro, New Mexico, Rev. W. J. McKee of Ningpo, China.

### RESIGNATIONS.

From West Japan Mission—Rev. and Mrs. J. M. Leonard.

From Syria Mission—Miss Mary C. Holmes.

From Furrukhabad Mission—Miss Mary L. Symes.

From Canton Mission—Rev. and Mrs. O. S. Wisner.

## THE MEMORIAL COLUMN IN BEIRUT.

HENRY H. JESSUP, D.D.

No better landmark could be chosen to indicate the growth of female education in Syria than the memorial column represented in our picture on page 294. It bears the dates 1835-1894, i. e., from the beginning of female education in modern times in Syria to the present year. It is made of the fossil Nerinean limestone of Mount Lebanon.

In 1835 Mrs. Sarah Huntington Smith began a day school for girls in Beirut, Syria, in the first edifice ever erected in the Turkish Empire for the instruction of girls. The wives of American missionaries had taught girls here and there for several years previous, but this was the first organized effort.

On the 18th of April, 1894, on the occasion of unveiling this column, nine hundred Syrian Sunday-school children assembled in the American mission church in Beirut to celebrate the opening of the first edifice for female education 59 years before on this very spot.

It was an occasion of great interest. The children and youth present represented nearly all the sects of Syria, Mohammedans, Druzes, Jews, Maronites, Catholics, Greeks, Armenians and Protestants.

The opening address was by Rev. H. H. Jessup, and he was followed by Mr. Selim Kessab, Rev. Dr. W. W. Eddy and Miss Alice Bistany.

Miss Bistany is the youngest daughter of Mrs. Raheel Bistany, who was the first girl taught to read in that edifice, as well as the adopted daughter of Mrs. Eli Smith. She was married in 1844 to Mr. Butrus Bistany, who was afterwards distinguished as a teacher, assistant of Dr. Eli Smith in Bible translation and author of important works, an Arabic Grammar, a large Arabic Dictionary in two octavo volumes, and an Arabic Encyclopedia, of which nine volumes have been printed. Her home was a truly Christian home, and her children were faithfully trained. She died February 11, 1894, after a lingering illness of years, during which she testified to the reality and sustaining power of divine grace, and her sick room

was luminous with the light of Christian faith and hope.

It was fitting that her youngest daughter should represent the family on this occasion and speak of the "influence of an educated Christian mother in the home." As a graduate of the Beirut Female Seminary, she could worthily exhibit the advance made in sixty years in Syria in the education of women.

I will translate a few sentences from her address, as published in the weekly *Neshra* of Beirut.

The home is the earliest and most important school for the child, and in it are formed both good and evil qualities. In a school composed of children from various families you will find diverse characteristics, some arising from natural disposition, but more from maternal influence.

The child's mind in infancy is susceptible and tender, like white paper prepared for printing, and receives impressions which form habits and personal characteristics. How true the Arabic proverb, "Instructing in childhood is engraving on stone." The child watches those about him, especially his mother, imitates their words, actions and gestures, and becomes like them. \* \* \* \* \*

Authors and great men have used language bordering on exaggeration in describing the influence of a mother, in society, in the character of nations and the rise of empires. For women, though not noted like men, in philosophy, poetry and inventions, yet have greater importance than men in the world's civilization. In their laps are trained and cultivated the sons who will found empires and make discoveries and innovations which promote human progress. Napoleon the First said that he owed his success and eminence to his obedience to the teachings of his mother.

God bless him who said, "She who rocks the cradle with her right hand moves the earth with her left."

A Christian mother's influence gives to the world men of piety and moral principle, lovers of God and their neighbors and their country, useful, peaceful men, truthful, upright in conduct, patient, humble, earnest and brave, and who in fine are good, pure and God-fearing, a blessing to themselves, their kindred, their friends and the world. \* \* \* \* \*

The full text of this address will be found in *Woman's Work for Woman*.



The address of Mr. Selim Kessab, for 30 years a teacher in the British Syrian Training Institution in Beirut, was highly poetical and beautiful. I give a few extracts.

Here in this assembly are hundreds of educated girls, yes, and we can think of thousands like them in Syria to-day, in schools and homes, eloquent witnesses of the influence of education upon the fair sex, in promoting virtue, uprightness, good breeding, household economy and strength of character.

Is not this cause for gratitude and joy? Should it not stir us up to new efforts in this noble cause? \* \* \* \* \*

On this spot, 59 years ago, was laid the first stone of the great spiritual temple. Here the architects made their plans, and the builders cut the living stones, polished them and set them in place, as sang the sweet singer of Israel, "that our daughters may be as corner stones polished after the similitude of a palace." (Ps. 144: 12). When this fair building began to extend, higher grew its walls and more graceful its columns, fairer its apartments and more beautiful its gardens and courts and terraces. Within its cloisters shone fair women and maidens, like lamps and as shining pearls. These were American and English ladies, and others followed them in their work; and do not the thousands of girls and women educated through their labors testify to the blessed effects of their teaching, and summon you, the Syrian women and girls assembled here to-day, to imitate their example?

Our poet Abû-et-Taiyib has said, "The truth is best known by its contrasts." Let us now draw the contrast between the educated and the uneducated woman.

Enter the house of the first, and what do you find? Cleanliness and neatness delighting the eyes. In the second, dust, dirt and filth your senses surprise. Here, is neatness and order; there, disorder, confusion and trouble. Here, reigns love, concord and peace; there, distrust, discord and quarrel. Here, the children are neat, orderly and courteous; there, they are ragged, coarse and abusive. Here, the husband is in peace, joy and happiness; there, in trouble, distress and misery.

Here, the visitor smiles at his courteous, gracious reception; there, he frowns and shrinks from passing the threshold. Here, is a lady, bright, gentle, composed, intelligent; there, a woman on whose face are the marks of laziness, coarseness and stupidity.

Here, conversation is agreeable and fascina-

ting; there, it is repulsive and grates harshly on the feelings. Here, words of wisdom flow as from a cool, fresh fountain; there, you look for nothing but vapid nonsense and ill-nature. Here, is neatness and good taste in dress, though of the cheapest material; there, you despise the wearer though decked with the most costly of silks and satins.

As says the poet:

"It is better to wear sackcloth and be at peace, than to be clad in costly robes without it."

Here, is true beauty, though beauty of feature be absent; there, is original ugliness. These are some of the contrasts, seen by the visitor at these two homes. How can lead and zinc compare with silver and fine gold? or a desert with a garden, or ugliness with beauty?

And, now let me say to you the educated woman or girl in this assembly, especially if you are clad in the robes of piety and virtue, you are the truly noble and beautiful; you are worthy of honor and praise; you are the true builder of houses and homes, the educator of great men, worthy of honor among the truly noble; the trainer of the new generation, the minister to the minds and souls of the young, the moulder of character, adorning youth with a culture fairer than a necklace of pearls. You are the hope of the family, the church and the country,

Be of good courage then, and use well your precious gifts which are your true ornament and beauty. Use them with all care and fidelity. Devote your time to the benefit of your family and the sons and daughters of your race. Young hearts are waiting to receive your instruction, looking to you for an example of piety, humility, and meekness. The Lord pour upon you his best blessings and make you a blessing to us and to the world! \* \* \* \* \*

What a change has passed over Beirut since 1835! Then it had 10,000 inhabitants. Now it has 100,000. Then, one little day school for girls. Now, 36 day and boarding schools for girls, with about 7,000 pupils.

Syria and Palestine are now full of schools of all sects. The Protestant schools have 18,600 pupils of which 9,000 are girls. As Americans we can rejoice that the first day school for girls, the first girls' boarding school and the first colleges in the Turkish Empire were founded by American missionaries.

Mrs. Sarah Huntington Smith founded the first girls' day school in 1835. Mrs. Dr. De Forest and her husband the first girls' boarding school in 1847, and Drs. Daniel Bliss and Cyrus Hamlin, the Syrian Protestant College in Beirut and the Robert College in Constantinople in 1863.

Who can estimate the progress of Syria during the next fifty years? With such a foundation what may we not expect in true moral, intellectual and religious progress?

### THE TENRIKYO.

REV. J. B. PORTER.

This is the name of a new religion that is becoming very popular among the peasant class of Japan. It is said to number now more than two million adherents, though it is not more than ten years since it began to attract any attention. It claims, as its founder, a woman who lived about forty or fifty years ago, named O Miki. She is supposed to have received a number of revelations, in fact, to have been a kind of incarnation of the deity. Their god, Tenrio, is a combination of ten divinities, among whom are the sun, moon, and a number of the old gods of Shinto mythology.

Sun and moon are worshipped as supreme creators. There was a time when these were the only beings in existence. Their habitation was in the sea. When they decided to create man, they first discovered two beings, before unknown, (how they came in existence is not told) a white dragon and a woman. From these the creators borrowed the model for man's body. After this they were troubled as to how they could give him a soul, but finally struck upon the happy expedient of using 999,999,999 whitebait for the manufacture of one soul.

Among the ignorant only, this religion is spreading very rapidly. It teaches repentance and the forgiveness of sin, and has the reputation of being much more austere in its morality than either Buddhism or Shinto. Its adherents claim that the Tenrikyo is very much like Christianity in its moral requirements, while it is superior to the latter in not requiring the rejection of all

other faiths. They teach the defilement of sin and the necessity of spiritual purification. The most usual prayer to their god, Tenrio, is *ashiki wo harel* (take away my sins). As they repeat this, the hands are turned palms outward, and pushed forward, as though pushing the sins away. Then the hands are reversed palms inward, and drawn towards the breast, while the prayer *kigomi tamae*, (make me clean) is repeated many times.

The Tenrikyo (Teaching of Heavenly Truth) wins popularity by insuring *good luck* in the shape of deliverance from sickness, earthquakes, fires and pestilence. It teaches a kind of faith-cure. A poor woman recently came to one of the priests, and said: "I am in great distress, because I have nothing to eat; please help me." After expressing surprise that she had not come to him before, the priests prescribed a prayer, saying: "repeat this prayer a certain number of times and you will be provided for," telling her at the same time how the prayers of a man in Nagoya had been answered. While he was talking another woman came with a sick child and implored his help. Promising to heal the child at once, he gave her a prayer to offer, and also handed her some kind of herb, which she was to boil till it was soft and then take as medicine. Both women went away satisfied and happy. Physicians claim that persons of this faith frequently die because they refuse to take proper remedies, relying upon the prayer of faith to save them.

In their worship, they rely a great deal upon noise, using the drum, fife and samisen, accompanied by the dance. A year ago at an annual meeting there was said to have been an assembly of 20,000 persons, and from this meeting many hundred bags of rice were contributed for the poor believers throughout the country. The Tenrikyo is sanctioned by the Government as a branch of Shinto, but it has met with opposition, and persecution, from the Buddhist priests whose prestige suffers on account of it.

The rise and rapid propagation of the Tenrikyo is cause for reflection.

1. It will be a matter of surprise to many that a religion founded upon such a low grade of superstitious stories could get any

hold in Japan. But it is a fact that a large mass of the people have come into very slight contact, if any, with the new civilization that has been at work for two or three decades. The majority of farmers and ignorant people are practically in the same state of civilization that they have known for hundreds of years. They are industrious, honest and fearfully superstitious.

2. Is this a beginning of the gradual disintegration of the old faiths of Japan? Many of the new religions of India are so interpreted. There is little doubt that Buddhism is losing its hold on the confidence of the people, because of the immorality of the priesthood. The low state of morals is lamented all over the country. The Tenrikyo seems to be an attempt at a moral reformation. Has it risen through dissatisfaction with Buddhism? Will the dissatisfaction continue to deepen, and the breach to widen?

3. Is there not an important field among this class of people for Christian work? So far Christian propagation has been carried on largely in the great middle class, beginning with the Shizoku and students, and more or less among merchants and soldiers. But comparatively little has been done among the agricultural and lower classes. Here is a great population ready and waiting for the Gospel.

#### SOUTH AMERICA.

J. G. TOUZEAU, MEDELLIN, COLOMBIA.

These Spanish-American countries are queer places. The government is nominally republican, and one hears a great deal about rings, and trusts, and bribery, and misuse of public funds. Then there are a few very short railroads with small provisions for the comfort of travelers, and some steamers on the rivers; but most of the traveling has to be done in the saddle over roads, which to the average American or Englishman would seem impassable when in their best condition, and after it has been raining continuously for a few weeks, the native goes over them from necessity rather than from choice, but those who are not well used to riding have to wait until the weather clears up before undertaking a journey. The great majority of the inhabitants of these countries are steeped in ignor-

ance of what goes on in the world; a small percentage of the adults can read or write and the crudest ideas prevail as to liberty of action, speech and thought. Like the people of the sixteenth century, they think that religion and patriotism are inseparable, i. e., no one should profess any other religion but that adopted as the national one. This produces great intolerance and even persecution of the native who changes his religion. The foreigner is supposed to have his own religion which may differ from that of the country in which he is sojourning, but if he tries to propagate or teach a religion not Catholic, Apostolic and Roman, he gets into bad odor with the people and stirs up the priest to make war upon him from the pulpit and in the confessional. This makes it very difficult for a native to embrace evangelical Christianity. Besides all that, nearly all the people are either fanatical Roman Catholics or are indifferent to the question of personal religion. The latter class conform even to the extent of confessing once a year and communing, regarding the matter as nothing more than an outward form. A very few are interested enough to brave public opinion by attending services or by sending their children to the mission schools. These people are slaves and the worst of it is that the majority refuse to believe it and hug their chains. They are under the heel of a merciless tyrant, Papal Rome and the militia of that power, the clergy, in the name of Jesus Christ, tyrannizing over the souls and bodies of the people. Men who hate the system are powerless before the priest who, through the confessional, rules the wife, mother, sister and other female relatives. An idea of the power Rome in South America may be gained from the fact that the priest is nearly always the most influential man in town; his word is law more than that of the burgess or mayor. In large cities the bishop is of more importance than the Governor of the State. In Colombia the Governor of Antioquia refused to put his name on a subscription list until the bishop of Medellin should first have done so, he said he dared not do it. The subscription was not for a public purpose, it was to buy a book.

## Concert of Prayer For Church Work Abroad.

<b>JANUARY,</b>	General Review of Missions.
<b>FEBRUARY,</b>	Missions in China.
<b>MARCH,</b>	Mexico and Central America.
<b>APRIL,</b>	Missions in India.
<b>MAY,</b>	Missions in Siam and Laos.
<b>JUNE,</b>	Missions in Africa.
<b>JULY,</b>	Chinese and Japanese in America.
<b>AUGUST,</b>	Missions in Korea.
<b>SEPTEMBER,</b>	Missions in Japan.
<b>OCTOBER,</b>	Missions in Persia.
<b>NOVEMBER,</b>	Missions in South America.
<b>DECEMBER,</b>	Missions in Syria.

### MISSIONS IN PERSIA.

#### WESTERN PERSIA MISSION.

**OROOMIAH:** 480 miles north of west from Teheran, the capital; station begun under the American Board, 1835; transferred to this Board in 1871; laborers—Rev. J. H. Shedd, D. D., and Mrs. Shedd, J. P. Cochran, M. D., and Mrs. Cochran, Rev. F. G. Coan and Mrs. Coan, Rev. E. W. St. Pierre and Mrs. St. Pierre, Rev. B. W. Labaree and Mrs. Labaree, Rev. W. A. Shedd and Mrs. Shedd, Mr. E. T. Allen, Miss M. K. Van Duzee, Miss E. T. Miller, M. D., Miss H. L. Medbery and Miss G. G. Russell.

**TABRIZ:** nearly 360 miles north of west from Teheran; station begun in 1873; laborers—Rev. S. G. Wilson and Mrs. Wilson, Rev. Turner G. Brashear and Mrs. Brashear, Wm. S. Vanneman, M. D. and Mrs. Vanneman, Miss Mary Jewett, Miss G. Y. Holliday, Miss M. E. Bradford, M. D., and Miss Mary Wallace.

**SALMAS:** Haft Dewan village; station begun in 1884; laborers—Rev. J. N. Wright, D. D., and Mrs. Wright, Rev. J. C. Mechlin and Mrs. Mechlin, Miss C. O. Van Duzee, and Miss Jennie F. McLean.

**MOSUL:** Mountain Station; opened in 1889; laborers—Rev. E. W. McDowell and Mrs. McDowell, Rev. J. A. Ainslie and Mrs. Ainslie, Miss Anna Melton and Miss Lillian D. Reinhart.

*In this country:* Rev. S. G. Wilson and Mrs. Wilson, Rev. E. W. McDowell and Mrs. McDowell, and Miss Anna Melton.

#### EASTERN PERSIA MISSION.

**TEHERAN:** capital of Persia, population 220,000; work begun in 1872; missionaries—Rev. J. L. Potter, D. D., and Mrs. Potter, Rev. S. Lawrence Ward and Mrs. Ward, Rev. Louis F. Esselstyn and Mrs. Esselstyn, J. G. Wishard, M. D., and Mrs. Wishard, Miss Anna Schenck, Miss Cora Bartlett, Miss A. G. Dale, Miss L. H. McCampbell, Miss Mary A. Clarke and Miss Mary J. Smith, M. D.

**HAMADAN:** 200 miles southwest of Teheran, population, 40,000; occupied 1880; missionaries—Rev. James W. Hawkes and Mrs. Hawkes, Rev. W. G. Watson and Mrs. Watson, G. W. Holmes, M. D., and Mrs. Holmes, Miss Annie Montgomery, Miss

Charlotte G. Montgomery, Miss Sue S. Lienbach and Miss Jessie C. Wilson, M. D.

*In this country:* Miss Charlotte G. Montgomery.

The statistics of the West Persia Mission for 1893 are as follows: Ordained foreign missionaries, 11; medical missionaries, 2; lady medical missionaries, 2; lay missionaries, 1; unmarried lady missionaries, 8; married lady missionaries, 13; ordained natives, 37; native preachers and licentiates, 51; native teachers and other workers, 125; Bible women, 6; organized churches, 35; communicants, 2,536; added during the year, 256; number of schools, 6; boys in boarding schools, 146; girls in boarding schools, 150; number of day scholars, 132; boys in day school, 1,871; girls in day school, 775; total number of pupils under instruction, 2,942; pupils in Sabbath-schools, 5,300; contributions, \$2,276; number of pages printed, 813,000.

The statistics of the Eastern Persian Mission for 1893 are as follows: Ordained missionaries, 5; medical missionaries, 2; lady medical missionaries, 2; unmarried lady missionaries, 8; married lady missionaries, 7; licentiates, 3; other native helpers, 35; churches, 3; communicants, 161; added during the year, 12; boys in boarding schools, 49; girls in boarding schools, 108; boys in day schools, 294; girls in day schools, 109; total number of pupils, 560; number of day schools, 8; pupils in Sabbath-schools, 351; contributions, \$889.88; number of pages printed, 3,560.

The total statistics of both Western Persia and Eastern Persia Missions of our Presbyterian Board for 1893 are as follows: Ordained foreign missionaries, 16; medical missionaries, 4; lady medical missionaries, 4; lay missionaries, 1; unmarried lady missionaries, 16; married lady missionaries, 20; total foreign laborers, 61; ordained native preachers, 37; native preachers, licentiates, 54; other native teachers and helpers, 125-35, 160; organized churches, 38; communicants, 2,697; added during the year, 268; number of schools, 148; boys in boarding schools, 195; girls in boarding schools, 258; boys in day schools, 2,162; girls in day schools, 884; total number of pupils, 3,499; pupils in Sabbath-schools, 5,381; contributions, \$3,176; pages of Christian literature printed, 847,560.

During the past summer the fruits of women's work in the line of female education have appeared in the very interesting graduating exercises conducted at the Oroomiah Fiske Seminary and the Faith Hubbard School in Hamadan. Fifteen young women at Oroomiah completed their course of education, and nine at Hamadan, giving at their examination abundant evidence in mental equipment, in deportment and in their bright expressive faces, to the care and culture they have received at the hands of their missionary teachers, the Misses Medbery and Russell at Oroomiah and the Misses Mont-



gomery and Lienbach at Hamadan. Each one goes out to be a centre of light henceforth wherever her lot is cast—faint streaks of the dawn which are destined in due time to usher in the glorious day of light and liberty for Persia. In connection with the graduating exercises at Oroomiah was held a meeting of the Alumnae of that institution, the exercises of which were highly appreciated by all in attendance.

During its history 176 have completed a full course of study at this favored institution, and a far larger number have enjoyed its benefits in a partial course.

The medical work in the Persian Mission, as in times past, is still a prominent feature of the missionary enterprise. Dr. Cochran reports the commencement of Oroomiah College which took place May 31st, when four graduates of the academic department completed the prescribed course in medicine, and, after a satisfactory examination before three physicians and a number of missionaries, public exercises were held in the College Hall and diplomas were given them. Some of these men are already starting out on independent lines practicing their profession in neighboring parts of the country. It is hoped that the others will soon find important locations. It is the confident expectation of those who have watched over the education and developments of these young men that they will prove themselves not only able to help many sufferers in body but also to preach Christ everywhere they go and so open the way for the entrance of the Gospel into new places.

An illustration of how even a little medical knowledge gives the native evangelist increased opportunity for his work is mentioned by Dr. Cochran in reporting the case of a young man who simply took a course in nursing, and upon his recent return from a tour in Koordistan narrated how the little knowledge of medicine and nursing he had acquired had opened the door to himself and companion so that they were able to preach as they never could have done without it.

Among the youngest of our missionary hospitals is the one at Teheran, Persia. It holds an Imperial Firman from his Majesty the Shah, but its right to be is established on a more solid foundation than royal permit. Even before it was finished, a year previous to its formal opening, during the terrible outbreak of cholera in the city, the American Mission threw open the new building to scores of the victims of the plague, and by their courageous and devoted labors won high commendation from Persians and foreigners, Moslems, Protestants and Catholics alike. It was positively the only organization that extended help to the suffering at that time. As yet but one wing of the hospital has been completed, consisting of two large public wards and two smaller private ones. Since its formal opening well-nigh two hundred patients have been cared for within its compassionate walls. A large per cent.

of them have been surgical cases and not a few of grave importance. These patients thus admitted have been Persians, Russians, Turks, Armenians, Afghans, Nestorians and Hindoos. The cost of a bed per year, including food and treatment, is from \$40 to \$50. In the private wards are received such as are able to pay a fair charge. Connected with the hospital, but in a different part of the city, is a dispensary, under the able care of Mary J. Smith, M. D., where daily clinics are held for women by Dr. Smith and once a week for men by Dr. J. J. G. Wishard, the missionary physician in charge of the hospital.

Traveled Persians as well as foreign residents have long felt the need of such an institution as a hospital at the present Capital, and their appreciation of this youthful institution under its admirable management is unqualified. Dr. Wishard has been frequently called in his professional capacity by the Shah himself who evidently places much confidence in his medical wisdom and skill.

As a beacon light among the Mohammedans of Persia, illuminating the beneficent character of Christianity and its followers, this hospital is doing most important service for the Church. How essential it is that in the prosecution of such a valuable arm of the missionary enterprise, there should be no backward step from lack of adequate support from the Church at home.

Dr. Holmes has spent not a little of his time in important tours to different parts of Persian Koordistan which falls within the Hamadan field. His prominent position during his former residence in Tabriz has made him well known throughout Persia, and not a few of his old friends in the Hamadan country, men of high position and influence, have been eager to secure his professional services. The expense of these visits is met by the party soliciting them, at the same time abundant opportunity is given the Doctor to present the Gospel to influential Mohammedans.

At the dispensaries of Hamadan from twelve to fifteen thousand patients have been treated. A new dispensary has been opened for women under the superintendence of Dr. Jessie C. Wilson, which is thronged daily with the sick.

Fuller and interesting statements in regard to the medical work in Teheran may be found in the **CHURCH AT HOME AND ABROAD** for June 1894, page 467, and in the March number, page 198, will be found some valuable comments on thirty-four years' progress in the missionary work and some important facts in regard to the general condition of the field from Dr. Shedd, the veteran missionary of that station.

The Industrial Training School at Oroomiah is in process of evolution from very primitive conditions into something of real character and promise. Mr. E. T. Allen who is the present manager, writes of

the beginnings of such a school as he found when he went out there in 1892. Hat and shoe making departments had been started and run for a short time but fell through because they were on the wrong track. A wood working department had also been opened up and kept running along on a small scale. He says, "when I came I found one native carpenter with three apprentices working in an old cow stable that was ready to fall in on them at any time. They had one long bench and a few tools between them and took turns in using them. There was no vise in the shop, and when the boys wanted to saw a piece of wood, they sat down on the earthen floor, among the shavings, and held it tight between their toes while they jerked away at a saw about ten inches long, and probably not unlike the one Noah used in building the Ark, until it gnawed its way through."

With a small grant from the Board for a building to accommodate the department, Mr. Allen was soon able to get out of the cow stable into quite a decent carpenter shop, and during the year past has had plenty of work, more orders indeed than could be filled. He is hoping soon to get the black-smithing department on its feet. The iron trades are now entirely in the hands of the Moslems, but there is no reason why the Christians could not push themselves to the front in this department, as they have done in wood working, if only a fair chance was given them. By opening up this field many of the Christian young men in Oroomiah would find honest employment who are now often forced to take the first thing that comes, whether respectable labor or not. Several other trades may ultimately be developed very profitably.

#### AN INTERESTING NATIVE RETROSPECT.

In connection with the graduating exercises of the medical class at Oroomiah, previously referred to, a very interesting paper was read from an aged priest named Murad Khan, who was one of the first to come under the influence of Dr. Perkins, 59 years ago. Though the old man has at times wandered somewhat from the faith he then received, he comes back to it as he approaches the time of his departure, giving affecting testimony to the depth of impressions made upon him in his early years by the teachings of the first missionaries and the operations of God's Holy Spirit. The substance of his paper was as follows:

"In the fall of 1835 Dr. Perkins came to Oroomiah and took with him Mar Yohannan and Priest Abraham to Tabriz to teach them English and to be taught Syriac by them. The following spring they returned and made their home in the city of Oroomiah. They brought Deacon Sayed and myself to teach the students they had gathered together. These were about one hundred priests and deacons. Dr. Perkins used to play games with us to prevent our getting homesick. We had no books—no printing press. We three teachers used to write Psalms on large sheets of paper and paste them on to calico cloth and hang them on the walls, for copies, for the

scholars. Dr. Perkins had shallow wooden troughs made with sand and the boys were taught to write their a b c's with their fingers in the sand. After a time we laid these aside for something better. I took mine home and used it in building a room. The other day that room fell down and out of the wall came this board. I send it to you to show it to the students of the present day that they may praise the Lord that they have risen from the sand stage to one that is vastly higher. Glory to God! How His work has advanced! As I pen these lines my paper is covered with tears. At night we all would gather together and dance and drink till near morning. We did not know what sin was then. Dr. Perkins used to get up and knock at our window and ask us not to make so much noise, and say, 'dance now, but the time will come when you will weep.' In time Miss Fiske came. She was a blessed woman, full of wisdom and zeal. The work now advanced rapidly. Meetings were held every night. Miss Fiske worked so perseveringly with the girls that all of a sudden there was great revival, lamentations ascending to heaven. Glory to God! we too caught this desire! There was such weeping on the premises that the Moslems would say, 'These people have lost one of their missionaries.' We seemed to ourselves to be the enemies of God. We remembered and understood Dr. Perkins saying, 'Dance now, but the time will come when you will weep.' Young men of our nation graduate from the college *holy*, not wicked men! That blessed Dr. Perkins took such pains for our nation that were I to go to America, as so many of you are now doing, the first thing I would do on getting there would be to ask for his grave and kiss the earth about it. He put my hand in Christ's hand. I am my beloved's and my beloved's mine!"

A fresh illustration of the old Bible statement, "Thy word is a lamp unto my feet," comes in an incident mentioned by Dr. J. N. Wright, of Salmas. An Armenian of that province has been recently received into the mission church who became enlightened when residing in the city of Tiflis, Russia, through the reading of a Bible which he found in a public reading room. So deeply impressed was he by divine truth from this study of God's Word that on his return to Salmas last year he began to attend the preaching services in the mission chapel, and showed such a good knowledge of the Scriptures and the plan of salvation, at the same time leading a most exemplary life, that after three months of probation he was admitted to the Church. Persecution and threats of all kinds of evil have not deterred him from his purpose, on the other hand he has done much to strengthen the cause of evangelical lines in his community.

A later communion season than the one referred to in the preceding notice, one of deep and tender interest, is also reported by Dr. Wright, at which there were gratifying evidences of church progress. Dr. Wright mentions further facts regarding his

preaching to congregations of increasing size in a large neighboring village, two successive Sabbaths, one of the strongholds of Chaldean Catholicism on the Salmas Plain, where the doors have been bolted and barred for many years against Protestant missionary effort.

The Evangelical Lutherans of Germany have become deeply interested in the religious conditions of Persia, and have recently sent out an exploring party to decide upon some proper field where they shall locate a Mission station in that kingdom, having special reference to the Jews and Kurds. These visiting clergymen have shown themselves very friendly to our Presbyterian missionaries, who, on their part, too, have manifested a hearty interest in the new mission.

Further evidence of the deepening interest of God's people of different names and countries in the evangelization of Persia is found in the fact that The Church Missionary Society of England had added to its force in that country a Bishop of the English Church. Bishop Stuart, lately of the New Zealand Islands, has resigned that post that he may devote the residue of his life in mission work among the Mohammedans of Persia, drawn to this service by a desire to take up the work laid down by his life-long friend Bishop French, who in 1887 resigned his Bishopric in India and went as a pioneer missionary to the Mohammedans of Persia, where he remained until his death. This act of Bishop Stuart is considered by the Church Missionary Society as an event of deepest importance. Shall not all who pray for the redemption of Persia to Christ unite in fervent supplication that these new movements may indeed rapidly advance the cause so near their hearts?

The affairs of the Mosul station continue to engross attention and afford some concern for the interests involved. The conviction of Miss Melton's assailants, it may be remembered, had been referred to a superior court at Bagdad, which confirmed the findings of the Mosul judges. The case was then referred back to Mosul for sentence to be pronounced and executed upon the prisoners. Meanwhile it had been decided that Mr. and Mrs. McDowell and Miss Melton should return to America on account of their health. The presence of cholera on their route and threatened detention by quarantine hastened their departure. The sentence on Miss Melton's assailants was to have been published the morning Mr. McDowell left the town. But who can foretell the twistings and turzings of a Turkish court? On that very morning the Mosul judge, influenced by what appeals no one can tell, re-opened the case and demanded a fresh presentation of the testimony against the accused, which under the circumstances becomes seriously difficult. So the matter stands at our last information. We are gratified to be able to say that since Mr. McDowell's return to America Mr. Dulles, the Treasurer of the Board, and he have

together had a most satisfactory interview with Secretary Gresham and Assistant Secretary Adee at Washington. They feel assured that the officers of the State Department have the case well in hand and mean to press through our minister, Mr. Terrill, at Constantinople for adequate redress and the full protection of our missionaries.

Our missionary friends at Mosul have been greatly cheered through all the weeks and months of anxiety which have come to them since the incidents of last summer, by the faithful stand taken by the Protestant brethren on the field. They have been in not a little peril and even subject to persecution because of their very friendly attitude towards the missionaries, and in so doing have proved conclusively the falsity of the charge of the Turkish officials, that the missionaries were intruding where they were not wanted. One noble brother and leader in his village, made frequent journeys to Mr. McDowell, urging him to demand right and justice, when he might have won the good will of Kurdish chiefs, enemies of his people and religion, by advising some measure of compromise.

Since the death last year of Baron Aghajan in Oroomiah, the whole Christian population of that place has been living in suspense and anxiety, in an atmosphere thick with religious hatred, insults and fear. Never have our missionaries been made so to feel the arrogance and bitter hostility of the Mohammedan population. Even our good physician Dr. Cochran has learned silently to pass through the revilings of the crowds in the street. The local authorities are inactive or powerless, and many outrages have been done against Christians and Jews with no redress. In July occurred the sacred month of Moharrem when the fanaticism of the Moslems annually arises to the highest pitch. On the tenth day many of them gash themselves until they are covered with blood from head to foot. The Christian population trembles in breathless anxiety until the fiendish fury shall have spent itself. This year Dr. Cochran made earnest representation in advance to the Governor, one of his most grateful patients, of the need of special arrangements for the security of Christians and received assurance that all necessary efforts would be taken for their safety. To add what support and protection might come from their personal presence, Dr. Cochran with Mr. B. W. Labaree came from their outside residence and remained in the city all that day in the midst of heathenish rites and Christian terror. We are happy to say that God in His Providence prevented any demonstration against the Christians, except in one village where the Moslems made a bloody onset upon their Christian neighbors wholly unprovoked, fortunately without loss of life. It is a time when much prayer should go up that God will restrain the wrath of these bitter enemies of the Lord Jesus and such as call themselves by his name.



## DIFFICULTY OF EVANGELIZING MOSLEMS IN PERSIA.

REV. JOSEPH L. POTTER, D. D., TEHERAN.

It is frequently observed that missionary work among Moslems bears but scanty fruit. In Eastern Persia, at least, it must be admitted that the results if measured by additions to the Church have not been very encouraging, and it is only fair to consider the grave difficulties which beset the work.

1. *The absence of religious liberty.* While the principle of toleration for non-Moslems to change their faith is admitted, it is strenuously denied to Mussulmans. Apostacy from Islam, according to the current view, merits the penalty of death, and it is not unlikely that a Moslem of good rank, who publicly and firmly confessed his faith in Christ, would meet such a fate; not however, by regular trial and condemnation but more probably by mob violence or secret assassination.

The Koran, xvii: 35, directs as follows: "Neither slay any one whom God has forbidden you to slay, unless for a just cause."

One of the "just" causes mentioned by Sale is apostacy. That such is the recognized principle of Moslems there can be no doubt. In 1844 the western powers compelled Turkey to cease the execution of apostates; but in the official correspondence, the Grand Vizier declared: "The laws of the Koran are inexorable as regards any Mussulman who is convicted of having renounced his faith. No consideration can produce a commutation of the capital punishment to which the law condemns him without mercy," and further, that "the law did not admit of any change." So much pressure was however brought to bear that Turkey was compelled to yield considerably, at least on paper. But no such pressure has ever been brought to bear on Persia.

Many years ago, when urging upon my first Persian teacher the truth and claims of Christianity, he took his penknife and holding it open in one hand brought the other immediately above the point of the blade and replied: "You would thus force me to thrust myself upon the sword." So at that early period I received a distinct impression of

how difficult it would be to lead Moslems to Christ. Doubtless this fear prevents candid investigation of the claims of Christianity, and in cases where intellectual conviction exists it may prevent acknowledgement of the truth. Only yesterday a Persian, of wealth and family, remarked: "If there were only religious liberty, half of Teheran would come at once into this way."

2. Another difficulty is *the superabounding falsity*, which renders it difficult to credit the most solemn protestation of personal faith in Christ. Herodotus tells us that "the Persians taught their children to ride, to shoot the bow, and to speak the truth." They are fair riders, and can handle the gun which has taken the place of the bow, but speaking the truth seems a lost art among them. Curzon in his book on Persia thus notes this characteristic of the people. "I am convinced that the true son of Iran would sooner lie than tell the truth, and that he feels twinges of desperate remorse when upon occasions he has thoughtlessly strayed into veracity." Nor is this trait to be wondered at when one considers the fact that almost the very first book put into the hand of the school-boy, the Gulistan, has a story enforcing the sentiment of this couplet:

Doroog-i maslahat ameez

Beh az rastee-i fetneh angeez

"A politic lie is better than the truth that excites strife." So it is a mere matter of individual judgment when it is better to lie than to tell the truth.

Inquirers call, professing an earnest desire to learn about Christianity. They come time after time, listen apparently with interest, but there always arises the suspicion of some other motive than a simple search after truth; either the hope of employment, or of gaining pecuniary assistance by appealing to the mercy of the Christians. A Moslem from Turkey called repeatedly, listened attentively and seemed to make remarkable progress. One day he explained his financial straits; that his son had gone to Constantinople to collect a large sum of money due him, and had not yet returned, that he had a little note falling due and would I kindly loan him a small sum, about \$100, for a few days. Fail-

ing to receive the requested accommodation, his interest in Christianity suddenly and completely vanished, and though we met several times on the street afterwards, he never called again.

8. Another difficulty arises, namely, *how a convert can obtain an honest living*. It is the custom here when one of another faith accepts Islam to help him substantially. They provide him with a wife and give him some position with an income. Moslem friends sometimes express the feeling that we ought to do as much for converts to our religion. Finding that we entertain no such views, the practical question of their support confronts them. It is of course easy to refer them to Matthew vi:33, and urge them to "seek first the kingdom," &c., but when they turn and say: "You are our spiritual father, what do you advise me to do?—the work in which I am engaged is not honest, I must give it up, but what shall I do for daily bread?"—it is not easy to give a satisfactory answer.

[Or take, for example, this case of a Doctor of Mohammedan Law, who obtains a support from fees for legal transactions, and the instruction of his disciples. At first he was very firm in his Moslem views, later he claimed that really there was not much difference between Christianity and Islam as spiritually understood. One day when the truth was urged upon him with earnestness and prayer, he was much impressed, which impression was deepened by a dream he had not long after. (It is curious how frequently a dream figures in their proposed change of faith here.) Quite recently he called and declared his acceptance of Christ as his personal and only Saviour, and claimed that he had experienced the comfort of heart therefrom; and further that having accepted Christ, *he besought His help in prayer, and that he had received the desired help*. He stated that he had begun to read the Bible and desired instruction. There appears to be a real change in the man. Formerly he was afraid or ashamed to be seen entering the mission grounds by any of his acquaintances, now he ventures to attend the public service at the mission chapel, and doffs his ample

turban. What will be the result, if his new faith becomes generally known, it is impossible to say; and how he is to obtain an honest living it is difficult to see.

But there are some considerations of a more cheering character. The Word of God is freely circulated, and there appears to be awakened a spirit of more serious inquiry than that of ten or twelve years ago, when they came freely to argue in support of Islam. Moreover there are indications that the reactionary movement, two years ago which overthrew the Imperial Tobacco Corporation, overshot the mark. While it served indeed to show the religious leaders their own power, it appears to have thoroughly alienated the monarch from them, and thus rendered him less disposed to support them in any persecution of converts to Christianity.

#### THE MOUNTAIN STATION FIELD.

REV. W. A. SHEDD, OROOMIAH.

The field of the West Persia Mission in Turkey is little, if at all, inferior to its field in Persia either in territory or population. It contains a larger number of nominal Christians and a larger number of Jews. The heart of Kurdistan is in that field, and we are called upon to have a great share in what is done for the great Kurdish people. Taken together what a marvellous field it is! What field anywhere can compare with it for marvellous variety and wonderful possibility! We are laying foundations and can see but little, but the great Master Builder is going to rear a temple here. What a temple it will be, when all the varied stones have been quarried and polished and built into Christ, the corner-stone! Three great racial families of the globe, Aryan, Semitic and Turanian, are here represented. The contrasts in natural scenery are no more striking than those of races. The snowy crags of Jelu, the burning plains of Mesopotamia, the rocky canyons of Ravandooz, the deep gorges of the Zab, the fertile plains of Oroomiah are no more dissimilar than are the Armenian, the suave Jacobite, the crafty Persian, the stolid Turk, the wild Arab, the savage Kurd, the patient Jew and the oppressed Nestorian. There is

the orthodox Islam of the Sunni, the heretical Islam of the Shiah, the reformed Islam of the Babi and the heathenish Islam of the Ali-Illahi. The Yezidee perpetuates the old heathenism of Mesopotamia. The Christians too own allegiance to various spiritual heads, to Mar Shimon in Kochanes, to the Jacobite Patriarch in Mardin, to the Armenian Catholics, in Etchmiadzin Russia, to the Pope in Rome, and few, alas! except in name, to our Lord and Saviour Jesus Christ. The present shows the strata of a long and varied past; Jews brought by Sargon to the rivers of the Medes, Arabs who followed the armies of Omar, Christians whose fathers were disciples of Addai and Mari when John and Polycarp lived in Ephesus, Turks who came from the far east with Genghis Khan and Tamerlane, Kurds and Armenians whose advent preceded the advent of history. Another day of Pentecost in our mission will be like that day when the Holy Spirit descended in the midst of the tribes and tongues assembled in Jerusalem.

May the Lord grant us that breadth of vision and that magnificence of faith which alone can appreciate at its high value such a task as ours.

#### A NEEDY PROVINCE IN PERSIA.

J. G. WISHARD M.D., TEHERAN.

Lying off to the north of Teheran and beyond the snow-capped mountains of Shimron and the great Mt. Demavend, is the large and fertile region of Mazenderan. It is a land of flowers, fertile fields and mighty forests, and consequently its natural beauty has ever been the favorite theme of the Persian poet. It is one of the few districts in the empire where vegetation will grow at all without irrigation, and nature seeming to appreciate the abundant rainfall has tried to compensate for the great arid plains of the interior by producing here, in a double portion, a semi-tropical growth of vegetation.

It has been at different times the seat of government in years gone by when the shadow of Russia did not cover the peaceful Caspian. A hundred years or more ago, during the reign of the famous Shah Abbas, highways were built throughout the region, winter palaces

were constructed for the royal family and at the city of Barfurush the King constructed for himself an artificial island of some twenty or thirty acres on which he built his palace in a well laid out park. At that time the Caspian Sea, which bounds it on the north, was largely in the hands of the Persians, the commerce nearly all being carried on by them. But Russian greed for Asiatic territory has long since changed all this and now although a large part of the Caspian Coast is Persian soil, not a Persian flag is allowed upon the sea.

The present population, outside of the cities, is largely composed of rice and cotton planters who depend upon the peasantry to do all their work in the fields. It is simply impossible to give any sort of an accurate description of the condition of this great laboring class, more than half of whom are women. It is not an unusual thing for a planter to marry from six to a dozen wives in the spring to plant his rice for him and in the autumn, when the harvest is gathered, to divorce them all. Most of them without any means of support are turned out into the forest to beg, steal and take up their abode wherever they can find shelter and food enough to sustain life.

And strange as it may seem with the coming of early spring, they find their way back to the man who so unfairly used them the previous year, and are willing to enter again as a member of his family. So these poor creatures, more like beasts than human, live on from year to year, in the winter knowing nothing but hunger, cold and sin, and in the summer the hardest and most menial kind of toil receiving in return the curses and blows of a cruel master.

But these despised creatures have not been the only sufferers, for God's laws are more just than that. The immoral life into which these people have been forced has left its blight upon a whole nation, and never has the writer seen a more degenerate people, for the master as well as the servant has had to pay the penalty. We were only in the district during the month of May, but as our tour was a medical as well as an evangelistic one, it was sufficient time to give us consider-

able insight into the lives and homes of the people, and that too in a way that can be obtained in no other way, for in the whole state with its teeming population there is not a single physician worthy the name. All surgery and dentistry is done by the barber at his leisure while waiting for customers. Daily our temporary dispensary was crowded with patients; now a company of learned doctors of the law with their great white turbans, who have come to escort us to the home of their sick superior, a prince or perhaps a local governor, as well as the lowly peasant, all of whom have Christ's claim upon them plainly, forcibly and kindly presented to them by Mr. Esselstyn.

In the Shiah branch of the great Moslem world there are three high priests that occupy a position somewhat similar to the metropolitans of the early Christian church. The home of one of these is at Barfurush, Mazenderan and during our visit there we were invited to visit him. Late one afternoon after the heat of the day we gladly accepted the invitation, and our reception and entertainment was most cordial. He is now an old man of eighty years or more, totally blind by reason of a double cataract, but whose every appearance is patriarchal.

During our call he referred repeatedly to the charity and consecration that marked the apostles of the early church and asked if these qualities still marked the leaders of the church in Europe and America.

The whole tone of his conversation was surprising because of its great liberality.

Referring to his blindness he said he knew an operation might cure him but he had placed himself fully in God's hands and if He desired him to see He could bring it about without an operation, but if He did not desire him to recover his sight he would gladly bear the affliction a few years more that his Heavenly vision might be all the brighter. What a blessing such consecration would bring were it for the cause of Christ and not Mohammed?

His son who will probably be his successor was very glad, however, to avail himself of western medicine, and the next day the writer was sent for, taken into his harem and called

upon to prescribe not only for himself but several members of his family.—If time permitted I should write of the district of Demavend with its population of Moslems and Jews, where the government is friendly to us and where the Governor offered us during our stay every courtesy, insisting that we spend summer there. Also of Larijān, with its hundred hamlets and villages where the word has never yet been preached even as a witness; of the great highway between the capital and the sea upon which the colporteur could work reaching travelers from every region in this part of the empire, or upon the feasibility of establishing, during the summer months, a medical branch of our mission at *Ab-i-gairm*, a noted hot spring at the base of Mt. Demavend that is visited annually by hundreds of invalids from far and near, and where medical work is sadly needed.

I cannot close, however, without a word upon the open door and willing ear for the gospel message that we found all through this large province of Mazenderan, where even the nominal Christian is unknown.

Coming as it does from a people strictly Mohammedan and under the very shadow of the land of Tamerlane, it is certainly extremely encouraging if not surprising.

May we not see in this liberal sentiment towards Christianity, which is spreading throughout the empire, the dawn of an era of greater religious freedom and consequently the answer to many prayers?

## RELIGIOUS CONDITIONS IN THE HAMADAN FIELD.

REV. JAMES W. HAWKES, HAMADAN.

This is a time of great unrest in Persia. The wheel of extortion and oppression is grinding so small that there is no longer power to stand it. Ever increasing knowledge of the security and stability and comparative comfort and freedom of civilized nations makes the load of the Persian still more unbearable. For all that ages of use has made him accustomed to this load and makes resistance more difficult, yet it has almost come to the point where it is no longer possible to stand the present state of



affairs. There is a disposition to throw off the yoke and strike for freedom. It seems to be only a question of time and of a leader able to carry a large body of mal-contented along with him when a strike will be made.

#### RELIGIOUS FANATICISM.

In the mean time religious fanaticism is absorbing the attention of the rabble in Hamadan, and to a greater or less extent elsewhere. It is said that during the last fast month the people bought up the Koran so that it was almost impossible to find one. They are more than formerly attentive to their prayers and public services, closing their shops and places of business on Friday much more generally than heretofore.

The Mullah Abdullah, who created so much disturbance eighteen months ago, who returned to Hamadan just before the last fast month from his enforced absence in Teheran, where he was taken as a pledge for the quiet and security of this city, has again taken the lead in enforcing the laws of Islam. He is especially zealous in trying to make converts from the poor oppressed Jews. But he has done one thing in which we all wish him Godspeed. He has forbidden the use of tea-houses as opium dens, and it appears that every person detected in the act of smoking opium is heavily fined. This measure will not stop the use of opium even if strictly carried out, but it will doubtless largely restrict it, and keep many from contracting this terrible and destructive habit. It seems as though the whole Persian race would be struck to the earth if some such measure were not enforced, the use of opium has become so rapidly universal. The Persian constitution is so run down by many sins and vices that this last and most dreadful evil makes easy conquests and quickly destroys its victims.

#### THE JEWS.

Among the Jews here there is now a remarkable spirit of inquiry. It seemed to begin with a prominent Jewish doctor who has been very friendly with Dr. Holmes from the day of his arrival and has worked with him professionally. Dr. Holmes utilized some of the opportunities which these occa-

sions presented to ask him several pertinent questions about the coming of the Messiah which led him to think about and investigate them until he seems to be very near to the acceptance of Christ as his Saviour. His thoughtfulness has been contagious, especially among his relatives and professional friends, and for several weeks quite a number of them have met the missionaries and Jewish Christians to discuss the claims of the Messiah. These discussions have been carried on largely in a spirit of fairness quite unusual in my experience, and they have always resulted in the acceptance of the Christian interpretation of the Old Testament passages under discussion. This spirit of inquiry is becoming general and the hand of God is evidently in the movement.

It is too soon to look for results or to prophesy whereunto this will grow, but it is already evident that those who have been convinced now a long time of the truth of Christianity and have understood their duty, but have not had the courage to come out and make an open profession are taking advantage of this movement to openly acknowledge Christ and relieve their consciences. This is especially true of several present and former pupils of the boys' school.

#### REACTION AGAINST ISLAMIC TYRANNY.

Again it is evident that the enforced acceptance of Islam by some against their better judgment which was accomplished by the Mullah Abdullah movement is now reacting against a more general acceptance thereof and is driving them to Christ.

Had this movement of the Jews towards Christ taken place last year at this time we would have felt that it was an entirely selfish matter, being only a desire to come out from the ban of the red patch which still adorns the clothes of every Jew. But there has been ample time for these things to produce a true impression and genuine heart conviction.

Another thought must not be lost sight of in this connection. This is the answer to hundreds of prayers which have ascended to God for this people and also the result of much seed-sowing. Now for many years these matters have been daily discussed in our schools both from the Old Testament and from

the New Testament standpoint, and in assemblies, large and small, these truths have been proclaimed. As a result the field seems to be whitening for the harvest and we must have faith to thrust in the sickle and reap with rejoicing.

#### OTHER JEWISH COMMUNITIES.

Hamadan has several cities on either side of it where there are Jewish communities, larger or smaller, which in one sense are accessible and in another are not. If they were left to their own pleasure they would be willing to have us send them teachers who are able to teach them and their children. But they are not free, but under the thumb of the Moslems who delight to keep them there and have no intention of letting them go. Last year we made two separate efforts to occupy such fields where we had particular invitations from the Jews to come to teach them. Both places were inviting and we hoped to make a beginning, but were balked by the authorities. One of these places was Senneh, where our missionaries made two visits last year, the last time taking a teacher and the necessary apparatus for a school, but returned without accomplishing their object. The other place was Kermanshah where one of our families spent the winter and did some evangelistic work among Jews and Moslems but utterly failed to start a school though they made an appeal to the Persian Prime Minister through our United States Minister.

But we have a school for Armenian children in the village near the city and last winter one of our school boys succeeded in opening a school at his own village some two days' journey away. We hope in the future to make yet greater efforts to meet the wants of the outlying districts both by touring and establishing schools. Schools and medical work are the keys which open the doors for the truth and we try to improve every opportunity to use them or any agencies which lead us to expect success.

We bespeak your most earnest prayers for us missionaries and all converts and those who are investigating the truth as well as those who care for none of these things. And may God add his blessing to every prayer and every effort!

## Letters.

### SIAM.

#### REVISITING NAKAWN.

Dr. Dunlap and Mr. Eakin took a trip to Nakawn Si-tumarat, and the latter sent in their reports as follows: We spent eight days at Nakawn. The trip going and returning was pleasant and enjoyable, but was marked by an incident of special interest. We held a religious service on board twice a day, and some of the passengers seemed to be interested. On the way down we were invited several times to preach in the private cabins of native passengers, and others besides the inmates of the room would gather at the windows to listen. One man, who is a government official in the province of Puttaleung—between Nakawn and Singora—urged us very much to visit that province, and promised his assistance in our work.

At first we were somewhat disappointed in Nakawn. The people who had expressed hope in Christ at our former visit came to meet us as soon as it was known that we arrived, and seemed overjoyed at our return; but on inquiry we learned that several of them had fallen into sin, and three had yielded to strong temptation and had entered the Buddhist priesthood. One of these was an old man who had been very ill and when at the point of death his relatives persuaded him to vow that if he should recover he would devote himself to the temple. The other two were young men who had been induced by their parents to take this step. These had received but little instruction, but we were saddened by their defection from the faith.

Our first care was to send word to the native Christians living at a distance, asking them to come to Nakawn on Friday or Saturday in order to be present at the communion service on the following Sabbath. Only one of these came. The others lived about thirty miles away, and the notice was so short that they could not arrange to take the journey. They sent us word that they wished very much to come, and asked us to visit them.

The usual work of preaching and healing was begun at once in our house. Many came to hear the Gospel; many others for medicine, and most of these remained for religious instruction. The attendance was usually large and they listened with close attention. We held a regular preaching service every morning and afternoon, and a meeting for inquirers at night. At this last meeting we always invited the people to take part by leading in prayer or relating their experi-

ance of what Christ had done for them. The people seemed to enjoy these meetings, and to appreciate them as helpful privileges.

The general condition of the people in Nakawn is not much improved since last year. The cattle plague has ended; but it is estimated that eighty per cent. of the cattle in the province have died, and the farmers must put in their crops almost entirely by the slow and tollsome process of hand labor. Crimes of violence seem to be on the increase.

#### FIRST COMMUNION IN COAST PROVINCES.

The communion service on Sabbath afternoon was a very solemn and interesting occasion. It was the first time that the sacrament has been administered in any of these coast provinces. Our house was well filled with a deeply attentive audience, who were evidently much impressed by the service. Five new converts received baptism; two men and their wives and one woman whose husband is a candidate for baptism, but was continued on probation. It is encouraging to see them come by families. After the baptism, the Lord's Supper was administered, and thirteen persons including ourselves partook of the emblems. The last few days of our stay were cheered by tokens of increased and widespread interest. Persons came from long distances to hear the Word, and bought portions of the Scriptures to carry home with them. One whole family, consisting of father, mother and grown-up son, came and asked to have their names enrolled as candidates for baptism. The father is a farmer who lives in town and hires men to work his fields. He is a man of much more than ordinary education, and has been studying our books ever since our first visit there two years ago. If he becomes a Christian his influence will tell for Christ in that community.

Twenty-three names are now enrolled in the inquirers' class, but there are many others who are deeply interested in the Christian religion, but are not ready to confess their faith.

### AFRICA.

#### A PLUCKY MISSIONARY WIFE.

C. J. Laffin, M. D., *Batanga*:—Our trip to Efulen, which my last letter told you we expected to take, was in every respect a success. Considerable rain for two weeks before starting warned me that the main road would be bad. Careful observations while making my previous trips convinced me that there must be high ground a few miles south of and parallel with the main road. This, our trip proved to be true

—a discovery of no small importance to the future of our work in the interior, as we are now sure of having a good road at all seasons. The few swamps and streams gave us no trouble worth mentioning. Mrs. Laffin walked the whole distance, except crossing the deeper streams; having rubber boots on, she waded through the water. The road being shady and cool she beguiled the time picking flowers by the roadside, listening to the birds, or admiring the magnificent scenery, often comparing the trip to a summer picnic at home. We averaged four hours actual walking (2½ miles per hour) a day, resting every hour and all day on the Sabbath. Though rain fell during part of four different days while we were on the road, we were no more inconvenienced by it than if in New York.

At the end of the journey Mrs. Laffin was certainly as well as when we started, and has since enjoyed excellent health.

I have no hesitation in recommending that ladies be sent out for this interior work at once. Of course they ought to be accompanied on the road by an experienced traveler, and care should be taken to make the journey with reference to the season.

I had to come up at this time as a member of a committee of the mission to see about the site for the second station, so we took our Mabeya teacher that we might not lose time. Mrs. Laffin had a native girl for company. We visited and held meetings in a number of Mabeya villages, which extend one-third of the distance between Batanga and Efulen.

#### IMPROVEMENTS AT EFULEN.

We found Brothers Good and Kerr in excellent health. They have made many improvements on the road extending a day's journey toward Batanga, some of them important. Considerable improvements have also been made by them on this station. Mr. Kerr has built a school house and boys' sleeping house. They will last about eighteen months. A large part of the roof of the dwelling house has been renewed, and the walls have been made nearly weather-proof. Bush has been cleared. Nearly all the material for the new dwelling house has been prepared. Mr. Kerr thinks it will be finished in two months at most. On my last trip up here I started the workmen cutting boards with the pit saw. They are now turning out excellent boards cheaper than we can land them on the coast. We have not yet started the brick-making, as there will be no one to carry it on. Dr. Good has done some important work with experimental gardening.





# HOME MISSIONS.

On the opposite page we give to the readers of the CHURCH AT HOME AND ABROAD a group picture of our Synodical Missionaries. The artist has done fairly well considering the fact that half the number were not present when the other half sat for the picture, and that the company were never together.

Beginning at the left, as we face the picture, on the front row are Rev. H. S. Little, D. D., of Texas, Rev. H. P. Carson, D. D., South Dakota, Rev. F. H. Gwynne, D. D., Oregon, Rev. F. M. Wood, North Dakota, Rev. S. E. Wishard, D. D., Utah, Rev. H. Keigwin, Florida.

In the middle row are Rev. Sheldon Jackson, D. D., Alaska, Rev. James A. Menaul, New Mexico, Rev. T. C. Kirkwood, D. D., Colorado, Rev. C. A. Duncan, D. D., Tennessee, Rev. A. K. Baird, D. D., Montana, Rev. David Howell, Michigan, Rev. W. R. King, Indian Territory and Oklahoma, Rev. T. M. Gunn, D. D., Washington, and Rev. C. S. Dewing, New England.

In the back row are Rev. S. B. Fleming, D. D., Kansas, Rev. E. D. Walker, Missouri, Rev. W. D. Thomas, Ph. D., Wisconsin, Rev. R. N. Adams, D. D., Minnesota, Rev. T. S. Bailey, D. D., Iowa, Rev. J. S. McDonald, California, Rev. F. D. Seward, California, and Rev. D. McDonald, Kentucky.

Twenty conversions resulted from a few day's meeting held by the Synodical Missionary in a neglected community in Leslie County, Kentucky.

As the result of a ten day's meeting at Canadian, Texas, there were sixty-two accessions to our church.

A correspondent in Galesburg, North Dakota, says: "At last accounts the Mormons had gathered up nearly a dozen persons in this vicinity. An old man, after being baptized into the church was baptized for his dead wife."

Similar accounts of Mormon activity in other states show that somehow the passage of the bill for the admission of Utah does not discourage Mormon missionaries.

Financial statement of the Board of Home Missions of the Presbyterian Church in the U. S. A., September 1, 1894:

RECEIPTS APRIL 1, 1893, to SEPTEMBER 1, 1893.

Churches.....	\$ 57,425 17
Woman's Exec. Com.....	60,260 95
Legacies.....	30,014 24
Miscellaneous.....	12,297 28
	<hr/>
	\$159,997 59

RECEIPTS, APRIL 1, 1894, TO SEPTEMBER 1, 1894.

Churches.....	\$ 53,148 82
Woman's Exec. Com.....	82,519 86
Legacies.....	90,011 11
Miscellaneous.....	16,470 22
	<hr/>
	\$242,150 01

Loss in Churches this year..	\$ 4,276 35
Gain in Woman's Ex. Com..	22,258 91
" " Legacies.....	59,996 87
" " Miscellaneous.....	4,172 99
	<hr/>

Total gain to date.....\$ 82,152 42

O. D. EATON, *Treasurer*,  
53 Fifth Avenue, New York.

One practical effect of Denominational Comity is to yoke together very heterogeneous elements. One missionary in Iowa writes:

"Our field is made up of every denomination prominent in the United States. The vast majority know nothing about their denomination save a few radical differences that distinguish them from others." The people of course could not easily forget the distinguishing characteristics of their respective denominations which they love so well. The minister who can harmonize such a congregation in work and worship must combine the serpent, the dove, and the major general in his make-up.

One of our Home Missionary teachers found that the people among whom she was sent to

labor were afraid that "well dressed and high larnt folks" would teach their children heresy. She succeeded in allaying their fears, —but when she took out her kindergarten materials and began to teach the children, the parents said: "Now they're beginnin' to larn the children them Presbyterian doctrines." But they were soon convinced that there was no heresy in "them Presbyterian doctrines," and are now eagerly learning from their children as well as from the teachers.

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An encouraging fact is the growing disposition in many places to help the Board out of its straits. The financial depression has called out the liberality of many churches and individuals. Dr. C. G. Stirling's church in Omaha, which has hitherto done most nobly, decided, a few weeks ago, to make a desperate effort to advance more rapidly toward self-support. After earnest prayer it was proposed that they advance \$100. This would require self denial, but it was done. Then some one proposed that they carry their self denial to sacrifice, and make it \$200. When the condition of the Board's treasury was stated by their pastor in a stirring appeal the congregation was canvassed again and self-support was reached. This was a noble effort on the part of that struggling church.

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The drought prevailing over many of the agricultural states will cause want and suffering. Our Home Mission churches are feeling the effects sorely. A faithful missionary in Nebraska writes:

"I am thoroughly discouraged. Came to this field in debt. Board cut our appropriation. Officers promised to make up the amount. Crops have failed,—burned up with the drought. Now they say they do not see how the arrearages in salary can be made up."

Another writing from Minnesota says: "Crops are light and prices lighter. The prospect is gloomy."

From Iowa comes a similar report: "The corn crop, upon which our people most de-

pend, is a failure for the first time in the history of Iowa."

Another devoted missionary in Nebraska writes: "The corn crop, which is the main product here, has failed entirely. The pastures are also dried up. Nobody remembers such a year as this is."

A young missionary in the first year of his ministry writing from South Dakota says: "The people were never so bad off financially as they have been this summer and as they will be this winter. Some have nothing in the world to live on this winter but faith and climate. Yet I think that all my salary will be paid somehow."

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It is conceded that ours is the most important nation under the sun in the work of the world's conversion. And yet at the present time when we have gained such vantage ground when the greatest opportunities are before us for the most splendid achievements we are estopped from progress. We cannot budge an inch. We have reached a crisis like that which moved David to make his splendid bequest of twenty-three million dollars,—the publishing of which stirred up the fathers of Israel and the princes and the officers of the army, who subscribed thirty-five millions more. Then the people subscribed all the balance that was needed in ornamental and building stones and other materials and labor. They were very happy over the magnificent result. "Then the people rejoiced, for that they offered willingly, because that with perfect heart they offered willingly to the Lord. And David, the king, also rejoiced with great joy."

The Great King, greater than David, has made during the past year His unprecedented gift,—thirteen thousand souls more than our Church ever received in one year before. If the Presbyteries, like the Fathers of Israel of old, and the pastors and elders, like the princes and army officers, will take up the business with zeal and discretion, and see that the people catch the enthusiasm, why may not we have cause to rejoice in like manner at our National Thanksgiving this fall over a full treasury?

## ROAD LEADING FROM MISSION SCHOOL TO INDIAN RIVER NEAR SITKA, ALASKA.

The grandeur of Alaska Mountains is often described and illustrated. This bit of scenery shows that there is beauty also as well as grandeur.

Religion appeals to the heart through the intellect. Religion and education are so related that in an important sense the one conditions the other. Every form of religion associates with itself a method of education which is calculated to promote its distinctive features. Superstitious forms employ the ideal, and have little use for the real and the tangible. Emotional religion may seem warm, affectionate, and spiritual, but it insists upon methods of education that are superficial, plausible and of little worth. Those religions which are intellectual and lay hold on fundamentals in everything they touch may be considered cold, formal and unsympathetic, but they insist upon thoroughness in the training of youth, they discriminate between gold and other shining things, and their very existence depends upon mature results. They deal with the real. They are the practical and helpful friends of all progress. They are scientific. They deal with facts as they understand them. They are progressive, they abandon effete and worthless forms. They *must* train, they *must* educate, they therefore become the leaders of

thought. They establish colleges, and seminaries of learning. They are the friends of intelligence and morals. All the interests of society are fostered by them, and moreover they are the ablest defenders of the faith and the safest expounders of the gospel truth. Their work is therefore most permanent and enduring. They may not make the best show of early spring flowers and fruits, but they are abundant in the golden harvest of summer and the ripe autumnal fruits. Our thorough-going Calvinism has nothing to be ashamed of in the educational, social and religious systems which it has fostered.

The mission schools and academies which are now maintained by our Board are conducted upon this principle. The highest qualifications on the part of the teacher, the most approved methods in the school room and the best appliances are insisted upon in every case. We do not believe that better work is done in any school in the land than we are doing among the exceptional populations of our country. The results sustain this belief. The progress which the scholars make in these schools, the high stand which some of

them take when they come East for higher education, the quality of work which they do when they return to the mission field as teachers or preachers, as many of them do, and the character of the churches which are the outgrowth of such work, abundantly sustain our claim.

We would, if we could, remove from the minds of all our friends the last vestige of the false and damaging impression which some of them have had that mission teachers are generally pious women of good repute in prayermeeting and missionary societies, who are not qualified for positions at home or have failed in attempts at teaching in the public schools, and whose only recommendation for mission work is their religious zeal. The qualifications required by our Board as to scholarly attainments, professional training, health and success (if applicant has had experience) are as high as the best schools of even grades in our Eastern cities require. In addition to these qualifications, church membership and standing as well as special aptitude for Bible work are strictly required. Those who have the management of this work realize that money contributed for the purpose is a sacred trust and every dollar must be made to do the best possible quality of work and the greatest amount of it. The rigid requirements as to reports, and the skillful supervision and inspection of the work furnish the best guarantee that the trust is faithfully and conscientiously discharged and that the standard required by the genius of our Church will be maintained.

## CHURCH HISTORY IN NORTH DAKOTA.

REV. F. M. WOOD.

We have a history of more than two decades lying back of us, with work on our hands at the present time, for which no adequate facilities can be obtained.

What has been done in the past by our Church under God is mainly due to the occupation of this vast region by a sufficient number of Presbyterians to create a demand for the Presbyterian Church. Secondly, by the Church's having measurably, at least, responded to the calls made upon her to occupy

and furnish the facilities for carrying on the work to be done.

As the pioneer, the first to come, occupy and cultivate, she has won her way, maintained her place and kept her forces well to the front.

Had opportunities been more fully embraced and a sufficient number of men and amount of means been forthcoming at the right time much greater results would have accrued.

As it is a steady gain has been assured through the twenty odd years of our occupancy.

Tracing the work, as it has progressed, only one laborer entered the field for the first year and a half.

Within seven years there were four brethren, three organizations and three church buildings.

Shortly after two others came who, with their predecessors, were preeminently the pioneers of our work, viz: Brothers Sloan, Stevens, Scott, Iddings, Baldwin in North Dakota and Brothers Elmer and Superintendent Lyon of Minnesota.

Within the next year they organized seven churches, making ten thus far, and to the ministerial force had been added three names making seven in all.

By the end of the tenth year twenty churches had taken their places on the roll and twenty ministers in all had wrought for longer or shorter periods on the foundations.

From this time on organization after organization followed, from six to thirteen a year. one year, 1884, the banner year for organization, twenty-one churches appeared first on the roll.

Ministers in corresponding numbers came to fill them, so that up to 1885, when the Synod was formed, fifty ministers and a few students had entered the field. Seventy churches had been organized, of which sixty-three survived, with a total membership of 1693.

Twenty church buildings and five parsonages had also been built.

From this time on, viz., from the organization of the Synod till now—a period of eight years—fifty additional churches have been

added to the roll, thirteen of which have been merged into other organizations or been dissolved, having at the present time one hundred churches.

Within the same time seventy ministers and over one hundred students have served from four months to several years each on the field, leaving as a present active force, thirty-five ministers and six students. The number of church buildings have increased from twenty in 1885 to fifty-eight, and the parsonages from five to twenty-six.

The aggregate value of church and college property approximates \$175,000 and our total membership is 8050. This is the story in brief of the progress made.

It has been by self-denying and indefatigable work on the part of ministers; by liberal support on the part of members.

About two-thirds of the cost of all expense involved, has been paid by the people.

Whilst coming with little or no means; whilst procuring homes and facilities for living; while having numberless expenditures incident to the settling up of a new country; while receiving small returns for labor engaged in; while suffering repeatedly, loss of crops—that a people, could, all through the years, pay two-thirds of the cost of ministerial support, and add a hundred and twenty thousand dollars on church improvements, and by no means neglect their benevolences, is, we think, creditable, to their Presbyterianism and their liberality. To us, who know the amount of self-denial and sacrifices involved in it, it is marvelous.

But doing as much as they have, what would we have done without the help of others!

The Boards have had their place and usefulness in all this work.

To no single agency has the result attained, been so much due as to the Board of Home Missions.

Indeed, without it, ministers could not have remained on the field. Our work would largely have gone into other hands.

Presbyterianism as such, and the cause of Christ through Presbyterianism, depends largely on this agency of the Church's care.

Second only to it, has been the aid received through the Board of Church Erection.

Houseless churches do not thrive. It is only when the fostering care of the Church at large affords stimulation and help through this instrumentality that the local church has assured existence and thrift.

Our state is one of the three states which have asked more largely than others within the past year—thirteen buildings having been aided. The aggregate amount received from this Board through all these years of our dependence is said to be \$56,000.

It would be ungrateful if the Presbyterian Church did not recognize the gratuitous help of railroads, town site and other corporations.

They have treated our course with signal generosity, affording for the most part gratuitous transportation to superintendents, half fares to other ministers, and half rates (till the enactment of the inter-state commerce law) for lumber and other supplies, whilst rates for churches and parsonages have been given at merely nominal cost. All this has been helpful.

Through these means, these and the efforts put forth by Presbyteries, superintendents, ministers and people, we have attained the present results.

Turning to the year just closing, it has been, in many respects, a trying year.

Losses by death; loss by fire; loss of property, loss by removal of ministers, loss of an open college, and thereby, perhaps, loss of prestige, loss of ability to support! Two deaths in the ministry in a single year is an unusual record for North Dakota.

Rev. J. A. Brown, long a faithful minister and teacher departed early in spring.

Richard Wylie, a licentiate, more recently coming among us, died February first.

A sadder list, on account of the void it makes in our ministerial force, is the leaving of thirteen of our ministers for lack of support. The churches cannot meet their obligations, and the Board cannot increase its appropriations so as to cover the deficiency. It shows the effect of these hard times, which make both ministers and churches restive, and make it next to impossible to continue otherwise pleasant relations.

To such an extent has it exposed our fields, that special care will have to be taken by



Presbyteries and ministers adjacent to the vacancies to prevent loss and possible disaster.

Rays of relief come in the accession to our numbers of Rev. W. C. Hunter, from the Congregational body. Rev. Thos. Hickling, of South Dakota. Rev. F. J. Chamberlain, and Rev. N. H. Wood, from the last class of McCormick, Rev. David Campbell, and D. A. Hamilton from Eastern Canada, and Rev. J. H. G. Blue from the Reformed Episcopal Church. Still there are more than thirty vacant churches.

The churches added to the roll this year are only two, viz.: Tower, organized July 2, with 10 members, and Oliver, organized September 10 with 18 members.

The number of outstations worked from the organized churches are about forty.

The ladies have added five to the number of their organizations, making about thirty in all.

The Christian Endeavorers have run up their organizations also to about thirty. And there is one organization at Drayton, of the brotherhood of Andrew and Philip,

In material things the churches have made repairs and improvements to the value of \$10,808.

Two new buildings have gone up and will soon be finished, one at Tower, the other at Edgeley.

New Hope has projected a building and raised the subscription. One new parsonage has been occupied at Grafton.

Never have salaries been so in arrears. But the churches are doing all they can to meet their obligations. Other church indebtedness is also very considerable.

Some of our churches have had special meetings. More or less of religious interest has been awakened. One profound and extended revival ensued, viz., at Grand Forks, where hundreds were received into the various churches, sixty-five I think at one time united with one church. In other instances from three to twelve were received. Nearly all the churches which have ministers report accessions throughout the year. Altogether, it has been a good year for the spiritual interests of the people. And the outlook in this respect is hopeful.

In the past few years there have been developments of coal mining and stock raising. These industries ere long will assume large proportions.

Then when the native coal can be mined in sufficient quantities and cheapness, certain kinds of manufacturing enterprises will spring up. Milling already has assumed a large place in our industries.

The business of North Dakota being largely agricultural, or merchandizing dependent on it, the very life has been taken out of people this year.

Never has there been a time when so many failures of business houses, banks and other institutions have taken place as this year. Business has been depressed to a degree unparalleled.

Farm work has been a sinking investment. Only by mortgaging what remains unmortgaged have people been able to stay and live. And the population would have been greatly more depleted had people been able to get away. Next fall will be the trying and testing time. If farther failure of crops ensue, pretty much all the farming community will be bankrupt.

Any way, when claims are enforced, many men will go under.

Only a superabundant crop and good prices will enable them to hold on. Many would go now had they the facilities.

This state of things may give place in time to the incoming of a more thrifty and able population.

There is in this land, unless God wholly gives it up to drought and disaster, enough of promise to make every one of us apostolic in our zeal and courage.

We have laid the foundations. Our Church is not second to any of the English-speaking Churches. Its success is assured if we can only command men of proper qualifications and consecration, and means to keep them on the field.

Till they come in sufficient numbers, and the ways and means are found to send them here and keep them here, the constantly recurrent cry will be most fittingly made. The harvest is great, but the laborers are few. Send therefore laborers into the harvest.



# Concert of Prayer

## For Church Work at Home.

JANUARY, . . . . .	The New West
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

### THE TREASURY.

Our Lord's discourses often grew out of the occasions on which they were spoken or the circumstances about him at the time. He was on his way from Judea to Galilee when he met the woman at the well at Sychar. She gave him water to drink, and he told her of the living water. She was half way between Jew and heathen, and he led her to the light. Gerizim, the holy mountain of the Samaritans, was in sight, and Jerusalem, the holy city of the Jew, behind them, and he taught her the nature and character of true worship.

He was on a mountain where the *renunculus* abounded when he said: "Consider the lilies of the field." And he was in the Treasury of the Lord's house when he gave his wonderful discourse on the threefold subject: "Light of the World," "Witnessing for Him," and "Fellowship with Him and the Father." The relation between the Treasury of the Lord's house and *the spread of the light through the testimony of those who have fellowship with him*, appears throughout the history of the Church. That relation is, moreover, apparent from the nature of the work. The delivery of that particular discourse in the Treasury, in the very presence of the consecrated offerings of God's people, is certainly significant.

From the time when the Levite's portion was first set apart for the support of him who served as the minister of worship down to the present time regular and systematic giving for the maintenance of worship has been required of the people of God.

The Lord had use for the tithes even when the Church had no great schemes for the evangelization of the world to support. The gifts were required and rendered, not in view of expenses to be incurred but as a recognized and enforced principle of acceptable worship. It taxed the wisdom of Solomon to devise means of using the silver and gold which had accumulated from tithes and offerings.

Even in the earlier centuries of the Christian era so firmly was this principle of worship embedded in the life of the Church that costly temples of worship were erected for want of a better use of the superabundance of money at the command of the Church. Through the ages of the Church's growing corruption this much of the ancient spirit and law of worship was retained, and the lack of a better and more productive use of the gifts and consecrated services led to the erection of shrines and cathedrals of untold costliness adorning the cities of the old world. These monuments of the Church's worship of the Lord through offerings are still the pride and glory of the cities of Europe.

It is reserved for this enlightened and favored age, when the world is open to the missionary, when even into this favored Zion people from the other nations of the earth are flowing by the million, when in every service of God and man a wiser and more productive use of money is possible, when ushering in of the millenium, so long promised and earnestly prayed for, seems to be possible unto the Church, when the wealth in the hands of the professed followers of Jesus is many fold greater than ever before,—to withhold more than is meet, to fall so far below the divinely prescribed standard of worshipful giving that there are not even tabernacles for the people of God to worship in. Nay, the very House of God is without a Treasury, and has become debtor to gentiles.

The Board has been compelled to report a debt five years in succession. Is it not time to wipe out the debt and begin again the onward movement for which the neglected places have been long praying and waiting?

Our treasurer presents an interesting state-

ment for the month of August, on another page. It is cheering to read that the receipts for that month were more than \$82,000, an increase of \$11,000 over the corresponding month last year. The receipts for the first five months of the current fiscal year to September 1st, were \$242,150,—a gain of \$82,000 over the corresponding period last year. This is good news for the Church and her missionaries. But when we come to analyze the statement we find little for living men to be proud of. The gains were in the ladies' societies, the miscellaneous gifts and the legacies of the dead. The churches have given less by \$4,276 than during the same period last year. Nearly three-fourths of the gain was in legacies alone. The total receipts from legacies greatly exceed the entire gain for the five months. But we cannot count on such proportionally large receipts from this source for the remainder of the year, for legacies are more uncertain and variable than any other source of the Board's income.

On the other hand it must be borne in mind that the large churches have been closed and pastors and people have been away on vacation the greater part of this period. The receipts from churches for these five months are not a criterion for the remaining months of the year. The deep interest in missions which was so manifest in the General Assembly and which pervades the Church at the present time will surely bring increasing gifts into the treasury.

The Board is confronted by unusual conditions. Hundreds of churches in the regions of our country which have been scourged by drought or by forest fires, instead of contributing as heretofore, will be compelled to ask help.

The Board will suffer loss of income also from the impoverished condition of churches in the mining and manufacturing regions where for more than a year business has been depressed or wholly suspended. Missionaries will not be able to report so many contributions "to be deducted from remittances" which, though small, are in the aggregate very considerable.

All these things have been anticipated by the Board and appropriations have been made

with extreme caution. Absolutely no new work has been undertaken, and the work in hand has been managed with the most careful economy. The number of missionaries present under commission is less than 1,500. We need not speak of the great demands that are pressing upon the Board. Everywhere we see the outlook for glorious possibilities but we are compelled to shut our eyes and turn our backs upon the scene. On every hand the harvest is neglected because the laborers are few.

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## Letters.

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### MICHIGAN.

REV. P. V. JENNESS, *Flushing*.:—I was asked to go to the village of Otter Lake, this State, and hold some special meetings. As our session here consented and procured supplies for the pulpit I accepted the invitation. I found a village of 500 people almost entirely given over to pleasure and sinfulness. Thirty-six meetings in all were held in fourteen days, including Gospel Meetings, Bible Readings, Children's Meetings, etc. I held a communion service there, the first in the Presbyterian church in nearly two years, and received ten persons into membership. The Lord was with us all through. Some twenty-six professed faith in Christ.

Following that I assisted Evangelist Sayles in a series of Union Meetings in the city of Flint, conducting the singing, preaching in the overflow meetings, etc. About 300 signed cards in those meetings. On my return home the session and trustees began to plan for making additions to the church building this summer, and now we are about ready to commence work. The addition will include a large Sabbath-school room and a kitchen. The Sabbath-school room will be connected with the auditorium of the church by sliding partitions. The money is three quarters raised and the balance in sight. We shall not ask for any help from the Board of Church Election.

REV. A. STEWART, *Tustin*.:—One old lady who lost her husband and her youngest son, a lad about sixteen on whom her hopes were built, about twelve months ago, has not been reconciled to their death and had formed hard thoughts of God for dealing thus with her. Early last fall I visited her and no passage of God's Word seemed to touch her. At these

meetings she came into the light and is now rejoicing in her Saviour's love. The clouds have lifted and her heart is now filled with love. Her bright testimony has done a great deal of good.

REV. W. P. GIBSON, *Heart*.—Our revival meetings, of which I gave you some account in my last report, were supplemented by the coming of two evangelists, Messrs. Smart and McLochlan, who labored with us from the 1st to the 22d of April with great acceptance and success. Three hundred and sixty-eight inquirer's cards were gathered, of which a fair proportion fell to us. Many whose hearts have been prepared for the good seed committed themselves to a new life. At our first quarterly Communion, May 6, forty-five stood up and publicly confessed their Saviour, of whom twenty-one were baptized. On the third Sabbath of June eleven others entered into covenant with the Church, of whom eight were baptized. In all sixty-eight have been received since the date of my commission, October 1, of whom sixty were by profession, and thirty, just one half the number, by baptism. Twenty-three of the sixty-eight were heads of families, and the remainder were young people and children connected with the Sunday-school.

This great spiritual refreshing has naturally given a decided impulse to all departments of our work. The average attendance upon all the meetings for the last quarter, including the revival effort, shows a large increase. This has been for the morning service 128 to 187, for the evening 238, for the Sunday-school 130, for the prayer meeting 54½, while the Y. P. S. C. E. has become a full and busy hive. With this large increase and interest and numbers we are looking forward hopefully to self-support in the near future. And may God speed the day!

#### NEW YORK.

REV. ALVIN COOPER, *Jefferson*.—I found this church in a state of chronic decline. During the preceding 28 years its membership had decreased one half, falling from 119 to 60. That decline has so far been arrested that, although we have passed through a season of great mortality and lost heavily by death, while antagonism and prejudice have been raised against us by the public discussions of these years, we now enroll 68.

The Society has been on the hands of the Board of Home Missions time out of mind, drawing \$200 to \$250 a year and paying back in benevolent contributions during the last twenty

years, an average of about \$47 while the high water mark had been for one year \$96. The congregation had been trained to think it was too weak to bear any part in the general work of the Church at large, and that its great concern was to maintain its own existence, so its thoughts and its energies were concentrated on itself. I set myself to change the current and turn the thoughts of people to the broad fields of Christian work spread out before us that I might develop in them a spirit of benevolence more akin to that of Christ and so lay a foundation for self-support in the end. I was subjected to criticism, for the people could not understand my motives. It seemed to them that my sympathies were not with them and that my interest was all in things far away, but I have persisted and have compelled them to think of others than themselves or stay away from the church. The result has been, the first year our contributions for benevolence rose to \$149, the second year they doubled that, for the last 12 months they have amounted to \$417 and the last five years have averaged \$309.

#### NORTH CAROLINA.

MISS HELEN GOSS, *Concord*.—Our meetings the first of the year, although carried on in a very quiet manner had a good effect upon the girls. The daily influence has also been good, and now there are but three girls out of the forty-seven who are not church-members.

If, at the beginning of the year, I had been told that in a few months such a change for the better would be made in these girls as has been made, I could scarcely have believed it, but now I fully realize it.

We find great enjoyment in our library and in our reading room. It seems to me that without a library no house could seem like home. Here, we get little time for reading and think we do well if we read the magazines that come. But verily, the busy life is the happy one, and the more happiness we give the more we receive for ourselves.

#### KANSAS.

REV. F. E. THOMPSON, *Mankato*.—The principal outside fact has been the activity of the United Brethren and the Campbellites in Mankato; the United Brethren having maintained a protracted meeting for nearly eleven weeks and the Campbellites for about six or seven weeks. The United Brethren expect to dedicate their church to-night, and the Campbellites have announced that they will organize

a church to-night. In addition to these facts the Methodist Episcopal people organized a class in our church at Otego, and the defunct Baptist church at Burr Oak, in whose house we worshipped, had a resurrection. To sum this up we have been met during the year with four church organizations not in operation when I began my work on this field, and all of them in close proximity and active, and three of them aggressive. Burr Oak was organized in April with 15 members, 13 of whom came by letter from the Providence Church.

#### COLORADO.

REV. GEORGE T. CRISSMAN, *Athens*:—Financial pressure is becoming more and more severe on many households in consequence of the failure to secure work, as was anticipated when the spring and summer fairly opened. The first thought among such is often that they cannot attend church service because they cannot make the contributions they desire to make, or in some cases the lack of suitable clothing has stood in the way. But these difficulties have been bravely met and overcome, and the congregations have kept up remarkably.

At our last Communion fourteen additions were made to the roll of membership, five on profession of faith and nine on certificate.

The Sabbath-school which started with an attendance of fifty, one year ago, reached its highest number so far of 145. The Christian Endeavor Society continues to be an encouraging feature of the work. Just now we are moving in the direction of securing a plain and inexpensive chapel, hoping if possible to get out of the public hall and away from the unchurchly surroundings connected with it.

#### INDIAN TERRITORY.

MISS DORA E. GILBERT, *Heliswa*:—I have friends in the north who think I am wasting my life working with such a people. I wonder when the time will come that each one will know and realize that the same Father made us all and the souls of these children are as precious in his sight as any ones. Though their hair is straight and their faces shadowed it is the work of his hand and they have a soul the same as we. I know there will be nothing in heaven that will make me happier than to see them receive a crown with the rest of us. There we shall be one and worship the same Father. Oh, that the world would awake to the needs of the fast dying souls and accept every opportunity to help us to bring them to Christ! How we

need the prayers and help of every Christian. Only God knows our every trial and discouragement and in him alone is our hope.

MR. ALEX. S. HOTCHKIN, *Heliswa*:—Our school closed last Friday, the 25th. I wish some of our eastern friends could have been here to witness what would probably have been, to them, an unusual sight. Late in the afternoon of the 24th wagon after wagon load of the children's parents and friends drove up in the near vicinity of the mission and "struck camp." As the shades of night drew on, the bright flames of their camp fires illuminated the scene, making the tall white covered wagons, which stood like ghostly sentinels, cast dark shadows into the glimmering half light of the back ground. One unaccustomed to the sight might easily fancy himself near a veritable Indian village, while we would need have given but little play to our imaginations to think ourselves visited by a band of our western nomadic neighbors. But had we harbored such imaginations in the darkness, the light of the next moon would have dispelled them, for there never was a more orderly body of people than those who wended their way into the Chapel at the beginning of the exercises which should close our year's work. Our pupils acquitted themselves well, we think, and others were heard to say, "They are so much better than they were last year."

#### OREGON.

REV. F. H. GWYNNE, *Salem*:—Our Presbyterian Sunday-school Missionary arranged to take me with him in his conveyance to Siaslaw. We started at six A. M., and after toiling hard over rough roads, through thick forests, and crossing two mountains, being obliged to walk up because our pony was too weak to take us, and walk down the mountain because we were afraid to ride, we sought lodging at a wayside farm where we were hospitably entertained by an Irish family, who, we were glad to learn, were members of a Presbyterian church. We reached this little backwoods cottage at ten o'clock P. M., grateful for the rest afforded us.

On Saturday morning we were welcomed by the pastor of this field, Rev. I. G. Knotts, who has a territory all to himself of forty-three miles in length. Our first duty was to dedicate a little church on Lake Creek, which has cost about \$800, erected between the mountains where two creeks met. On Sunday morning our hearts were gladdened in finding the little house filled with worshippers—many had come fourteen and sixteen miles from between the



hills, down the Indian trails to be present at the dedication. I preached in the morning and dedicated the church free of debt to the worship of God, after which a Basket Lunch was spread under the trees, where we had everything in common. A fine repast it was. A communion service was held in the afternoon, when the pastor baptized three persons and received five into fellowship with the church. It was a blessed day. The faithful pastor had to row up against wind and tide for twenty-two miles and walk fourteen miles to get to the dedication service. To work this field effectively the pastor ought to be furnished with a "Naptha Launch," which would cost only \$200. As I have already intimated to the secretaries, I would guarantee \$50 even if I had to pay it myself, if we could find some kind friends who would give \$150. Cannot the members of the Board prevail on some kind friend to invest so much with the Lord in so worthy an enterprise? My heart ached to find that the pastor was called to attend a funeral at Florence, and after rowing against wind and tide for a whole day until our hands were blistered, we found ourselves 2½ hours too late, and the body was put into the grave without a Christian burial. If the pastor had such a convenience as I have mentioned, he could have given consolation to that bereaved family. May I beg your interest in this much needed work?

I am now in Florence and shall spend a few days preaching to the people and encouraging the pastor in this lonely, distant and trying field.

#### SOUTH DAKOTA.

REV. PIERRE LA POINTE, *Red Hills Church, Lower Brule Agency*:—My wife died the first of the quarter and went to be with Jesus, but I have felt like I was alone and weak with my orphan children, but the oldest is able to keep house for me and I am thankful.

I have done what I could preaching to this people under a great many difficulties. They are very much disturbed over the government trying to move them where they don't want to go, and a good many members are scattered off now, and the meetings are not so large as they were, but we hope God will bring them together again somewhere. There are some who are very faithful. And the women work very hard in their society which meets every Wednesday. They work sewing all day to earn some money for the church. So I am glad, and remember how my wife worked to start the society.

REV. A. F. JOHNSON, *Pine Ridge*:—Have to report sixteen baptisms, five of them were children of baptized parents and eleven were adults on profession of faith.

Regarding the Agency Station of which the Sunday-school formed an important part we would speak with deep regret over the burning of the Government Boarding School near the beginning of the quarter, February 6, and the consequent scattering of the children to the camp life, with its wildness, trying temptations, and open, unrestrained wickedness. This, however, has not quite crushed the school, as we have a good attendance of Agency children. We also have a regular Sunday evening service in the Agency, partly English and partly in Dakota. We have a weekly prayer meeting, but it is poorly attended. There are prospects of having a good opening for a new station in Loafer Camp, a few miles west of the Agency, and at Wolf Creek a few miles east.

The people are much excited over Buffalo Bill and many are anxious to go away to his show as actors and consequently have little use for religion. Now that the spring weather is coming we hope to try to concentrate our efforts and time on that Station. A few of the faithful attendants continue steadfast.

Mr. Benjamin Zimmerman, the native helper, had occasion to visit his home at Santee Agency and told me the White Clay people wanted the key of the church. I felt afraid to let them have it. At the close of the morning service on the first Sabbath of Mr. Zimmerman's absence, they came to me very anxiously seeking the key to have service themselves in the afternoon as I had to return to the Agency Station some twenty miles for my own regular evening service. I felt it was unwise to refuse and so after careful instructions to avoid fire etc., I gave it to them. When I arrived the following Sabbath morning, I was not a little surprised to find a lot of girls and women sitting in the sun on the door step and snow banks around the church, but there were no men. On entering I found a goodly number of young Indians getting ready to have a meeting of their Y. M. C. A. They had decided it was not proper for women to be present at such a meeting and accordingly had turned them all outside to wait until the men were ready to have a general meeting of all. I could not help being deeply impressed with their zeal to maintain regular services in Mr. Zimmerman's absence and am firmly convinced of their desire to do better. May their zeal continue.

## UTAH.

MISS FANNIE TAYLOR, *Pleasant Grove*.—One of the great events of the year here among the townspeople is the "Old Folks' Party." The people donate supplies for a dinner and all over 65 years are expected to be entertained, and in the afternoon a program of music, recitations and speeches is given. We were invited this year for the first time to give violin music, and Mr. Blohm to make some remarks. Some of the remarks from the good "saints" were quite interesting. It was supposed to be non-sectarian, but no Mormon can make a speech without exalting his religion. One said that he had four or five women and they were all mothers and he boasted he had more grandchildren than any other man in town. Another said: "The Mormons are the best people there are and people of the East are getting over their prejudice now and acknowledge it."

## WASHINGTON.

J. W. DORRANCE, *Snohomish*.—One day I rode 30 miles on horseback through mud and rain, preached twice to one hundred hungry souls. Two other days I walked twelve miles through mud and rain, carrying an umbrella over me all the way, and preached twice and organized one Sunday School.

Time will not permit me to narrate all the thousand things connected with my work; suffice it to say "the harvest is great and the laborers are few." "The fields are white already to harvest, and he that reapeth receiveth wages."

## HOME MISSION APPOINTMENTS.

J. Montgomery, Lonsdale, 1st,	R. I.
W. S. Brown, Sand Lake,	N. Y.
J. G. Lovell, Batchellerville,	"
D. N. Grummon, Binghamton, Ross Memorial,	"
F. E. Walton, Afton	"
R. G. McCarthy, Presbyterian Missionary,	"
H. P. Bake, Spencertown and Austerlitz,	"
H. McGilvray, Dresden,	"
A. F. Pappe, Nyack, German,	"
F. T. Steele, Centreville,	"
E. J. Bulgin, Sodus Centre and Joy,	"
J. Bain, Ashland,	"
F. W. West, Whitelaw and Onelda Lake,	"
W. I. Coburn, Constantia,	"
R. Abbott, Bay Road French Mountain and Turney's,	"
J. F. Folsom, Pound Ridge,	"
T. B. Williams, Martinsburg and Glendale,	"
D. Scovel, Kirkland,	"
H. S. Welty, Lost Creek,	Pa.
C. L. Jefferson, Wilmington, Gilbert,	Del.
H. M. Boyd, Reems Creek and stations,	N. C.
R. A. Bartlett, Harriman, 1st,	Tenn.
T. C. Kerr, Falmouth and New Concord,	Ky.
G. M. Miller, West Bethesda,	Ohio.
J. N. Boyd, Chicago, 10th,	Ill.
J. R. Skinner, Newton and station,	"
V. C. Byers, Green Valley,	"
W. D. Cole, Popple and Fraser, 1st,	Mich.
J. E. Fisher, Kalamazoo, North,	"
L. V. Grabel, Pickford and station,	"

F. L. Forbes, Presbyterian Missionary,	Mich.
T. K. Fisher, Hager, Hartland and Trim Belle,	Wa.
A. H. Carver, Duluth, Lakeside,	Min.
W. H. Sloan, Cottonwood and Swan Lake,	"
D. P. Grosscup, Beaver Creek,	"
J. S. Pinney, St. James,	"
J. D. Gibbs, Jasper and station,	"
J. Dudvcha, Montgomery (Bohemian and English) and station,	"
C. A. Foss, Minneapolis, Camden Place,	"
J. Doblas, Tabor, Bohemian,	"
S. G. Dunning, Greenleaf and Spring Grove,	N. D.
P. S. Davies, Mandan,	"
J. Copeland, Dickinson, 1st,	"
J. F. Montman, Gilby and Johnstown,	"
T. Hickling, Towner, 1st and stations,	"
F. J. Chamberlain, Minot and Logan,	"
J. M. McCahan, Crystal and Canton,	"
A. R. McIntosh, Forest River and stations,	S. D.
C. W. Hansen, Gary and Canby,	"
C. W. Irvin, Minnesota and stations,	"
E. L. Jones, Melette, Rondell and South Gair,	"
J. W. Morgan, Whitewood and stations,	"
J. Macnab, Nashville and stations,	"
J. Flute, Mountain Head,	"
I. Renville, Long Hollow,	"
C. E. Sharp, Olive Peace Valley and station,	Iowa
J. S. Roddy, Dexter and Earlham,	"
H. M. Robertson, D. D., Clifton Heights,	"
W. M. Grafton, Des Moines, Highland Park,	"
E. G. Beyer, Hazelton and stations,	"
E. H. Sayre, West Point and station,	"
J. A. Bardill, Buffalo Grove and Salem, German,	Ne.
J. W. Hill, Lexington,	"
W. T. Findley, Winnebago Indian,	"
J. F. Watkins, Osceola, Vista and station,	Mo.
W. P. Nelson, Kansas City, 3rd,	"
J. S. Caruthers, Kansas City, Hill Memorial,	"
J. T. Curtis, Golden City, 1st, and Lockwood,	"
L. L. Overman, St. Louis, Page Boulevard,	"
J. F. Mueller, St. Louis, 2d, German,	"
J. L. Amlong, Springside, Rose Valley, Genda Springs and Arkansas City, Kan.,	"
F. E. Damets, Troy,	"
D. C. Smith, Baileyville,	"
W. C. Wallace, Ellinwood and Roxbury,	"
A. C. Keeler, Norton and Calvert,	"
J. W. Talbot, Culver,	"
A. C. Frick, Hope, Dillon, Union and Carleton,	O. T.
H. P. Wilson, Pond Creek and vicinity,	"
A. J. McGillivray, Ponca City, 1st,	I. T.
S. A. Caldwell, Vinita,	Tex.
G. Pierson, Henrietta,	Ariz.
C. Schurz, Pima and Papago Indians (Helper),	"
E. Jackson, Pima and Papago Indians (Helper),	"
J. P. Salazar, Morenci,	N. M.
M. Matthieson, Socorro and sta's, Mexican,	Cal.
J. R. Cooper, Brush,	"
J. McFarland, Denver, Hyde Park,	"
W. Keiry, Bowen, Locket and stations,	"
A. M. Darley, Arkansas Valley, Mexican,	"
M. D. J. Sanchez, La Luz and 8 stations,	Utah
J. H. Mateer, Richfield and Monroe,	Idaho
E. B. Teis, Noda Springs and station,	"
S. B. McClelland, Idaho Falls, 1st,	Mont.
C. H. Grube, Phillipsburgh and Granite,	"
C. H. Newton, Hamilton and Grantsdale,	"
W. Hays, Dillon,	"
D. Willson, Hamilton and Spring Hill,	"
J. M. Douglass, Miles City,	Wash.
J. C. Willert, Tacoma, Calvary,	"
J. T. Glover, Stella and stations,	"
L. W. Hibbett, Waterville,	"
T. J. Hedges, Waitsburg, 1st,	Ore.
M. Robertson, Summerville, 1st,	"
G. A. McKinlay, Clackamas,	"
D. O. Ghormley, Portland, 3d,	"
D. H. McCullagh, Mehama, 1st, and Mill City,	"
J. H. Beattie, Lebanon,	Cal.
J. Stone, Crescent City,	"
J. R. Sinclair, Burbank,	"
D. E. Ambrose, El Cajon,	"
H. A. Newell, Los Angeles, Bethany,	"
F. Johnston, Elsinore,	"
A. A. Dismore, South Pasadena, Calvary and Alhambra,	"
A. C. Junkin, D. D., Westminster,	"
D. Hughes, Los Angeles, Welsh,	"
W. R. Henderson, D. D., Santa Monica,	"
C. J. A. Porter, Arbuckle,	"
H. N. Bevier, San Francisco, Memorial,	"
R. Ballagh, Plano and Lindsay,	"
W. B. McElwee, Madera, 1st,	"

## COLLEGES AND ACADEMIES.

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### ALBANY COLLEGE.

PRESIDENT E. N. CONDIT.

Albany College, situated at Albany, Oregon, was founded in 1866, under the auspices of the Presbytery of Oregon, by a gift of seven acres of land in the midst of a prosperous young city. The citizens of Albany, assisted by a number of individuals scattered throughout Oregon, contributed \$8,000 toward the erection and completion of a building suitable for educational purposes. Like all institutions in the far West this college has struggled with adversity. Lack of means has led to frequent changes in administration.

The intention of its founders was to establish a college that should meet the local demand. While college work was to constitute a prominent feature, the work of the High School, or Academy, of necessity constituted the major part of the real work. Out of a yearly enrollment of about one hundred students, the senior class, in the college department was never larger than fifteen. In this respect the Albany College shared a common experience with all the institutions of the Northwest. Two-thirds of all the work done

in western institutions is academic work, one-third being college work proper. The amount of Latin and Greek required for graduation now is about the same as was demanded in Princeton College twenty years ago; and this proportion exists in all the other departments of instruction.

In the spring of 1892 the college building was remodeled and enlarged and its capacity more than doubled. The money for this improvement was nearly all contributed by the friends of the institution in the state. The Board of Aid for Colleges and Academies has contributed for several years towards current expenses, and heartily endorses the work that is done. For several years all students graduating have been earnest Christians, and seven-tenths of the students in college classes are active workers in the Master's Cause. The average enrollment for the last five years has been two hundred students. The work is steadily growing.

The college catalogue, issued last June, fairly sets forth the scope of work done and shows that eight instructors were employed during the year. A glance at the balance



sheet of the institution, now on file with the Secretary of the Board of Aid for Colleges and Academies, shows that the faculty has received but small remuneration for the work accomplished. If the friends of education could inspect the work as it goes on from day to day they would have a higher appreciation of the work which this institution is accomplishing, and would more readily contribute to its maintenance. Assistance in endowment and in physical apparatus is needed.

CHEAP.

The cheapness with which a college does its work is amazing to one who studies the subject for the first time. A writer, who speaks with authority on such topics, lately gave in *The Outlook* the following figures showing the annual expense to the college for each student over and above receipts from students:

Columbia, .....	\$1,400
Wisconsin, .....	400
Harvard, .....	805
Ann Arbor, .....	800
Minnesota, .....	266
Wesleyan, .....	259
Princeton, .....	250
Cornell, .....	242
Yale, .....	231
Brown, .....	210
Amherst, .....	175
Nebraska, .....	160
Williams, .....	146
Hamilton, .....	135
Beloit, .....	105
Evanston, .....	105
Wabash, .....	100

Lake Forest, .....	\$92
Lafayette, .....	60
Wooster, .....	50

Compare with these the following figures showing the annual expense to each college aided by the College Board for each student over and above receipts from students:

\$135 13	\$31 80
87 23	27 77
58 00	18 68
48 33	17 19
47 75	9 01
44 94	7 73
44 60	3 78
44 41	3 43
33 75	
33 11	
Average, \$32 36	

As these colleges have little or no endowment the average, \$32 36, is about the cost to the Presbyterian Church, through its gifts to the College Board and its institutions, of each student's annual training in all that makes young men and women Christians, good citizens and loyal church members. This pays. It is cheap in cost, but precious in results. Is it easy to find means of doing equal good with the same amount?

Edward Everett said: "Education is a better safeguard of liberty than a standing army." It is also cheaper. They tested a new torpedo gun at Sandy Hook lately; the cost of each shot fired would have enabled any college, aided by our Board, to run a year with two hundred students; and the students graduated there are the very best safeguards of national liberty.

FREEDMEN.

FINANCIAL STATEMENT AND APPEALS.

The amount received from all sources up to August 1, 1894, is in round numbers \$22,000. The amount expended during the same time is \$40,000. We have borrowed \$50,000. Heretofore the highest salary any teacher received has been \$40 per month. All these salaries have been reduced to \$35. There has been a general cut down. There are eighteen board-

ing schools. Some of these need repairs and improvements. The Board has decided that no improvements shall be made for the present and no repairs only such as are absolutely necessary and all applicants for new schools and new places of preaching are declined for lack of funds. The condition of the finances is such that no new work can be taken up. The question is how to support what we have.

Below is a comparative statement of receipts:

	1893. Apr. 1 to Aug. 1.	1894. Apr. 1 to Aug. 1.
RECEIPTS FROM:		
Churches, .....	\$8,345 97	\$9,741 14
Sabbath-schools, .....	416 51	580 41
Women's Ex. Com,...	6,787 02	4,277 75
Miscellaneous, .....	740 88	8,796 18
Legacies, .....	68,322 80	4,270 20
Total,.....	\$84,613 18	\$22,665 68
INCREASE FROM:		
Churches, .....	\$1,395 17	
Sabbath schools, .....	163 90	
Miscellaneous, .....	8,055 80	
	\$4,614 87	
DECREASE:		
Women's Ex. Com,...		\$2,509 27
Legacies, .....		64,052 60
Total Decrease,.....	\$61,947 50	\$66,561 87

You notice there is an increase over last year from churches, Sabbath-schools and individuals. This is encouraging, and even though there is a decrease in the Women's Executive Committee and in legacies, and even though we have \$50,000 borrowed, yet we have such confidence in the liberality of God's people, in our churches, Sabbath-schools, Women's and Young Peoples' Societies that we feel sure they will come up to the help of the Lord. A congregation once said to a pastor, with regard to a debt hanging over the church, "give us the opportunity and we will wipe it out." The opportunity was given and the debt was paid. Will you not, pastors, stated supplies, Sabbath-school superintendents and presidents, give your congregation, Sabbath-school and Young Peoples' Society an opportunity to contribute to Freedmen.

The following appeals are being sent out. If they have not been brought before your congregation, Sabbath-school and Young Peoples' meeting before the first Sabbath in December, please on that Sabbath call the attention of your pastor, stated supply, superintendent or president of your Young Peoples' Society to them in THE CHURCH AT HOME AND ABROAD. Here are the appeals:

I. SABBATH-SCHOOLS.

TO THE SABBATH-SCHOOL SUPERINTENDENT:

Last year only about 300 of the 7,000 Sabbath-schools contributed to the Freedmen. There are ighty Presbyteries from whose Sabbath schools

not one dollar was received. Will you not put your school on the side of the 300 and give Freedmen a contribution this year?

The General Assembly has set apart the first Sabbath of December for a contribution from the Churches for Freedmen. Could you not give your offering the same day?—or what would be better, some of our schools set apart a month for each Board. Could you not give the Freedmen the offerings of your school for the month of December? Some Sabbath-schools are not in session during the month of December. If your school belongs to this class, could you not give Freedmen a contribution before you close for the winter?

Please give your school an opportunity some time during the year to make an offering to this worthy cause.

II. YOUNG PEOPLES' SOCIETIES.

TO THE PRESIDENT OF THE YOUNG PEOPLES' SOCIETY:

In round numbers there are 6,000 Young Peoples' Societies in the Presbyterian Church, with a membership of 300,000. Last year 198 Societies gave to Freedmen \$2,133.

Your Society, no doubt, contributes to Home and Foreign Missions. Will you not put Freedmen on your list for a contribution?

We will not dictate to you how or when this contribution shall be made. We will leave this with you and your Society, simply asking you to remember the Freedmen in your offerings.

III. CHURCHES.

TO THE PASTOR OR STATED SUPPLY AND SESSION:

Dear Brethren:—We request you first to put one of the within appeals into the hands of your Sabbath-school Superintendent, and the other into the hands of the President of your Young Peoples' Society, with your approval.

2d. The first Sabbath of December is the day recommended by the General Assembly for a contribution to Freedmen. Unless your church has some other day, will you not give the Freedmen a collection on the above Sabbath?

3d. We herewith send you a sample of our circular and our envelopes for taking contributions. We will furnish them free to any church, Sabbath-school or Young Peoples' Society, if you will let us know by postal the number desired.

Now, dear brethren, we do beg of you in the name of Him who said: "It is more blessed to

give than to receive," that you will give your congregation, Sabbath-school and Young People's Society an opportunity to contribute to Freedmen the first Sabbath of December, or if the first is not suitable, some other Sabbath.

Please give the opportunity, however small the collection may be; for remember

"Little drops of water,  
Little grains of sand,  
Make the mighty ocean  
And the beauteous land."

EDWARD P. COWAN, *Cor. Sec'y.*  
JOHN J. BEACON, *Treas.*,  
516 Market St., Pittsburgh, Pa.

## PUBLICATION AND SABBATH-SCHOOL WORK.

### DEMANDS FOR ENLARGEMENT.

As the peculiar sphere occupied by this Sabbath-school and Missionary work becomes better and more generally understood the claims upon it become more and more frequent and urgent. Encouraged, as all who know the facts must feel by the results accomplished, there is still a striking disproportion between the opportunities opening before us and our ability to seize them. There are now requisitions from 24 presbyteries which cannot be granted unless the churches supply us with more money. There are about the same number of applications from well qualified men to engage in the work, which for the same reason have to be "laid on the table." To keep pace with the demands of the day a great enlargement of the work should at once be planned and steadily carried out. For two years the General Assembly has appealed to the churches to contribute towards it a yearly income of \$200,000. Where can this amount of money be put to greater spiritual advantage?

### EXAMPLES OF BEVEFICENCE.

The children of the Church have done nobly by their offerings for the Sabbath-schools; but this work calls for more than they can supply. A little study of its relation to the onward evangelical missionary movement of the age will open the hearts of God's people to the claims of the children of our country. It is doing so now, and there are many gratifying testimonies to this fact which should be placed on record to the honor and glory of God, who works through his children for the advancement of the best interests of man. Here is a communication

which speaks for itself, and which we venture to print without asking permission:

MANAYUNK, August 8, 1894

Mr. C. T. McMULLIN, *Treasurer.*

*Dear Sir:*—Inclosed you will please find my check for THREE HUNDRED DOLLARS to aid the Sabbath-school work among the colored people in the Southern States. Very respectfully  
SAML W. BROWN.

There is a wide field among the colored people and God is raising up able men eager to take possession of it and toil for the salvation of this interesting class of our fellow citizens. A letter like the one above raises the spirits of all our workers, making them feel that they have the sympathies of the Church around them.

A lady in Princeton, bearing a name highly honored in our Church, gives \$200 per annum. A gentleman residing in New Jersey supports one of our synodical missionaries, paying his entire salary. The First Presbyterian Church of Racine, Wis., through its Young Peoples' Society, pays the entire salary of another missionary.

These are noble examples of Christian beneficence and we might mention others.

### SPECIAL CHARACTER OF THIS WORK.

The relation between this work and that of Home Missions is better understood than it was a few years ago, and it is not surprising that there is a growing feeling of cordiality towards the former on the part of all directly interested in the latter. In fact, it supplies a much needed link in the chain of secondary causes for the upbuilding of Christ's Kingdom. The Home missionary is confined by his pastoral duties to a limited field. The

Sabbath-school missionary travels far and wide over a large district. His duty is to seek out openings for Sabbath-schools and to plant and nurture them. Experience proves that this work demands a special class of trained and skilful men, and that the services of such men, rightly directed, are a source of strength and means of growth to the Church such as cannot be found elsewhere.

#### WHAT SHALL BE DONE?

We have in each Synod and Presbytery a Committee on Sabbath-school Work. Will not these brethren, led by their respective chairmen, study this question in detail, and see that at the proper season it is duly brought before the earnest attention of these august bodies? Will not each pastor and church session when arranging for the annual collection for this Board take some pains to inform the church and congregation as to the main features of our work. It will not be our fault if every Young People's Society in the Presbyterian Church does not appoint its own Committee on Sabbath-school Mission Work. Of course the claims of the other benevolent Boards of our Church and the local claims which press upon all churches will be duly considered. We would not divert a single cent from these channels. But experience fully proves that the giving capacity of the Church covers all these several pleas, and that the proper presentation of each will ensure a certain measure of response which will not injure the cause of any of the others.

In this spirit we would earnestly present the cause of the children of our country, which is also the cause of our country itself. We plead for a better undertaking of our work, and that it shall be supported not only now chiefly by the pennies of children through our Sabbath-schools, but by the cheerful and liberal contributions of churches and individuals.

The measure in which this Board can meet the requisitions coming in from our presbyteries is the manner in which the churches respond to our requisition and appeal. Debt is not to be thought of for an instant. Every dollar contributed goes direct to the mark, and there are no arrearages.

#### WORK IN MISSOURI.

Taking up the claims of individual fields one by one, we call attention this month to our work in Missouri. The population of this state at the last census was 2,679,184, the school age population, 937,713, and the normal annual increase of school population about 20,000. We have 5 Sabbath-school missionaries at work, and last year these brethren, reinforced by a number of student workers, organized 121 schools, and reorganized 40, with an aggregate membership of 755 teachers and 6,427 scholars. Exactly what the other denominations are doing we cannot say, but it is doubtful if the efforts of all combined are more than keeping pace with the normal growth of youthful population. Not to dwell, however, upon the statistical features of the work, let us read the statements which come to us from the field itself.

Mr. S. A. Meredith, one of our missionaries, writing for supplies for a new school, says:

This school is greatly needed, and I have been working for it for several years. There is a population in the town of between two and three thousand people. There are eleven churches, but no preaching regularly in any of them. There are only five Sabbath-schools with an average attendance of twenty five to each school. There are hundreds of young men, boys and girls parading and loafing on the streets all day Sabbath. And there has been no way seemingly to get them in, as there has been so much strife amongst the churches. But I have finally succeeded in getting the coal company interested, and they agree to furnish room, seats and fuel, if I will furnish supplies for six months, and thus make an effort to gather in those wanderers in a large mission.

It will be a feeder for the Presbyterian Church, as the officers and those most interested are principally Presbyterians. We expect to have a school of over 200 scholars, but only start out with 100.

There are several important experiments going to be made in this school, and I am anxious to see the outcome. More anon.

Mr. J. W. Rawson, writing from Cameron, Mo., says:

It is with feelings of thankfulness to God for His providential care and the privilege of serv-

ing Him in this work for the lost ones of His fold that I again write you to tell how the Lord prospers our mission in this field.

Eight new Sabbath-schools have been organized here since I last wrote (in March). In these schools were gathered about three hundred persons; one of them, however, only continued for a short time owing to the failure of the superintendent to serve, and my own inability to reach that point again since that time. Other schools have been re organized, visited and aided. Some of these new schools are forty miles from my headquarters, and three of them, even, eighty miles away.

They have not been organized without, in some cases, a good deal of hard work and many a long drive under the blazing sun of these summer days, but when I think of our dear Master as he sat by the well, near the little city of Sychar, while on that journey afoot with his disciples through Samaria, and though weary, thirsty and hungry, labored with that one woman and through her reached many more of her people, I feel that I am greatly blessed in having a good horse to help me in this work, and knowing that the Lord said he would be with us "even unto the end of the world," I "press toward the mark."

On the 13th of May I organized two Sabbath-schools at points in Harrison and Mercer counties, about eighty miles north from my home. One of the communities was largely Catholic and one of the school board of trustees a Catholic, but I got the use of the school-house. I found that there had been a Sabbath-school at this place some six years ago, but that it had been broken up by trouble that occurred in an evening meeting. There being no one in the community to serve as superintendent, I secured two workers from the Presbyterian church at Akron to go there every Sunday afternoon, one to superintend and the other to lead in the singing. The other school organized that day was at a place called "Toad Valley," where although there had been a Sabbath-school carried on from time to time for some years, yet an old lady said, as I was visiting the families, "Mister, we hain't had no Sunday school here for fifteen years to do any good." I met the people at the school house at three o'clock Sunday afternoon, and the first thing I noticed, as I drove up to the building, was a number of young men engaged in pitching "quoits." I addressed them with, "How do you do, gentlemen, this is a nice day." As we began singing, they gathered in with the others

and were very orderly and attentive throughout the services. There were about seventy-five persons present. Before organizing I asked all in the room who were attending Sabbath-school at any place to raise the hand, and to my surprise only two or three responded although I asked them the second time, thinking that perhaps they did not all understand me. After taking a vote in favor of organizing, we managed with considerable effort to get quite a good set of workers.

On July 1st, I visited these schools and found both doing good work, but in the one just mentioned I found that an old man who was opposed to using anything in the Sunday school but the Testament, had induced them to vote the lesson helps out. However, finding that the superintendent and most of his teachers wanted the "helps," I took their order for fifty quarterlies at one-half price and sent the order to Dr. Worden.

July 15, I organized a mission Sabbath-school at Bethany, the county seat of Harrison Co., Mo., and also one out in the country about three miles from that town.

During the months of April, May, June and July of this year our missionaries have organized 35 schools with 186 teachers and 1,532 scholars.

#### CLOTHING FOR DISTRIBUTION.

The approach of winter brings to the Sabbath-school and Missionary Department many urgent appeals for clothing, and we hope that our friends in all parts of the country will continue to help us to respond to these appeals. Last year the value of the clothing distributed through our missionaries exceeded \$7,000, and it is impossible to convey an adequate idea of the good done by these timely gifts. We would suggest the advisability of making these donations as early in the winter as possible.

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What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone.—James ii: 14, 15, 16, 17.



## EDUCATION.

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The Board of Education owes a very large debt to the labors of Dr. John Breckenridge, who was Corresponding Secretary of the Board from 1831 to 1836. We esteem it, therefore, to be both a duty and a privilege to present to our readers the beautiful picture of Dr. Breckenridge which we have had prepared expressly for this number of our magazine.

Dr. Breckenridge was born at Cabell's Dale, near Lexington, Ky., July 4, 1797. He

graduated with honor at the College of New Jersey, and became a tutor in that institution, serving in that capacity in 1820-21. He was Chaplain of Congress during the session of 1822-23; pastor afterwards at Lexington, Ky., and associate pastor in the Second Church of Baltimore. He was a director of the Theological Seminary at Princeton from 1832 to 1836 and Professor of Pastoral Theology from 1836 to 1838. He was Secretary and General Agent of the Board of Foreign

Missions from 1838 to 1840. He was stated supply of a church in New Orleans, La., which gave him a call to be their pastor, and was President-elect of Oglethorpe University, Ga., at the time of his comparatively early death, which occurred on the fourth day of August, 1841, when he was just 44 years and 1 month of age. He may be said to have worn himself out in the service of the Church. The passion of his soul was the conversion of the world. One of the last sentences that he uttered was this: "I am a poor sinner who has worked hard, and have had constantly before my mind one great object, *the conversion of the world.*"

Dr. Breckenridge is described as having been graceful in the pulpit, with distinct voice, easy utterance and vivacity and eloquence of style, so that he was to the last loved and admired as a preacher. It is said that he was rarely profound, never very logical, but clear in statement and earnest and impressive in manner. His Irish traits, some of which often betrayed themselves in the pulpit, made him most popular among his own countrymen, who were numerous in Baltimore, while his genial spirit and gentlemanly bearing out of the pulpit, as well as his eloquence in it, made him generally acceptable and admired. It is admitted that he occupied the foremost rank among the pulpit orators of the nation in his day. Dr. Gillette tells us that all classes alike were captivated by his earnest, thrilling eloquence. He was courteous in manner, of delightful hospitality, kindly in feeling and bold in utterance, and zealous in the defense of what he regarded as just and true. On a memorable occasion when he employed an expression that was hissed as objectionable he paused a moment, and then drawing himself to his full height, while a smile of conscious strength played about his mouth, he exclaimed, with unbounded firmness, "I am not to be put down by hisses or by threats. I was cradled where the Indian war-whoop yet mingled with the infant's lullaby, and trained by a mother whose earliest lessons taught me next to the fear of God, not to be afraid of man." The effect of this utterance, delivered in an appropriate manner, was electric. There

was no further interruption, and he closed his address amid thunders of applause.

Dr. Breckenridge bore his full share in the controversies concerning the transfer of the University of Transylvania to influences that were hostile to Christianity. Presbyterians had labored and prayed in order to establish helpful and holy influences in connection with that institution of learning, but the legislature, by the act of 1818, displaced the Board of Trustees, and caused the election of 13 new ones, not one of whom was a professor of religion, the act being a gross violation of the charter of the institution, and a usurpation of its legal and moral rights. Dr. Holley had been made President, and used his influence for the removal of Presbyterians from the faculty, and from the control of the institution. Dr. Breckenridge established the paper known as the *Western Luminary* largely to antagonize the plans and policy of Dr. Holley, and he was thus instrumental in no small measure, in bringing about the establishment, for the Presbyterian Church, of a college at Danville.

His election as the Corresponding Secretary of the Board of Education marks one of the most important epochs in the history of its work. It had been up to this date, in a very feeble condition, being greatly hampered by the circumstances of the time. All efforts to secure unity of operation, and a general co-working of the presbyteries, the stronger assisting the weaker, had failed. Some of the churches were contributing their funds to societies connected with the Congregationalists; others were taking care of their candidates through their presbyteries as best they might. The new Secretary set himself to the remedying of these evils, and, with the support of the churches in Philadelphia, who pledged the sum of \$10,000, besides office expenses, he was successful to an eminent degree. The number of candidates of the Board grew largely during his administration, and he encouraged the presbyteries to recommend their candidates to the care of the central Board in Philadelphia by the pledge that no well recommended candidate would be refused. He impressed upon the churches that, when men offered themselves in answer



to the prayers of God's people, it was sinful in the Church to refuse to care for them. His great ultimate object, as already mentioned, was the conversion of the world to Jesus Christ. His missionary zeal was at the foundation of his labors to secure well educa-

ted candidates to publish the gospel in our own, and in all other lands. The Board dates its present prosperity from this distinguished administration, and must ever be grateful for the labors of so devoted a servant of the Church.

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#### THEOLOGICAL SCHOOL FOR GERMANS, BLOOMFIELD, N. J.

We presented to our readers in the June number of *THE CHURCH AT HOME AND ABROAD*, a picture of the German Presbyterian Theological School of the Northwest at Dubuque. It is a great pleasure to be able to give this month, as a companion picture, a representation of the theological school for Germans at Bloomfield, N. J. The history of this institution is closely associated with the Rev. Dr. Poor, who for so many years, was the Corresponding Secretary of the Board of Education. His heart was greatly enlisted in the work done for the Germans, and the school for theological education has no warmer

friend than he. It has been a difficult matter to persuade the Church in this country that it was necessary to have a separate school for the education of ministers for this particular work, but the time has gone by when it is any longer an experiment, and the principles announced at the beginning have been demonstrated to be the true principles on which to carry forward this most important work. Large numbers of Germans are in this land. They are here by the hundred thousand, and they are using their own language. This particularly the case with the women, who are more shut off from

relationship with English speaking people than are their husbands, and brothers and sons, and as it is the women who are training children and exerting a most powerful influence over the life and thought of the coming generation, it is all-important that they should be reached. Many men, also, who are perfectly able to use the English language in business, are far from able to hear intelligently a sermon in our language. Men and women both, therefore, during the transition period, require ministers born among themselves, and educated pastors of their kind, and able to speak to their countrymen in the German language. The work indeed, is of such a special and peculiar character, that our ordinary theological seminaries are quite insufficient for the task. An institution to produce German ministers must be one in which the instruction shall be in both languages, English and German, and where the special problems to be dealt with shall be considered and faithfully and intelligently studied. Experience has shown that the training of German ministers in our English seminaries has been to educate the students away from the German people. Experience, moreover, has shown that the object which was thought to be obtained by our German theological schools has been reached, and the practical working is now so evidently a success that we can point to nearly 200 of our own German churches presided over by ministers taught in their own schools where the problem of leading German-speaking people with their families into a true American life has been happily solved. Those of us who have watched this movement have observed with sincere pleasure how prompt the German churches are to respond to the instruction given them on the subject of systematic beneficence, how thrifty they are, and what interest they are taking in the work of providing similar privileges for their countrymen. The theological school at Bloomfield, and the theological school at Dubuque both report an increasing constituency of churches that contribute regularly and faithfully towards the education of a ministry suitable for German-speaking people in America. In 1892-93 \$1,781 was contributed by the German Pres-

byterian churches for the seminary at Bloomfield. They have also started the endowment of a German professorship. They support a German Presbyterian paper which is educating them into our habits of thinking and acting. It is a religious paper maintained by their co-operation and association.

The policy adopted in the past has been a woefully bad one. It is really astonishing how American Christians have allowed the Germans, tens and tens of thousands of them, to be the prey of scheming politicians, carefully taught by them in their art and ways; allowed to become an instrument of evil, an element of peril to the community. Of course, it is not true of all Germans by any means that they are willing to be made the tools of designing politicians, but when they escape their toils, they are generally so much left to themselves that they form their own associations, speak their own language, have their own clubs and bring to this country foreign ideas which they carefully perpetuate. Even their religion is apt to be of a character quite unsuited to our soil. The ritualism, the bigotry and the sacramentarianism of extreme Lutheranism are to be found exerting their baleful influence among tens of thousands of our German-speaking people, and we have contented ourselves by saying that they are already provided with the gospel of Christ. The Germans are a well-educated, thinking and influential people. They have their own newspapers, but a very large part of what is read in those papers is irreligious, socialistic, materialistic, hostile to true American Protestant Christianity, and to national life, as we have received it from our fathers. We cannot afford to wait for a whole generation to pass away while we are hoping, and alas! likely to hope in vain, that the children will grow up with ideas more truly Christian and more truly American.

A prize has recently been offered to the alumni of the Seminary at Bloomfield for the best theoretical and practical discussion of the subjects presented to them by the faculty. The object of the prize is to bring into a clearer perception by our German pastors and elders and German people, important principles connected with the transition of the

Germans into American life. Among the different subjects proposed are such as these: "Faults in the local congregations of the German churches in the fatherland, and their remedy in this land;" "True and false modes of the reception of members into the Church;" "The relation of the German pastor and his church to the German social clubs and societies;" "True and false elements in German socialism;" "The German Press in America, its good and bad elements;" "What can be done to regain those in America, who, in Germany had lost confidence in the Christian Church and the Christian ministry?" Such topics as these will give our readers an idea of some of the problems which an institution like our German Theological Seminary at Bloomfield is trying to solve, in the light of free, evangelical, Christian America.

The Germans have been characteristically a people devoted to foreign missions, and with their intelligence and zeal we cannot but hope that they will prove a most efficient help in the future extensive missionary operations which, in the providence of God, are plainly to be the characteristic of the American Church.

#### COLLEGE AND SEMINARY NOTES.

At the semi-annual meeting of the trustees of the American University at Washington recently, it was decided to proceed in the erection of two buildings as soon as sufficient pledges for funds to complete them shall have been received. Large amounts have already been subscribed. The two buildings are to be a hall of history and a hall of administration.

Prof. William H. Goodyear is to give a course of forty lectures on history as illustrated by its monuments of architecture, sculpture and painting, to extend over two years. This arrangement is made by the trustees of the Teacher's College, New York.

The chair of pedagogy in the University of the City of New York is to be filled by George Francis James, State Secretary of the University Extension Society. He studied pedagogy and literature in Halle and Paris, and taught it in the University of Nashville for two years. He will enter his work in New York City this month.

Howard University at Washington, D. C. has closed one of the most prosperous years

in its existence. Its attendance has reached an aggregate of 617, the largest number the University has ever had.

HARVARD.—A change of a purely social character is mentioned in one of the newspapers as having occurred at Harvard College. Punch was a relic of old times and strong-headed days for Commencement Times. It was freely used, so that for two or three days there was revel on the commons for the college boys, with booths, and shows, and fiddling. It was President Quincy that broke up the commencement revels of the town, and now President Eliot destroys the commencement punch.

LOUISVILLE PRESBYTERIAN THEOLOGICAL SEMINARY.—This institution, belonging to the Southern Church, has issued its first annual announcement. The catalogue contains the names of thirty-one students.

The information has been given to the public that Mr. A. J. Alexander, of Woodburn, Ky., has given to the Seminary, as a portion of its endowment, property in Chicago valued at \$100,000. It is a business house, and last year rented for more than \$8,000.

MCCORMICK THEOLOGICAL SEMINARY.—The death of Prof. Bissell last April has been a very serious loss to the Seminary. Dr. Bissell was a graduate of Amherst College, and of Union Theological Seminary. He was a man of varied experience, having been a pastor at San Francisco, a pastor at Honolulu, a missionary from the American Board to Austria, a supply of a church in Winchester, a student at Boston, and at Lelapsic, Germany, professor of Hebrew at Hartford Theological Seminary, and finally at McCormick Seminary, Chicago. He was the author of a Hebrew grammar, of "The Historic Origin of the Bible," the Apocrypha volume in Lange's Commentary, "Biblical Antiquities," and the "Pentateuch, its Origin and Structure." He was distinguished among the conservative Biblical scholars of America.

MR. MOODY'S BIBLE INSTITUTE. A careful canvass has been made to discover the whereabouts and occupation of former students of the Institute. It has been found that 69 have become foreign missionaries in 16 different countries. 41 are acting as evangelists, 23 as city missionaries, 11 as Sunday-school missionaries, 18 are pastors of Presbyterian churches, 21 pastors of Congregational churches, and 13 pastors of Baptist churches.

MACALESTER COLLEGE, Minn., reports 94 students, of whom 68 are professors of religion, and 47 are candidates for the ministry.

## Thoughts on The Sabbath-school Lessons.

### I.

October 7.—*Jesus at Nazareth.*—Luke iv: 16–30.

There was in the life of the people of Israel a year of grace, which might very naturally become a type of the Messianic Era. This was the year of jubilee, which returned every fifty years. By means of this admirable institution, God had provided for a periodical social restoration in Israel. The Israelite who had sold himself into slavery regained his liberty, families which had alienated their patrimony recovered possession, a wide amnesty was granted to persons imprisoned for debt—so many types of the work of Him who was to restore spiritual liberty to mankind to free them from their guilt and to restore to them their divine inheritance. Jesus, therefore, could not have received from His Father a text more appropriate to His present position—the inauguration of His Messianic ministry amid the scenes of His previous life.

Two courses were open to the inhabitants of Nazareth: either to surrender themselves to the divine instinct which, while they listened to this call, was drawing them to Jesus, as the anointed of whom Isaiah spoke, or to give place to an intellectual suggestion, allow it to suppress the emotion of the heart and cause faith to evaporate in criticism. They took the latter course: *Is not this Joseph's son?* Jesus sees at a glance the bearing of this remark, which went round among His hearers: when the impression He has produced ends in a question of curiosity all is lost—and He tells them so.

*Godet's Commentary on St. Luke's Gospel.*

The Master speaks, in accents low;  
Refuse Him not, nor say Him "No."  
How much He bore for thee!—for thee,  
The cross, the shame, the agony!  
Thy love, dear Lord, constraineth me,  
I'll not refuse, I'll follow Thee.

### II.

October 14.—*The Draught of Fishes.*—Luke v: 1–11.

Christ here appears as the *ideal man*, the second Adam of the eighth Psalm. "Thou madest him to have dominion over the work of thy hands. Thou hast put all things under His feet—the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas." (verses 6, 9.)

*Trench.*

Peter here is an example to us. To hear when the Lord speaks, to labor when He commands, to believe when He promises, to follow whither He calls. The fishermen were blessed while laboring in their own calling.

Our Lord recognized earthly relations, both of kindred and occupation, in choosing His apostles. Two pairs of brothers, all four of them fishermen, were the first called and the chief apostles.

The special address to Simon—"From henceforth thou shalt catch men"—suggests that he would be a leader in this work, and this was proven on the day of Pentecost.

The miracle after the resurrection, in which Peter was equally prominent, when the shepherd's duty was added to that of the fisherman, forms a parallel and contrast to this one.

The earlier miracle is symbolical of the gathering of men into the outer kingdom of God on earth, from which they may be lost—the latter one of the gathering of the elect souls into the kingdom of glory—none of whom will be lost.

*Trench (after Augustine).*

### III.

October 21.—*A Sabbath at Capernaum.*—Mark i: 21–34.

His words must have sounded strangely new and attractive, for, apart from their vividness and force, they spoke of matters of the most vital interest which the Rabbis left wholly untouched. He had founded the kingdom of God, and sought to build it up by realizing the conditions in the souls of men.

The fervid words of Jesus, stirring the depths of the heart, created profound excitement in Capernaum. "New teaching," said one to the other, "and with authority." But if they were astonished at His teaching, they were still more so at His power revealed in connection with it.

One possessed by a spirit of an unclean demon was in the synagogue. Rising in the midst of the congregation, he cried: "What have we to do with Thee, Jesus, the Nazarene? Thou comest to destroy us! I know Thee who Thou art, the Holy One of God!" Among the crowd Jesus alone remained calm. He would not have acknowledgement of His Messiahship from such a source. "Hold thy peace, and come out of him." . . . . Nothing could have happened better fitted to impress the audience favorably towards Jesus. "This new teaching," said they amongst themselves, "is with authority. It carries its warrant with it."

His day's work of mercy had only begun. It was not to be thought that He who had sent joy and healing into the heart of a stranger, would withhold His aid when a friend required it. It matters not that it was fever. He was forthwith in the chamber. He took her by the hand, doubtless with a look and words, which made her His forever, and gently raising her she found the fever gone and health and strength returned, so that she could prepare their mid-day meal for her household and their wondrous guest.

*Gettiek's Life and Words of Christ.*

#### IV.

October 28.—*A Paralytic Healed.*—Mark ii: 1-12.

This is one of the most striking instances on record of our Lord's consummate wisdom in the use of what appears to be a strange and paradoxical method of reasoning or instruction. As instead of pronouncing the man healed he unexpectedly pronounced him pardoned, so instead of meeting their objections by a formal affirmation of His own prerogative, He does so by a subtle but convincing argument, disclosing at the same time why he had so spoken. They denied His power to forgive sins; and could not be convinced of it by any sensible demonstration. But they might equally dispute His power to heal unless attested by a visible effect. If then His commanding the paralytic to arise and walk should be followed by his doing so, what pretext would there be for doubting His assertion that the same

man's sins were pardoned? *Which (in old English whether) is easier?*

Familiar as we are with this astounding scene, it is not easy to imagine the solicitous suspense with which both the enemies and friends of Jesus must have awaited the result.

They were all amazed, but the wonder was not irreligious, for it prompted them to glorify God, i. e., to praise Him as the God of glory, whose presence had been manifested in a way, of which they had experienced no previous example. *Alexander.*

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## Young People's Christian Endeavor.

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### THE YOUNG CHRISTIAN WORKING GIRL.

MISS GRACE H. DODGE.

Life is full of duty to the three and a half millions of girl and woman wage-earners now employed, or seeking employment, at various industries in our country. From the little one of five years old, who sits for hours threading needles or sewing on buttons, to the old woman who for over sixty years has been employed at one factory, all have duties, all feel life's pressure, and hundreds of thousands grow wrinkled and bent in the mere struggle for daily existence. But what heroic lives! What grand lessons in patience, self-sacrifice, love, these working sisters of ours teach us! We do not wonder that Christ came to the world as a working man, nor that among his chosen friends were so many manual workers. No wonder that St. Paul found his women helpers among the tent makers and business women of those Eastern cities. We read that the common people heard Him, our Jesus, gladly; and ever since the workers have recognized and loved him and his glorious message of love, even if at times they have felt themselves unwelcomed in his church!

All are not alike; there are the silly, careless, improvident, vain girls; but the larger percentage are sterling and true, and with co-operative friendships develop earnest, beautiful lives.



But we must leave the general and come to the distinct topic: Christian work among wage-earning girls. What is Christian work? Is it not the Christ life of love, meaning self-sacrifice, giving up personal inclination for the good of others, trying to bring cheer, gladness, comfort to neighbors in the good Samaritan's meaning of the word? Columns would not suffice to tell the story of the many personally known whose one thought has been, or is, What can I do for others?

How would Sunday schools in poor neighborhoods be carried on if it were not for the wage-earners who prove in many places, and during the summer months, the most devoted teachers. The General Secretary of the Order of King's Daughters states that there are no more loyal wearers of the silver cross, nor more active members than those who work in factory and shop. The same can be said about the Christian Endeavor societies and Epworth Leagues. The records of missionary societies show large sums from individuals; it is true now, as in the time of our Lord, that the small sums mean more to Him, for they come from the busy worker, who out of weekly wage must go without necessities to give to the Master she so loves. He knows what the self-sacrifice means, and by and by will come to these tired workers the message, "Well done, daughter, enter thou into the joy of thy Lord."

The most beautiful of Christian work is the quiet daily living for Him, the little things done as unto Him, the giving up that other members of the family may have, the loving outlook to see where service can be rendered. In all these channels many wage-earners set grand examples, and all so humbly done that even the doers do not know or recognize any doing; *it is natural, it is life*. They do not talk about their "charities," the money they give, the hours spent for others, but daily, hourly, they live, they give out with no thought of thanks and applause.

What other giving can be compared to that of the many poor who give of themselves, of their comfort, of their life? Then the spirit! There is no desire for thanks, no thought of patronage, no question, "Is it appreciated?" Simply, "It is duty; we can do nothing else!"

To illustrate: A sweet-faced cigar-worker comes into a club room; a friend exclaims, "You look tired, and should go away." "Well, perhaps, I am tired, for I have not slept well this past year, for a Mrs. W—— is still with us."

"Who is she, and why does she interfere?" "Oh, she is a friendless woman who had nowhere to go to, and we took her in. Of course, she had to have a bed and so for a year and a half I have slept on a narrow sofa or on the floor." The worker had home duties, church responsibilities, was a helper to many factory hands and yet it was nothing to give up bed and sleep for an old friendless woman.

A carpet worker referred one time to her little girl: "You are not married, have no sisters, how can you have a child?" was asked.

"Oh, this is a girl who was deserted by her mother when a baby in our house, so I had to take her and care for her, and I always will!"

This A—— M—— has had an eventful Christian life.

A companion was dying of consumption. she left her comfortable boarding place and went to room in an inner tenement with this girl, and nursed her at night, while working for her during the day and supporting both for months. The girl died; A—— M—— buried her, then went into a drunkard's home. lived there until she had strengthened and uplifted the wife and mother, educated and saved the children, and even in part, reformed the man. The little acts between of service for companions and friends are too numerous to record, such as going without vacations, so as to feed the hungry, associating with those she disliked, yet who needed her, etc., etc.

A tall, showily dressed girl, the evening after a Washington's Birthday spoke up. "Oh, I had such fun yesterday." "What did you do?" "Why, you know for our society I visit the poor, and I remembered that as I had a holiday, it would be a good time to take care of Mrs. S——; she is a sick woman whose home is so dirty and forlorn. I went there early in the morning, took off my best skirt and set to work. I washed,

eaned, blacked the stove, made Mrs. S ——— comfortable, and then I thought how nice curtains would look. I went home, took an old white skirt, soon made it up into curtains, went back with them and set the tea table. Why, girls, you would not have known the place, and then I told the mother and daughter that they would receive no more help from the society, if the room was not always as clean." This girl, night after night, from seven to eleven used to visit the sick and minister to them, and this after a hard day at a carpet loom.

"Why did you leave that nice place?" was asked a hump-backed, delicate girl. "Oh, there was not room for two, and I thought I could get work easier than Mary." She walked the streets and suffered many privations before work came. Suffered for another!

In a southern city, a working girl of twenty-three was president of a club of a hundred companions, and did splendid service in bringing many privileges to them, thus elevating and helping. She led the music in church on Sundays, went often to read and comfort the hospital sick, was treasurer of a State society, was the comfort and help of the home, and interested in all good things. Her work meant from eight to ten hours in a factory where her influence raised the tone of the place.

There are hundreds of working girls to-day in New York who think nothing of washing babies, looking after old, sick and suffering ones, and this before or after eight to ten hours of factory service.

Direct conversion work is also often accomplished by the working girls. Many souls are by them won to Christ, as well as thoughts uplifted and helped by those who stand at loom or counter. There is among them the sense of justice before generosity, the point of honest, true living, the hatred of pretence, and the sadness of being so often misunderstood.

How alike we sisters are, and how much we should lovingly receive and learn from one another! More and more we are grasping the thought that we need each other and that Christ's followers should be indeed one

family. "Love is the greatest thing in the world," and by love, we mean St. Paul's definition of the word in I. Corinthians: xiii, especially as emphasized in verses 4-7. Love is the symbol of the Christian, and surely none can be privileged to know and work with the wage-earners of our country without feeling the impress of the many Christians, who not only in name, but in deed and in truth, live up to the great message brought to them by the Carpenter of Nazareth. May we also learn this sweet doctrine of self-sacrificing love, and by our just living and giving, hasten the time of the Kingdom!

#### THE CLEVELAND CONVENTION.

H. BULLARD, D. D.

[In our September number Rev. Mr. Robinson gave a very full and lucid account of the great Young Peoples' Christian Endeavor Convention. But it was too large a thing and had too many interesting aspects to be exhaustively described in one article. Rev. Dr. Bullard, of St. Joseph, Mo., who was present in the Convention, wrote a description of it, which seems to us unusually graphic. Like good photographs some portions of it make more vivid our impressions of what in substance we had learned before. Some of these, with the writer's permission, we give to our readers, omitting portions containing statements which our readers have had before.—ED.]

The Missouri Delegation to the Christian Endeavor Convention was greatly cut down by the strike. Many who had given in their names withdrew at the last for fear they would not be able to reach Cleveland, or be able to return if they did get there safely. Still we were about 300, and as we steamed into the harbor of Cleveland, on the "City of the Straits," about dusk Wednesday P. M., we announced our coming by singing "Throw Out the Life Line." All through the week the crowded street cars, depots and hotels resounded to the Christian Endeavor songs from young voices. The city itself was in gala dress. On July 4 the magnificent soldiers' monument had been dedicated in the central square, and the city had been profusely decorated with the national colors. These had not been taken down, there had been no rain and they were as beautiful as at first; and now to them had been added the Christian Endeavor colors, gold and white. In the windows we were ever met by some new device in which the colors and the monogram were displayed. Alternate shoes, in store windows,



were stuffed with white and yellow tissue paper, and each merchant, in his own particular wares, wrought out the design in more or less exact adhesion to the colors.

A restaurant window emphasized a welcome to hungry Endeavorers by setting out a large C in lemons inclosing an E of eggs. The floor of the window was covered with yellow cheese cloth rumpled up, and peeping from the folds the word WELCOME was spelled with eggs. The streets seemed full of people, mostly young, and a *large minority*, of young men, wearing the colors of various States in ribbons on their breasts. \* \* \* \*

Men stopped on the streets to watch the loaded street cars full of "singing pilgrims." Saturday P.M. the visiting delegates largely devoted to seeing the sights. Large wagons full of happy young people "out on a lark," were to be seen in all parts of the city waving the C. E. flags, greeting each other as they met with "holy song" and laughter. No doubt, in my mind they were having "a royal good time," and no saloon man, standing in his door, thought for a moment that any of his wares were needed to add to or intensify their pleasure. Someone said, "the saloons and theatres would get less out of this crowd than out of any other convention that ever met in the city." In an address before one of the Sabbath-schools, Sunday afternoon, a gray-haired minister called the attention of the 500 boys and girls before him to the evident fact that it was not true that we had to do wrong to have a good time. He assured them he and their superintendent, who had just introduced him, had had no end of fun when young men together in Constantinople, and they didn't have to go anywhere or do anything of which they were ashamed to speak anywhere or to anybody.

A general passenger agent going with a special train full of Christian Endeavor delegates flocking from car to car to visit or joke with one another said in answer to some remark about the way they were carrying on, "Oh! do just whatever you please, make yourselves entirely at home." Next day as the end of the journey was reached he said, "Well, I never handled a crowd that was as little trouble."

This impression was made everywhere, that a multitude of young people can, as *Christians*, have a splendid time and not be conscious of restraints. \* \* \* \*

Every speaker was speedily conscious that he was addressing hearers most ready to be pleased or roused to enthusiasm.

Doubtless this state of quick responsiveness

was largely due to the effect of the great crowd.

Few could resist the growing uplift, the thrill, the shivers, the flushes, which played up and down the spinal marrow and culminated in a state of excitement which steadily grew as the throngs crowded in and rapidly filled up the immense spaces. One evening, in the tent, I was on the platform where I could look over the thousands of faces. Something besides the words of the speaker or the singing, was taking hold of me as I looked and looked upon that sea of faces, until, when the Chautauqua salute (waving handkerchiefs) was given, I could scarcely resist the impulse to spring to my feet and cheer.

It was something to be part of that mass of humanity with the mind on fire because of the crowds and just sit and watch and think. I have never taken much stock in conventions but I am now sure there is a powerful force upon the mind and heart due to the size of the throngs.

Another mighty influence for good was the entire absence of business to be transacted.

It was evident just as soon as we were seated in the tent, the first morning, that a good deal of interest was felt in regard to the choice of the place of meeting for '96. I am confident, if the subject had been left to the crowd to be discussed and voted on, great feeling would have been aroused and much harm done.

As it was, this, (and all other questions) was settled by the Trustees and the announcement was made in such a manner as to intensify the good feeling. \* \* \* \*

Few of the speakers could make themselves heard on the outskirts; yet the big meetings were a power, and a great power for good. No young soul could go away from Cleveland feeling that he was tolling alone.

#### WHAT WILL COME OF IT?

I think the mightiest effect will be as the result of the unanimous agreement between the Trustees and the Secretaries of the Missionary Boards of the different denominations.

The plan, in brief, is to have the local unions arrange for missionary mass meetings to be addressed by missionaries or distinguished speakers in their towns. The bare expenses and entertainment to be provided by the local unions.

This will save the Boards the present large outlay to send speakers through the churches and will secure to these speakers large audiences instead of the small ones of an individual church.

This movement is the most promising of any plan hitherto devised for awakening missionary interest, and diffusing missionary knowledge in communities now ignorant on this subject.

#### SAILORS REACHED AND HELPED.

In a meeting of the New York Societies in one of the churches, the delegates from Brooklyn Navy Yard roused a great deal of enthusiasm. Two "Jolly Tars" in Uncle Sam's uniform and a young man who did the talking.

The Christian Endeavor began in that Yard a year ago with seven sailors and now about 850 are enrolled. As they have been detailed from the receiving ship to the Men-of-War they have organized on shipboard.

I think it was the "Chicago" that has a society of 85; one of the other new vessels over 40. When "the White Squadron" was in Irish waters a Christian Endeavor Society, at its regular meeting, was electrified by an American Man-of-War's man rising to lead in prayer and offer testimony. A sailor, on *leave ashore*, was an unheard of thing in a prayer meeting. The wonder grew when he told them he belonged to a Christian Endeavor Society on board ship, and that many of the American naval vessels had such societies.

PICNIC IN AFRICA.—How would you girls like that kind of a picnic which Mrs. Laffin enjoyed so much, as her husband tells us in one of our Foreign Mission Letters? And you boys, would not you enjoy being the escort of such a "plucky" woman?

Well, there are girls in your school and in your Y. P. C. E. Society, that are pretty sure to grow up into just such women. They have already consecrated to Christ all their beauty and strength, all their love of flowers and birds and "magnificent scenery," all their robust health and "pluckiness," all their power to be helps meet for strong, brave, consecrated men, whether as their wives or as their associates in medical, educational or other missionary labor, for which there are now so many and so great opportunities. In all such work women, whether as wives or maidens, ought to have the companionship and protection of men. American boys and girls have excellent opportunities of being educated together for such fellowship of Christian Endeavor.

#### NO MORE THAN OUR DUTY.

Our Lord doubtless knew that his disciples would be liable to spiritual pride. Real proficiency in discipleship, fidelity and usefulness in his service, real improvement in character might puff them up with vain conceit like that of the Pharisee who thanked God that he was "not like other men." To guard them against this, he gave them a parable (Luke xvii, 7-10), in which he tells of a servant coming from the field to the house and there rendering such personal service to his master at supper as was customary and suitable.

The fact that the servant has simply been faithful in his field-work does not entitle him to the extraordinary honor of sitting down to his supper before his master, and of having his master wait upon him, thus reversing their usual and proper relative positions. It will not even be held that the servant's fidelity during the day exempts him from the obligation to render the usual personal services to his master at evening; nor that when the servant has rendered such services, he has laid his master under obligations of gratitude to him. The rightly disposed servant, in such a case, is satisfied with his master's approbation. Just so is it with us in our relation to our Lord. We cannot, by any services which we can render, bring him into debt to us. No amount of fidelity and diligence heretofore shown can exempt us from continual attendance upon him in dutiful, obedient service. Such dutiful continuance will not justify pride. It is no more than our duty.

We must not let the parable give us the impression of a hard and exacting master, who never feels that his servants have done enough—who grudges them needful rest, worries them with perpetual demands for additional services and never cheers and encourages them with acknowledgements of

their fidelity, and expressions of his approbation. This would be contrary to the general tenor of the New Testament representations of our Lord, altogether contrary to the meek and condescending, the gentle and compassionate disposition, which he habitually manifested. Luke has recorded another parable (Luke xii: 37) in which he uses the same imagery as in this, and seems to make the opposite representation. He there says that when the Lord shall come and find those faithful servants dutifully watching, "He shall gird himself, and make them sit down to meat, and will come forth and serve them."

The two are easily harmonized, when we simply consider, that in one parable, he treats of what he would have a right to demand, and in the other of what he would be disposed to do. We readily appreciate this distinction; and we very well know that a magnanimous employer is ready to bestow gratuitous favors upon servants who are scrupulously faithful, for fidelity's own sake, and who would never dream of thinking themselves entitled to extra pay for it. On the other hand, we know that when fidelity vaunts itself, and lays claim to reward, its beauty is spoiled, because its simplicity and sincerity are lost. It has ceased to be fidelity, and has degenerated into calculation.

Are we quite free from the danger of fancying ourselves entitled to favor from our divine Master, on account of our efforts to serve him, instead of humbly and gratefully accepting what he gives, as of his free grace? We are not likely to assert any such claims in words, perhaps not even in our own minds to shape them into distinct verbal expression. But without this our minds may be under the influence of such impressions, no less injurious on account of their vagueness.

Are we not sometimes discontented, and

peevish, because our exertions in the cause of our Lord are not honored with evident and visible success? Are we not sometimes impatient because our motives do not seem to us to be appreciated; impatient, not merely with the fellow-creatures who do us injustice, but with him whose providence permits us to be subjected to it?

When we have been honestly exerting ourselves a good while for a good cause, do we not sometimes get tired of it, and feel dissatisfied that we are required to keep on in the same fatiguing work—that we must yet gird ourselves for other and perhaps humbler services, instead of sitting down to refresh ourselves and to enjoy the honor and praise of what we have done?

It may help us to escape from such temptation, to ask ourselves:

1. Has the Lord any need of our services? "Can a man be profitable to God?" Suppose we had never come into being, or should cease to be, could not he get on very well without us?

2. How came we to have any, ever so little, power or disposition to serve him? Are not we debtors to him, not he to us, for both these? When a loving little child brings to his father, or hangs on the Christmas tree for him, some tiny gift purchased with money that his father had before given him, the father doubtless receives it with peculiar pleasure, and deems it most precious. But how would it spoil the charm of such a gift, if the child should show that he claims to be paid or rewarded for it? Have we anything to give to God which he did not first give us? If we do anything for him, did not he give us both the power and the disposition to do it? By such reflections as these may the Spirit of God keep us from spoiling all our Christian endeavor with pride and self-admiration.

## A BOOK OF REMEMBRANCE.

Many of us have books the use and purpose of which is to keep in remembrance absent or departed loved ones. The mementos are such as these: their names, written perhaps with their own hands, sometimes subscribed to some written expression of good-will or some choice sentiment; their likenesses, that modern marvel photography, or some other inscription that will always recall them to remembrance.

All such books have a peculiar preciousness, a value that could not be measured or estimated in money.

Such depositories of affectionate mementos need not always have the ordinary form of books with leaves covered with writing or print. There may be objects on which others can read nothing, but which to our eyes are written all over with precious records. Poetically, and no less truly we may call these "books of remembrance."

Things which have impressed our minds so deeply that we need no visible reminders of them—facts, experiences, interviews, which we have "hidden in our hearts"—these constitute a record imperishable as our souls, and they may be more precious than our lives.

Only such a book of remembrance has God. He is spirit. No paper, no parchment, no tablets, no visible volume can signify to Him. He cannot forget and lose out of his thoughts anything that is precious to him, any person upon whom he has set his love. They are always before him, as if "graven upon his hands." He tells us, by his prophet, that "a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."

That same prophet, in the very same verse, (Mal. III, 16,) says, "Then they that feared the Lord spake often one to another, and the Lord harkened and heard."

Is it not a right Christian endeavor to help each other secure that our names are in that divine Book of Remembrance?

"If a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness."

## CHRISTIAN ENDEAVOR IN FOREIGN MISSIONS.

WILLIAM DULLES, JR., TREASURER.

A statement has appeared in a number of the papers referring to the fact that 725 Christian Endeavor Societies are now supporting thirty foreign missionaries through the Presbyterian Board of Foreign Missions.

In some instances a question has been raised whether this was exactly correct, and a definite statement on the subject seems desirable.

I am thankful to say that there is no exaggeration at all in the statement. The Christian Endeavor Societies have taken hold of the foreign mission work with great zeal, and they are actually supporting thirty foreign missionaries through this Board. It is noticeable that in the year ending April 30, 1894, that branch of giving was the only branch that had an increase over the preceding year. Now they have set their mark even higher. All their gifts to be sent through the regular Church channels will thus help on the cause of giving in the Church with which they are connected.

The group system used by this Board has proved very efficient, enabling the societies to give as they may be able and yet be identified with some special worker, and receive through the Board here reports of their special work.

We only hope that each Church will feel the thrill which should come from the hearts of these young givers, and that, as they go on in years, they may more and more help the work in each Church with which they are connected, as well as the work in foreign lands.

Dr. A. T. Pierson, in a recent article in the *Missionary Review*, says in substance: God desires consecrated gifts, and never separates the offering from the offerer. The value of a gift in his sight depends not on the amount, but on the character and spirit of him who presents it. Again, giving recognizes stewardship. All is originally and inalienably God's. What we have we hold in trust, not to hoard or enjoy as we will, but to use as He will. Giving develops sacrifice, and sacrifice is the necessary element in all heroic discipleship.

## Children's Church at Home And Abroad.

### A CYCLE RACE WITH THE RAIN.

[From Indian Notes]

I was called to see a patient some sixty miles from Miraj. The journey was made by rail, bicycle, and horse. It was a beautiful morning, with the prospect of an equally beautiful day, when I started early for the station.

My "kit" consisted of the single white cotton suit which I wore, a lunch basket, my bicycle, medicine chest, and my boy, Mera, about fifteen years of age. He was dressed as usual in a linen coat and trousers, which as was apparent, he had worn in and about the kitchen, for several days. Fortunately, as it afterward proved for me, he had a clean suit tied up in a bundle with his food; this I presume he intended to reserve until we should reach our destination, when he would mysteriously slip from the soiled clothes into the clean white ones and thus be presentable when serving the Saheb's meal.

At the end of our railway journey I left Mera in charge of the lunch basket, instructing him to have ready my meal at three o'clock, while I, in the meantime would go the remainder of the journey, see the patient and return.

Fastening my medicine bag on to my wheel I mounted and started, with two men running in front as guides, but it was not long until the men began to regard the Saheb as a kind of steam engine or racing machine. One fellow having run about four miles, fagged out and dropped behind; the other by taking a cut through the fields managed to keep up for a couple of miles further.

At a certain toll-gate I was to find a horse tied which would take me over the hills to the village of the patient, a distance of about four miles.

I had little difficulty in finding the toll-gate and sat down to rest a while. My guide came up behind. In the course of a few minutes I was greeted with the remark from a man who had brought the horse to meet me,—“Saheb, if you had come yesterday we would have given you a fine State horse.” “Why can't I have a fine State horse to-day?” I replied. “The Savakar would not let us have him to-day,” was his answer.

Well, I did not at all like the looks of that poor bit of a bony, grey mare, with a rope for a bridle, a couple of blankets and a strap for a

saddle, and a string with two angular rings at each end, which took the place of stirrups, the one considerably lower than the other, and evidently made for a man with a short leg. I had only so much time to make that four miles and back, over fields and stones, through streams and gullies, so with a guide leading the animal I mounted. I asked if she was a good riding horse? “Splendid,” he said, “Well, let's see!” So I whipped her into a trot. I am a poor horse-back rider even under very favorable circumstances, but when that bit of an old grey mare began to trot, I immediately began to look around for a good jumping off place. “I'll foot it,” I said, “I am not used to this kind of a horse,” so off I got, and, umbrella in hand, I started with the coolies leading the quiet animal behind, and wondering, I suppose, what a strange kind of a Saheb this must be, who prefers walking to riding such a fine specimen of horse.

We had only gone about a mile when I began to reconsider the matter of again trying the horse. The road was a very rough one and the sun began to get very hot. I mounted again and by not going faster than a slow walk, I finally managed to reach the patient's village, feeling rather sore, or as the English out here say, “seedy,” but I thought these the longest three miles I ever rode on a horse.

The patient's husband, a Brahmin, was a leading man in the village—Koorla—and with his friends treated me very kindly, offering me plantains, boiled milk, tea, &c. I had only time to examine and prescribe for the patient and, while I ate, to talk a little to the people. In the meantime another horse was getting ready for the return trip—a rather better looking one; so, with some twenty or thirty men accompanying me and the usual contingent of small boys, I was escorted through the village after the fashion of a conquering king, which one sometimes reads about in story books. I felt comparatively proud of my horse this time, and when I got beyond the town limits I thought I would again test my riding qualities. The first attempt at a trot was enough, for gallop he could not. I instinctively began to wish for that old grey mare, but it was too late now, to think of returning to change, so, keeping at it, I succeeded in reaching the toll-gate, sorer than ever and greatly belated. But catch that train I must, or spend the night on a bench in the station without cushion or covering. In a jiffy my medicine bag was transferred again to my wheel and with a guide in front—though



for what purpose, I had no time to ask—I began the descent of a beautiful winding road. The coolie soon fell behind and as I rounded one of the curves about a half mile down the hill, I saw him standing apparently out of breath, and thinking, I suppose, that it would be better in the end to quit the race in the beginning. But now another complication joined in the race. This time the rain, and that with a good start of me.

The road, a fairly good one in dry weather, lay along the foot of a mountain separated from it by a narrow strip of sloping plain. At distances of half a mile or so, were the dried up beds of small streams which carried off the water from the mountain and adjoining plain. As the rain began and finally poured its weighty torrents over the mountain and road, those vacant stream beds began to fill up and the mud on the roadway to deepen. Here and there along the roadside was a tree, but these offered no protection in that drenching rain storm. The nearest house was five miles from the place where the rain overtook me. Even had there been shelter, I had no time for that if I were to catch that afternoon train, so on I drove my faithful wheel, now pell-mell through a stream and then on again through the mud until, finally, I reached the village a mile from the station and through which I had to pass. My sun-hat protected my head from the rain only to let it fall on my back and knees. My white suit had taken a new color, to say nothing of an increase in weight which seemed to be tenfold. The streets of the village were by this time mostly under water. The rain pelted down over the houses, while the villagers sat in their door-ways or verandahs and chatted, enjoying the scene. Here and there a small boy clothed in naught but nature's dress and therefore without fear of rain, was bold enough to run out to see what strange object was flying through the flooded streets of a country village. In a few minutes I reached the side of the village nearest the station. I was now at the top of a hill at the foot of which was a running stream of considerable dimensions over which the two coolies had carried me in the morning. It was the thought of this stream that concerned me most, while I came rushing through lesser ones, until I got to it.

These Indian streams which drain the mountains, swell up in a rain storm very quickly, and I feared lest this one would become so large as to prevent my fording it. The roadway led through it, and this time I had no coolies to carry me over, but across I must get in some

way, so I resolved to try a rush from the top of the hill. I was not sure of the depth of water but from the top of the hill I started, and with all my remaining strength I quickened my pace until my wheel struck the sandy bed of the river, where my speed slackened so suddenly as to nearly throw me head-long into the stream. The momentum, however, was sufficient to carry me safely to the other side, where I alighted.

I had yet the best part of a mile to cover before reaching the station; walking to the top of the opposite hill, I again mounted, only to give way to the increasing torrents and depth of mud from this on. I walked to the station, arriving there just fifteen minutes before the train. I had had the bath, but now for the drying process with no change of raiment and a single dry towel. "Mera! what have you in that bundle?" I asked of the boy, after having looked in vain through the lunch basket for something with which to cover my shivering body. A "maleen kapadi" (dirty clothes). I have it; "you take off these clean ones (a coat and trousers) give them to me and you take the soiled ones." Scarcely had I said this than he had obeyed. The station master kindly gave me the operating room and in less than ten minutes I was togged out in the boy's clean coat and trousers, which as may easily be imagined were rather short at the ankles.

I dared not appear outside, fearing lest I would be taken for a butler or foreign tramp. So waiting until the train pulled into the station I made a dash through the rain for a compartment, which on entering, I was thankful to find unoccupied, and stretching out on the seat, I endeavored to increase my bodily warmth with a damp towel I had used to dry myself; this was the best I could do.

Meanwhile I despatched Mera to the train engine for some hot water with which to make some tea. The rain had put out Mera's fire, so there was no tea ready when I returned to the station, shivering and chattering with the cold dampness that surrounded me.

The water secured, I soon had a pot full of good strong tea, which, with the lunch, made a fairly good meal.

Next I set about to string up my apparel in different parts of the car; a coat over one window, trousers over another, socks over another and so on, hoping they would dry with the breeze before reaching Miraj, but it was not until several hours after the sun rose the next day that they approached dryness.

This done, I took five grains of Dover's pow-

der and as much quinine, to ward off the effects of the chilling and then again getting as much of myself as possible beneath the towel, I lay down, paper in hand, and entertained myself until at eight o'clock the train reached Miraj.

Fortunately I had not the company of a fellow passenger to share what he might have justly regarded as a new style of drying laundry.

My tonga was waiting at the station and to transfer myself, disguised as much as possible, together with my belongings was the work of a moment. Only fifteen minutes more and I was at home, and in another fifteen minutes, within warm, dry clothes I sat down to a hot dinner.

Next morning I awoke none the worse for the race in the rain, but with a very suggestive experience which I shall not fail to make use of on similar occasions in the future.

W. J. WANLESS.

## HOW A BABY ORGAN BECAME A MISSIONARY.

BY AUNT ALICE.

[From *The Messenger for the Children* of the Presbyterian Church of England.]

"Mother!" said a baby organ, as she stood by the side of her mother in a music-shop, surrounded by various instruments.

"Well, my child?"

"Where's foreign parts?"

"My dear, what makes you ask?"

"Because," said the baby organ, "a man came in when you were asleep and bought the concertina that always stood on me, saying he thought it looked like a good one to take to 'foreign parts.' Where is it, mother? I feel very lonely without the concertina now he has gone. I think I'd like to go with him."

"My dear," said her mother, "little children should be seen and not heard!"

But the baby organ was not to be silenced so easily, so she whispered to her aunt, Miss Piano, who, being tuned for a concert, was too busy to answer.

"I know," said a tin whistle in a squeaky voice; "you get to it in a balloon."

"Nonsense," said the big bass drum; "its under the earth."

"Under the earth, indeed!" began some one, but before any more was said a big voice called out—

"Silence! You are all wrong. The world upon which we live consists of land and water—three parts water, and the rest land. Foreign parts is across the three parts water," said the church-organ in a deep, awe-inspiring voice.

"As for this baby organ thinking of going foreign parts, she may dismiss it from her thoughts at once."

Perfect silence reigned after this speech: no one daring to say anything.

In a quiet Highland village nestled among the hills, in the month of August, there were many visitors. Among them were two ladies—sisters. When walking to the village to buy some "cookies" for tea, their attention was arrested by a notice pinned to a tree, which said:—

"On Sunday afternoon a Missionary Meeting will be held in the Schoolroom at half-past three, when a young lady who hopes soon to go to China will give an address. All are invited."

"Well," said the eldest Miss Prime, "what can it be? I know all the visitors, for I saw their names in the paper yesterday. Let us go over them."

So she went over the list, and gave some reason why this or that could not be the lady. One read novels all day, another played tennis and another she had seen wading in the brook. The more she thought about it the more puzzled she felt.

"Well, my dear," said her sister, "we'll go and see."

So the next Sunday, in spite of the heat, they toiled up the steep hill to the schoolroom, arriving as the first hymn was being sung.

"Who is it?" asked Miss Prime, almost breathless.

"I cannot see," said her sister. "Can it be? Yes, it is—Miss Stuart! I never thought of her. Poor thing!" and Miss Prime heaved a sigh, why I don't know.

There never was such a missionary meeting in that village; Miss Stuart never had such an attentive and responsive audience. These quiet folk had certainly heard of China, but they knew little more than that the men wore pig-tails, and that tea came from that country. Their faces were a study. One moment they were all smiles at some funny story, the next tears were running down some of the old women's faces as they heard the story of a little girl whom the fortune teller declared to be unlucky, and so she was cast into the street with her mouth filled with cinders. How glad they were to hear that she was rescued by a kind-hearted Christian Chinaman. When Miss Prime heard that outside many cities they have a place where they throw away baby girls, she wanted to start at once and get one of the cast-



ways. Miss Stuart knew how to interest her audience, and every one was sorry when the meeting was over.

Miss Prime, forgetting about her sigh of "Poor dear!" said to Miss Stuart, "My dear, when you see any baby girls thrown away, pick them up, and I'll support them."

Miss Stuart took her address, and promised to do so, but she thought to herself the dear old lady might support one-third of the population of China if she supported every one thrown away.

"What may I show you to day, sir?"

"Have you a portable organ suitable for a missionary?"

"Yes, sir, here's the very thing," said the music-seller, as he produced the baby organ.

After a thorough examination, the gentleman decided that he would buy it.

"To-morrow at twelve o'clock I will call for it," said the gentleman.

"Oh, mother!" asked the baby organ after the gentleman had gone, "what's a missionary?"

"My child, you will soon find out."

The baby organ said to itself, "Oh dear, I did so wish to go to foreign parts!"

"Before you go out into the world, my child, I should like to give you a little advice," said her mother. "First, don't forget the lessons I've taught you: never speak in a squeaky or too loud a voice, and be very obedient. I hope you will write and tell me how you are getting on."

All the other instruments gave a little bit of advice, till our little friend began to think it was an important thing this going out into the world.

The next day she was packed up and sent to Scotland, to the village where the missionary meeting had been held.

A few days afterwards the mother received this letter:—

"MY DEAR MOTHER:—When I was unpacked I found myself in a schoolroom, and heard people saying, 'Do you think it will do?' Then I was played upon, and remembered your advice, and was very obedient, and I'm sure this must be the reason why everybody was so pleased. Soon people came into the room, until it was quite full. Then I was mounted on the platform, near to the minister and the schoolmaster, and I felt very important. After the singing of a psalm and a prayer, an old lady called Miss Prime spoke. I cannot tell you all she said, but

it seems that a year ago a Miss Stuart had been talking to the people here about China, and they decided on this same day every year to have a missionary meeting, and to pray especially for her. They had collected the money to pay for me, and were going to send me out to her. The minister gave a short address, telling us a great deal about China. He then prayed that I might be of great help to Miss Stuart when she is going about telling of Jesus. I can tell you, mother, when one is being prayed for one feels rather queer. I felt great responsibility resting on me. I wondered what this lady was like. Then some one got up and said they didn't want organs in church, but he supposed it was all right if Miss Stuart was to use it in the open air, and he hoped it would save her voice. The other speeches I cannot remember; you see I've not been used to listening. Excuse any more, as I'm very tired, and, with love to all,

"Believe me,

"Your dutiful

"BABY."

Once more our little friend was packed up, and this time with great care, and then put on board a ship going to China. She said she felt very tired, for six weeks she was kept in a dark place, and could see nothing, but at last the day came when she was once more opened.

"Why, it's a baby organ!" said the lady, opening it; "just what I was praying for. Who could have sent it?"

But she was never to know, as it was sent without any name.

Would you like to have a peep into another letter that the baby sent to her mother?

"MY DEAR MOTHER:—I have just returned from my first visit to the country, and I never had such an experience before. We went in a boat to a place about twenty miles away, just Miss Stuart and myself. When we got there a lot of children gathered round us screaming, and then ran off to the village saying 'one of the foreign devils had come.' A great many people came to look at us, some asked Miss Stuart if she was a man or a woman, and they wouldn't believe she was a woman, because she had neither earrings on nor trousers. Oh! what remarks they made. I felt quite angry. They said Miss Stuart's nose was very long, and her eyes were a faded color, she must be terribly old; some thought that with her blue eyes she could see under the earth, and they asked her if she could see gold underneath. Then they made remarks about her clothes and large feet.

"After all their talk was done Miss Stuart tried to tell them not to worship idols, but they said 'They did not want to hear her doctrine because last night a woman had been struck with lightning, and they believed it was her fault.' So Miss Stuart left the crowd and went on to a place where some Christians lived. How pleased they were to see her; she must sit down and eat something. In almost every house she had to take a little or they would have been offended. In one house they offered her large brown beetles which they considered a great delicacy. They looked so distressed when she refused them, saying she was afraid they would not suit her digestion!

"But I must tell you about my first performance which was in this village. Miss Stuart got some of the Christian women to come with her and she went into one of the houses where she had already been. When she began to play the people stood spellbound. Was I alive? was there a spirit inside me? They looked all over me, but couldn't make out where the sound came from. There was soon a large crowd which listened most attentively. I cannot tell you how very glad I am that I've come here to help Miss Stuart to get a big crowd. Nearly every place we go to Miss Stuart and I teach them some new tunes, and you should hear the children sing, 'Jesus Loves Me;' my voice is quite lost. Some have dreadful voices, but others sing very nicely. This is a very long letter! I will write again soon.

"YOUR LOVING BABY."

Who would like to go to China to see all these funny things? and above all to teach the Chinese that there is some one who loves them very much, and wants them to come and live with Him in Heaven. I hope a great many boys and girls want to come! But I hope above all that they love Jesus very much themselves, and remember to pray for the little Chinese children and the heathen children all over the world.

Did our little American readers know that the Christian people of England are as much engaged in mission work for the people of China and India and Africa as American Christians? Perhaps some of you have not thought much about this. This story of the Baby Organ, you see, is a story written and first printed for the boys and girls of England. But certainly it is just as good for children in the United States.

## Gleanings

### At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBERTS]

—The Bible heads the list of books sold in Italy.

—"Christian character is sustained relationship to Christ."

—The use of money, says Bishop Westcott, is as perilous as the gaining of it.

—"Receive to Give" is said to have been the motto of General Armstrong's life.

—"No backsliding on benevolences," is the resolve of a Methodist pastor in Illinois.

—A Tukudh Indian, ordained last year, is the first native clergyman ever ordained within the Arctic Circle.

—The Anglo-Saxon race will probably dominate the earth, and determine under God the destiny of mankind.—*Rev. James I. Vance.*

—The man who likes religion but despises theology would probably admire his right arm more if it had no bone in it.—*North and West.*

—The *Christian Standard* thinks the trouble with some religious people is that they are "long" on resolutions and "short" on work.

—New Zealand Christianity, said Karl Ritter, is the standing miracle of the age. Without a miracle such an establishment of Christianity is impossible.

—Mr. Lethaby's mission in Moab, one of the now numerous little undenominational free-lance missions, has been adopted by the C. M. S.—*C. M. Gleaner.*

—Bishop Fitzgerald believes the redemption of Africa is to be the sublime providential outcome of the marvellous history of the Negro race in America.

—Principal Miller, of the University of Madras, expresses the opinion that Christian education is the corner-stone of the great edifice of Christ's Kingdom in India.

—Said the late Bishop Hill: "Look upon the millions that are without Christ in the world, and you will find an altar. And may God help you to be a sacrifice!"

—"Nowhere in all the world," said General Sickels, "have men of wealth done so much for religion, education, philanthropy and patriotism as in the United States."

—It is said that Lobengula, when he knew that war was coming, advised all the white people in Metabeleland to leave, and offered them an escort beyond his boundaries, since he would no longer be able to protect them.

—Louis Kossuth called the Sermon on the Mount the people's constitution. He believed that if put into effect it would prove a remedy for all the ills of society.

—"God forgive me for these years of error, and the error into which I have led my people," was the confession of Sheuksh, the great Kitkatla chief, when converted.

—Bishop Thoburn in his effort to secure funds for his work in India makes a specialty of "Living Links," i. e., linking a church to a field by getting it to support a worker.

—What is commonly called sacrifice is the best, the happiest use of one's self and one's resources—the best investment of time, strength and means.—*General Armstrong.*

—The danger of this nation is that we are losing sight of the great heritage of the Puritans—faith in manhood, allegiance to conscience, and belief in God.—*President Patton.*

—The love of Christ is the great motive to missions; not our love to Christ, nor even Christ's love to us, but Christ's love in us, going out towards the lost.—*A. H. Strong, D. D.*

—"Come to my house, and let me be a mother to you," said Mrs. Varcroe to three ragged boys on the streets of Melbourne. That was the beginning of the Australian Child Mission.

—James Hannington said to a friend: "In all probability I shall be massacred; and what if my one poor little life be sacrificed to cut a way for my Master into the heart of Africa?"

—"What is needed," says Dr. Strong, "is not simply an increased giving, an enlarged estimate of the Lord's share, but a radically different conception of our relation to our possessions.

—Every woman in Rivatori, the old Ainu capital, has accepted Christ as her Saviour. Among them women over seventy years of age are praying for the first time in their lives.

—The return of a girl instructed in one of our schools for Freedmen means the transformation of a home, the salvation of a family, and a blessing to the community where she goes.

—"The Growing-Old Circle," is a circle of King's Daughters reported in the *Home Missionary*. Each of its 17 members is over 62 years of age, and some are nearly 80. They ask the privilege of working for a Home Missionary family.

—A missionary writing from Phalapye, Kham's capital, wishes friends at home could see the people on Sunday morning. It is a grand sight to see so many wending their way to the church, carrying their bag of books in one hand and their stools in the other.

—It is said that a Karen boy, when asked to urge a Christian congregation to send the Gospel to his people, answered: "If they do not mind Jesus, how do you expect them to mind me?"

—The spirit of Christianity has already pervaded the whole atmosphere of Indian society, said Keshub Chunder Sen, and we breathe, think, feel and move in a Christian atmosphere.

—"It would be a good thing if some men would give millions of money to foreign missions, but a better thing if millions of people would give just what they are really able to give."

—The Innere Mission in the German Church seeks by means of especially qualified institutions and especially trained workers to alleviate suffering, and to right social wrongs in Germany.

—The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation, of mankind.—*James Russell Lowell.*

—We should consider the missionaries as our brethren, representing us and doing our work for us, just as in the time of war the loyal citizen feels that every soldier at the front is his soldier.—*Missionary Herald (English).*

—Nogo, the treacherous Chinese servant of Miss Taylor, who twice tried to kill her during her journey in Thibet, appeared in Darjeeling and was brought to Miss Taylor, who is giving him Romans 12:20.—*Indian Witness.*

—In 1890 a Thibet Prayer Union was formed, that many who cannot personally form the inner cordon that is encircling Thibet may become a part of the rear rank of Christians who are praying for its opening and enlightenment.

—Says the biographer of Wendell Phillips: "As an intellectual stimulus and spiritual safeguard his new career, the cause of the oppressed, was worth all he paid for it. Men unconsciously aggrandize themselves when they imitate Christ.

—The *Missionary Review* quotes the language of a missionary thus: "I could walk from Canton to Shanghai, not walking more than 20 miles a day, and could sleep every night in a village or town that has a little Christian community."

—Dr. Joseph Edkins, in his *Early Spread of Religious Ideas*, maintains that in the ages before Abraham there was a revelation, of which the monotheism of China and Persia is a survival. Time, forgetfulness, neglect and corruption gradually degraded this older religion into the various systems against which Christianity is waging war.

—A Women's Missionary Society in South Dakota, recently organized, is winning the confidence and interest of the ladies by its elevating and spiritual character, and is uniting them on a higher plane than their former Aid Society.

—When first the Gospel came to India, it was met by wild cries of "It is not true." To day the cry is somewhat changed, and everywhere we hear "It is not new." The transition in thought is something to thank God for.—*Rev. W. H. Houldsworth.*

—This is one of the "Suggestions for Meetings of Auxillaries," from the Women's Occidental Board: Banish from every meeting the magazine, newspaper or leaflet; but bring well-digested articles *and tell them*, from each or any of these periodicals.

—Shintoism has no moral code. "Morals were invented by the Chinese," says a Shinto apologist, "because they were an immoral people; but in Japan there was no necessity for any system of morals, as every Japanese acted rightly if he only consulted his own heart."

—The Christian population of Ceylon, says a missionary, is ten per cent of the whole—that is, the same percentage as was to be found, according to Dr. Schaff, in the Roman Empire in the fourth century. We consequently regard our ten per cent. Christianity as prophetic.

—The press is under the same moral obligation to be completely Christian, both in motive and in aim, that the pulpit is. It is the duty of one as of the other, to do all in its power to get the Ten Commandments and the Sermon on the Mount enacted into life.—*The Advance.*

—Despite the experience of a hundred years of modern missions, writes Rev. Arthur H. Smith of Shantung, the plain truth is that as yet the Christian Church at home has no adequate conception of what is meant by the evangelization of a heathen nation or tribe.

—If abstaining from meat fosters the belief that there is a god under a cowhide, it is the duty of missionaries to eat meat three times a day if thereby they may help to convince the dupes of Brahman superstition that beef is diet and not delty.—*Fred Perry Power in The Forum.*

—Common religious honesty demands missionary work. It is no religious luxury, no unneeded excrescence upon our religious system, no "hobby of a fevered brain;" but the bounden duty, nay, rather the blessed privilege, which no loving heart can forego, that believes in Jesus and knows what it is to have touched Him and to have felt His power to pardon and bless.—*Rev. Edward Lomba.*

—The main tendency of Miss Simcox's learned and impartial study, *Primitive Civilizations*, is to remind one that we may have much yet to learn from these ancient civilizations which endured for thousands of years, and in the case of China still endure.—*Literary World.*

—The most severe and intricate labor ever undertaken by the mind of man is that of projecting a divine revelation into the mental and moral history of a race of beings who are filled with moral antipathies to its spirit, and doing this mainly by the art of oral speech.—*Professor Phelps.*

—The marvellous influence of the printed book or leaflet in Uganda, and the eager demand for gospels, catechisms and prayer books—about 5,000 having been sold monthly last year—throw a new light upon the high and holy functions of a literary and translating missionary.—*Annual Report C. M. S.*

—"Why didn't the God-men come before the drink-men?" was the pathetic question of an African chief to Mrs. Leavitt. "I would like to have my people embrace this new religion, but they haven't brains enough left to do it. The fire water men have burned out their brains and they cannot think now."

—The Chinese Christian who asked Archdeacon Moule how many clergymen there were in England was requested to guess. "It's a little country," said he: "perhaps fifteen hundred." When told that there were 23,000, he exclaimed: "Twenty-three thousand! then you can well spare one thousand for China."

—Speaking of the selfishness of literary cultivation, the *Christian Advocate* (Nashville) says: The mere scholar who piles up knowledge not for the good he may do with it, but simply for the personal satisfaction he may get out of it, is as selfish at core as the miser who has no aim in life except to increase his hoard of gold.

—The Universities' Mission impresses on Africans ministered to in spiritual things by African teachers that it is their duty to furnish their teachers with temporal things. In bringing up African teachers it discourages all Europeanisms and luxuries which the Africans they will minister to will be quite unable to supply them with.

—Dr. T. R. Colledge, surgeon to the East India Co., who in 1827, while at Macao in the Company's service, established a hospital for the treatment of Chinese, is regarded as the originator of foreign medical missions. He was the founder and first president of the Canton Medical Missionary Society.—*J. Russell Watson in The Messenger.*



—A man is not made a patriot by wrapping the Stars and Stripes around him, nor does a man become a Christian by putting the Bible and catechism in his brain. The heart must be touched, and the life transformed by the doctrines received, for "faith without works is dead, being alone."—*T. S. Hamlin, D.D.*

—The peasants of Russia, who constitute more than eighty per cent. of the population, and who pay more than ninety per cent. of the taxes, are steadily growing poorer, writes Mr. George Lennan. The evils from which they suffer are not of recent origin, but have for many years been undermining the very foundations of their economic life.

—The people of India entertain a joyless idea of religion, which to many of them consists in giving up home and work and becoming a religious mendicant. So ingrained is this idea, writes a missionary in Jhansi, that a native helper unconsciously adopted that mode of speech in alluding to our Lord, representing Him as an oriental fakir.

—In India the village is the villager's world. His relation to the men of his own village so differs from his relation to all other men, that the influence of a consistent convert or Christian teacher is greater at home than elsewhere. Non-Christian relatives are anxious to get him away, knowing that if he remains someone will be sure to join him.—*Indian Witness.*

—If we could only create the happier and more wholesome home, the battle were as good as won. We are laying undue stress on the ballot. Back of the ballot must be a personality of the right sort. Make the homes of America what they should be, and all that we wish to see in a better civic and religious life will inevitably follow.—*Principal Fairbairn.*

—It is every man's duty, says the *Cumberland Presbyterian*, to carve for himself a place in the world's work and the world's heart which no other can fill. Every ounce of manhood in the universe is necessary. God wasted no material when he made man in his own image, and God demands that we make the most of ourselves, mentally, morally, physically.

—In 1836 Dr. David Nelson, author of *The Cause and Cure of Infidelity*, established at Quincy, Ill., a Mission Institute. In it were educated such men as Rev. George Thompson, late of West Africa, and Rev. E. P. Doane of Ponape, Micronesia. Dr. Nelson remained at the head of this Institute until his death in 1844, and gave to it his entire resources.—*Moses Smith in Religious Herald.*

—The Women's Missionary Board of the United Presbyterian Church, U. S. A., is a branch of the General Board; and so, when the report of its work was being laid before the Assembly, it was presented, as usual, by its own secretary, Mrs. W. J. Reid, a point that seems but courteous to the workers to whom our churches are so greatly indebted.—*Quarterly Register.*

—Missionary work is, in the opinion of Dr. Francis E. Clark, the most promising and hopeful feature of modern civilization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that exerted by the Anglo-Saxon missionaries of the cross, the ministers of the Lord Jesus Christ.

—Miss Riddell, a missionary in Kumamoto, Japan, says that when the Buddhist priest, Yatsubuchi Banryo was sent as a representative to the Parliament of Religions, Buddhist believers were asked to defray his expenses. He received subscriptions amounting to \$80,000 that he might put in a worthy appearance, a sum representing the expense of 130 missionaries for a year.

—Thomas E. Besolon, the banished prince of the Veys in Western Africa, who has been in this country for fifteen years, has been called back to his throne, his uncle Danlu San having been driven from power. Educated at Lincoln University and Williams' College, he will carry back American civilization to his barbarous people, and found a university on the banks of the Niger.—*Philadelphia Record.*

—A discussion on "the Army *versus* the Navy," would be just as sensible as "Evangelistic *versus* Educational Work in Missions." There is no *versus* about it, continues David Downie, D.D., in *The Independent*. The work on hand demands every possible force we have. Let us stop discussion as to methods and get at the work, each in the way he can work the best. There is a Waterloo ahead of us, and it will take the Allied Forces to win it.

—Not only are the Japanese the best of the Mongols, but they are close rivals of the best of the Caucasians. The progress they have made within the last generation has never been paralleled by any nation in so short a period. In education, industries, liberal government, and indeed all the elements of civilization, Japan is to be ranked with America and the nations of Western Europe rather than with Asiatic countries.—*New York Tribune.*

—M. de Blowitz in *Harper's* expresses the opinion that the conquest of Tunis, though the finest that France has realized in sixty years, was a serious diplomatic blunder. It brought France and Italy into opposition, driving the latter into the arms of Austria and Germany, thus preparing for the Triple Alliance, which now imposes upon all Europe armaments and sacrifices under which her prosperity threatens to go down.—*Review of Reviews*.

—A churchman is a man who is called by God out of the world, not on the condition of accepting what is called "the Historic Episcopate," but on the conditions of faith and repentance. A man who responds to this call is a true churchman, whether he is an Episcopalian, Presbyterian, Methodist, Baptist, Quaker or Congregationalist. If people prefer Episcopacy, let them do so, but this gives them no right to unchurch other Christians.—*Witness*.

—Archaic and primitive as it is, Chinese civilization has a vitality which we shall find it the less difficult to respect when we realize its kinship with those of the most famous empires of the world's most ancient history; and from a study of contemporary China we shall also learn to regret something of social and economic wisdom that was lost to the Western world with the fall of Thebes and Babylon, and has not yet been wholly rediscovered.—*Miss E. J. Simcox* in her *Primitive Civilization*.

—The *Chinese Recorder* reproduces from another journal the incident of a gentleman in Shantung who obtained a New Testament, and was so fascinated that he read it three times. A missionary on his journeyings, finding the man conversant with Christian truths, inquired which truth in the Bible had impressed him most. He replied: "The statement that our bodies may become the temples of God." The heathen mind which had grasped this truth, and many others on the way to it, was not far from the kingdom.

—*The Literary Digest* translates from a Shanghai journal an article on the Chinese method of divorce. The husband invites his father and several other male relatives to listen to his complaints. The men gather in the house of the injured husband and begin by worshipping his ancestors. The husband then puts the case before the assembled relatives, who discuss the matter in a very thorough manner. If they find the wife guilty, the husband hands her a decree of divorce, which both parties sign by dipping their forefinger in the ink and impressing the document with a blot.

—The Am-baki-house at Mafaki, Sierra Leone contains many stones a little larger than one fist, into which the spirits of the departed old men of the village are believed to have passed. When an old man dies a stone is placed upon his chest and left there until the time for burial. During the interval the spirit is supposed to have passed from the body into the stone. It is then laid up in the Am-baki-house with similar stones. In time of trouble the people of the village pray to these stones for help, and believe their prayers are heard.—*Annual Reports of the C. M. S.*

—Two ladies, members of the Presbyterian Church in England, known to the world through their discovery in the Convent of St. Catharine at Mount Sinai, of an unknown Syriac version of the Epistles, have offered to the church a valuable site for a college at Cambridge, together with the sum of £20,000 towards the expense of the buildings. The proposal to remove the Theological College from London to Cambridge was discussed at the last meeting of the Synod, and the question was sent down to the presbyteries.—*Quarterly Register*.

—Other things being equal, that missionary who is most familiar with the Hindu's modes of thinking, and with his religious and philosophical ideas, will preach Christ more effectively than one who is ignorant of the view point from which the Hindu habitually looks at whatever pertains to sin and salvation. He must make allowance for the variations of the Hindu moral and spiritual conscience from his own. He must get the gauge of the Hindu's thought and the correct focus of his vision, and then place the truth at that peculiar spot, or there is danger that it will appear dim and distorted and so lose much of its effective power.—*Indian Witness*.

—Did a Chinaman discover America? asks Mr. Frederick J. Masters in the *Overland Monthly*. He points out that the Indian dialects of the Pacific Coast show a marked affinity to the Chinese language, and that there is a close resemblance between ancient Chinese laws, religious manners and customs, and those belonging to the civilizations described by Prescott. He repeats the opinion of Mr. H. H. Bancroft, who because the personal resemblance of the Northwest Coast Indians to the Chinese is so strong believes there is Mongol blood in the veins of the aborigines of those regions, and is convinced that the inhabitants of the north-western shores of America have been in communication with Asia from time immemorial.

—The Evangelicals of Italy, says the *New York Observer*, live under a fierce public light. If a member of the church commits the slightest fault, some one is sure to address him, with a look of surprise, "How is this? You an Evangelical, and act like this?" A pastor relates that a young workman, very perverse, on being converted, remembered having stolen from his master. He confessed his fault, giving back the stolen object in Jesus' name. The master was affected to tears, and not only pardoned him, but said: "Your Saviour shall be mine, too." And he is now a zealous member of the congregation.

—The Syrian Christians, who call themselves Chaldees, have a tradition that the name comes from Kaldi, a bright star in the sky, to which they trace their original. The word *aktar* used for a star by the Persians, means good fortune, happiness. Says Dr. Joseph Edkins: "There is truth hidden in this idea of the good luck attendant on the appearance of a bright star in the general darkness of the firmament. It filled the ancient Chaldeans with hope as it does the modern Persians. It indicates an ancient faith in God, who in the storms and whirlwinds of time commands the light to shine in our hearts. He sends the day star to inspire the human breast with hope in himself as preserver and redeemer."

—If I am a member of Christ's body, I tingle with loving life which He supplies, and love every member of that humanity for which He shed His blood. To be organically bound to Christ is to be organically bound to all men over the whole earth. To feel for men across the sea and to send them the Gospel is the only recognition of their common relationship to us by virtue of their being natural members of Christ. Nothing human is foreign to us any more than it is to Him. We shall never understand the fullness of the Church's resources, nor the greatness of the Church's power, until we see in the Church the new incarnation of the Redeemer and the new embodiment of His love.—A. H. Strong, D. D.

—"Theoretical Confucianism contrasted with Christianity in a Parliament of Religions at Chicago is one thing; practical Confucianism illustrated in Korea is quite another," writes the Rev. Samuel A. Moffett, in the *Missionary Review*. After showing the practical working of the non-Christian system, he relates the following: Eight men whom he had baptized last January in Pyang Yang, had been instructed in the gospel for several months, and had endured

abuse and insult with a truly Christ-like spirit. They showed that they had been imbued with the practical spirit of Christianity. Before they had been in the church a month they asked that the first use of the little money they had contributed should be for the care of a little orphan child, whom they found dying of starvation.

### SUGGESTIVE HINTS FOR STUDY.

#### THE TREASURY.

An ordinary contribution-box has become an instrument by which the contributor, as he sits in his pew, can touch every continent, and do a work for Christ where his own footsteps can never tread.—James S. Dennis, D. D.

A humble woman in a country town said, as she cast her mite into the treasury: I am no longer simply a part of this village. By this act I am made conscious of my relation to the whole world.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury.

Does our Lord occupy that position to-day? On what principles does he estimate the comparative worth of our offerings?

1. The worship of God by offerings should be a *deliberate* act, prompted by principle rather than impulse, performed thoughtfully, "as he purposeth in his heart." One should prepare for this as for other acts of worship, "laying by him in store" during the week, and then make the offering prayerfully, that his prayers and his alms may come up for a memorial before God.

2. It should be *systematic*, reaching the treasury regularly, whether the worshipper can be in his place in church or not. The state of the treasury should not depend upon accident, or circumstance, or the weather, but upon our duty to God. Stonewall Jackson's contribution, *CHURCH AT HOME AND ABROAD*, March, 1894, page 255.

3. *Proportionate*. "Every man shall give as he is able, according to the blessing of the Lord thy God," Deut 16:17. "As God hath prospered him," 1 Cor. 16:2. Every man, not according to his mood or fancy, not according to other people's giving, or to other people's ability, but every man according to his own ability. "We cannot estimate the liberality of the Church by the figures and footings of the treasurers," writes Bishop Haygood. "A small amount may mean liberality, a large amount may indicate meanness. The figures and footings do not show what the givers had left. No measure of giving is worth considering that counts only what i



given. A thousand dollars given may not mean any sacrifice to the giver; the widow, giving her two mites was liberal; she gave all she had." Too many content themselves with systematic giving. It should be proportionate as well. Read the paragraph from Rev. J. F. Cowan in *CHURCH AT HOME AND ABROAD*, September, 1894, p. 198. Does the Church to day give to the Lord's treasury proportionately? Says Dr. D. S. Gregory: "The gross outcome of American productive industry for the year of 1892 was \$10,000,000,000. By a low estimate one-half that sum, or \$5,000,000,000 came into the control of those connected directly or indirectly with the Protestant Christian Church, and acknowledging more or less fully Christian obligations. One-tenth of that a tithe, would be \$500,000,000. Is the Church able to give what is needed to save a lost world through the preaching of the Gospel? Let every adherent of Protestant Christianity apply his Christian arithmetic to that question, and answer it for himself, as he expects to give account to God."

4. Offerings to the Lord's treasury should be liberal, that is, made on a liberal estimate of the prosperity God has granted us.

5. They should be loving, I Cor. 13:3, "Though I give \* \* \* and have not love, it profiteth me nothing."

6. *Cheerful*. II Cor. 9:7, "God loveth a cheerful giver" Referring to the word *hilaros*, here translated "cheerful," President M. E. Gates says: "God loves a whole-souled, 'hilarious' giver, who is not ashamed of the cause for which he gives, who with a strong, buoyant, joyous confidence in the cause, those who are working, and God who directs the work, gives freely, heartily, and with a swing."

7. It should imply a *giving of self*. Paul thus explained the secret of remarkable liberality, "They first gave their own selves."

8. Liberality is an important *grace of Christian character*. Covetousness, the love of money, greed for its possession and a narrow withholding of it from use, is called by the great apostle, idolatry. This he classes with fornication and all uncleanness as a sin "not once to be named among you as becometh saints." On the other hand he says: "As ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love for us, see that ye abound in this grace also." This grace is necessary to the symmetrical development of character. It resists self-love and enlarges the heart. Its absence is a spiritual deformity. It has been truly said that men have to get near to

God before they are willing to give Him what is His. Increased liberality marks every increase of spiritual life.

## WORTH READING.

BISHOP SYMTHIES AND THE UNIVERSITIES MISSION, with portrait, by Rev. A. R. Buckland. *Sunday at Home*, July, 1894.

SOMETHING ABOUT SIAM, by Mary Titcomb. *Frank Leslie's Monthly*, July, 1894.

AMONG THE TARAHUMARIS, by Carl Lumholtz. *Scribner's Magazine*, July, 1894.

THOSE ECCENTRIC KOREANS, by Charles Fdc. Nirdlinger. *The Illustrated American*, August 18, 1894.

BLACK FLAGS AND MISSIONARIES, by Charles Fdc. Nirdlinger. *The Illustrated American*, August 25, 1894.

A LAND OF INCREDIBLE BARBARITY, by the Earl of Meath. *The Nineteenth Century*, July, 1894.

THE STUNDISTS IN RUSSIA. *The Mission of the World*, July, 1894.

A SUMMER TOUR IN ALASKA, by Lucy M. Washburn. *The Cosmopolitan*, August, 1894.


TIME AS A FACTOR IN CHRISTIAN MISSIONS by Rev. Authur H. Smith. *The Missionary Review*, August and September, 1894.

EARLY SUMMER IN JAPAN, by Alfred Parsons. *Harper's Magazine*, September, 1894.

THE NEW WORLD OF CENTRAL AFRICA A review of the volume by Mrs Guinness. Rev. J. M. Wright, D. D. *Methodist Review of Missions*, September, 1894.

THE HOKKAIDO, by Rev. Julius Soper. *The Gospel in All Lands*, September, 1894.

## Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

RICHENSEN, JOHN.—Born April 5, 1853, at Tarp Schleswig, Holstein; studied at the Academy of the German Theological Seminary, Newark, N. J.; graduated from the German Theological Seminary, Newark, N. J., 1875; ordained, 1875; ministry 1875 to 1878 at Morristown and Meyerville, N. J.; 1878 to 1894 pastor of Corinthian Avenue Church, Philadelphia, Pa. Died June 15, 1894.

Married, Newark, N. J., August 10, 1873, Bertha Krug, who, with two sons and two daughters, survives him.

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, Pastor, Treasurer, Miss or Mrs., as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1894.

ATLANTIC.—Atlantic—Mount Pleasant, 2; Olivet, 2. 4  
BALTIMORE.—Baltimore—Baltimore Westminster,  
from "M. C. D." 5; Emmittsburgh, 15 89; Fallston 2;  
ranklinville, 5. New Castle—Newark, 8; New Castle,  
1 81; Rehoboth (Md.) 1; Wilmington, Rodney Street, 12 51;  
ton, 5. Washington City—Washington Western, 25. 174 14

CALIFORNIA.—Benicia—Two Rocks, 2. Sacramento—  
ixon, 2. 11

COLORADO.—Boulder—New Castle, 2. Denver—Highland  
ark, 6. Gunnison—Aspen, 9; Grand Junction, 5. Pueblo  
-Alamosa, (including sub-sch. 3 96), 10 85; Colorado  
prings 1st, 5 18; Pueblo 1st 1 20. 40 23

ILLINOIS.—Alton—Edwardsville, 6 50; Jerseyville, 12.  
loomington—Gilman, 16 75; Minonk, 5 48; Normal, 3 95;  
hilo, 9. Cairo—Fairfield, 2 50; Galum, 3 26; Saline Mines,  
; Sumner, 2; Tamaroa, 8 05; Union, 1. Chicago—Chicago  
st, 25 50; — Belden Avenue, 5 75; — Calvary, 2; Hyde Park,  
0 63; New Hope, 10 34; River Forest, 2 77. Freeport—Free-  
port 2d German, 3; Galena 1st, 20 50. Mattoon—Ashmore,  
; Morrisonville, 2 20; Oakland, 2 40. Ottawa—Au Sable  
rovs, 6 82; Troy Grove, 6; Waltham, 7. Peoria—Elmira,  
5 18; Peoria 2d, 16 06; Prospect, 12 25; Washington, 4; Yates  
ity, 3. Rock River—Alexis, 10; Buffalo Prairie, 1 50;  
Edgington, 2; Geneseo, 6; Morrison 81 67; Norwood, 15.  
chuyler—Augusta, 5; Camp Creek, 5; Chill, 2 22; Mon-  
mouth, 6 53; Warsaw, 1 22. 409 94

INDIANA.—Crawfordsville—Darlington, 3; Rockville, 5;  
Vaveland, 5 28. Fort Wayne—Huntington, 2. Indian-  
apolis—Indianapolis 18th, 4 25; Southport, 5 19. Logans-  
port—La Porte, 22 76; Union, 2 25. New Albany—Oory-  
lon, 4 25. Vincennes—Evansville Walnut Street, 24 62;  
Vincennes sub-sch, 1 25; Worthington, 5 40. 87 04

INDIAN TERRITORY.—Cimarron—Purcell, 5. 5 00

IOWA.—Des Moines—Dallas Centre, 6; Derby, 1 60;  
Des Moines Central, 27 60; Humeston, 3 15; Ridgedale,  
40. Dubuque—Jesup, 3 85. Fort Dodge—Pomeroy,  
30; Rolfe 2d, 6 10. Iowa—Keokuk Westminster, 7;  
Comuth 1st, 1 50; Lebanon, 4; Martinsburg, 21; Media-  
villa, 7 38; Wapello, 5 49. Iowa City—Davenport 2d, 11;  
owa City, 10 05; Marengo, 3 80; Tipton, 10 75. Sioux  
ity—Alta, 8 70. Waterloo—Greene, 5; Janesville, 3;  
Morrison, 5 50. 161 73

KANSAS.—Emporia—Council Grove, 12; Eldorado, 7;  
El Paso, 1 50; Newton, 10. Neosho—Carlyle, 22 cts;  
Princeton, 4; Richmond, 3. Osborne—Wakeeny, 10. Sol-  
omon—Cheever, 3; Clyde, 6 40; Glasco, 2 50; Lincoln, 4;  
lolomon, 6 25; Wilson, 2. Topeka—Kansas City Western  
Highlands, 12 10. 84 07

KENTUCKY.—Ebenzer—Newport collection of 1893-94,  
Louisville—Hopkinsville 1st, 1 20; Louisville Central,  
9 75; — Warren Memorial, 25 40. 52 35

MICHIGAN.—Detroit—Detroit 1st, 26 81. Kalamazoo—  
Hainwell, 4. Lake Superior—St. Ignace, 4. Monroe—  
Monroe, 7 25. 102 16

MINNESOTA.—Duluth—Duluth Hazlewood Park, 3 25;  
landstone, 2. Winona—Utica, 2 48. 9 66

MISSOURI.—Kansas City—Montrose, 12 cts. Ozark-  
Ebenzer, 4; Joplin, 6 68; Neosho, 7. Palmyra—Glas-  
row, 4. Platte—Barnard, 2; New York Settlement, 1;  
St. Joseph 2d Street, 3 20; Union, 2; Union Star, 2. St.  
Louis—Ferguson, 2 22; Rolla, 5. 40 10

MONTANA.—Great Falls—Great Falls, 10. 10 00

NEBRASKA.—Hastings—Hansen, 3; Holdrege, 6; Stock-  
ham, 1 50; Verona, 2. Nebraska City—Seward, 7 58.  
Omaha—Ceresco, 3; Omaha Westminster, 11 68. 24 96

NEW JERSEY.—Morristown—Plumstead, 2 62. Morris-  
and Orange—Chatham, 59 85; Madison, 5 59; Morris-  
own South Street, 72 25; South Orange 1st, 5; Summit  
Central, 10. Newark—Newark 2d, 25 82; — South Park,  
19 77. New Brunswick—Alexandria, 7; Amwell United  
st, 2 50; Dayton, 2 72; New Brunswick 1st, 50 69; Tren-

ton 1st, 71 28. Newton—Oxford 1st, 5 04; Phillipsburgh  
Westminster, 7; Yellow Frame, 1 20. West Jersey—  
Bridgeton 2d, 12 11; Cedarville 1st, 2 22; Glassboro, 1 55.  
296 00

NEW MEXICO.—Rio Grande—Albuquerque 2d, 2. 2 00

NEW YORK.—Albany—Albany State Street, 23 93; Bal-  
ton Spa, 11 71; Jefferson, 2. Binghamton—Bainbridge,  
10. Boston—Windham, 4 68. Brooklyn—Brooklyn Duryea,  
22; — Green Avenue Ladies' Willing Aid Society, 5 44.  
Buffalo—Buffalo Westminster, 2 87; Silver Creek, 5 19.  
Cayuga—Aurora, 18 27; Ithaca, 52 78. Chemung—Big  
Flats, 9 45; Havana, 18. Columbia—Durham 1st, 5 06;  
Windham, 19. Genesee—Castle, 25 12; Warsaw, 10 20.  
Geneva—Phelps, 19 52. Hudson—Chester sub-sch, 2;  
West Town, 6. Lyons—Rose, 5 08. Nassau—Jamaica,  
22 60; Whitestone, 2. North River—Lloyd, 5 42; Mil-  
lerton, 3 68. Otsego—Oneonta, 20. Rochester—Fowler-  
ville, 2; Livonia, 1 50; Mount Morris, 6 25; Parma Centre,  
2; Rochester St. Peter's, 25; Victor, 3 84. St. Lawrence  
—Henkelton, 1. Syracuse—Mexico, 24. Troy—Cohoes,  
29 04; Mechanicville, 6 43; Troy 9th, 20; — Oakwood  
Avenue, 2 80; — Woodside, 26 27. Utica—Boonville,  
3 58; Hamilton College, 3 53; Waterville, 5 50. West-  
chester—Patterson, 4 50; South East Centre, 5 23; Yonk-  
ers Westminster, 2 54. 581 75

NORTH DAKOTA.—Fargo—Goose Lake, 2; Stirling, 1 29.

3 28

Ashland, 8 70; Belleville, 1; Creston, 4 87; Savannah,  
9 59; West Salem, 1; Wooster 1st (including sub-sch,  
5 02), 46 22. Zanesville—Bladensburg, 2 77; Martins-  
burgh, 2 77; Mount Pleasant, 2 78. 478 68

PENNSYLVANIA.—Allegheny—Aspinwall 1st, 1 58; Con-  
cord, 3; Leetsdale, 42 05; Vauport, 2. Blairsville—  
Blairsville, 57; Conemaugh, 2; Congruity, 4; Greens-  
burgh 1st, 65 71; — Westminster, 18 25; Ligonier,  
18 75; Parnassus, 15; Unity, 15. Butler—Buffalo, 4;  
Mount Nebo, 3. Carlisle—Harrisburgh Olivet, 1 10;  
Mercersburgh, 12 78; Monaghan, 19 40; Silver Spring,  
5. Chester—Avondale, 11 20; Honey Brook, 7 50; Marple,  
5; Nottingham, 1 57; Toughkenamon, 2 08. Clarion  
—Greenville, 7 22. Erie—Cool Spring, 5 97; Erie Chest-  
nut Street, 8 51; — Park, 20; Franklin, 29 25; Fredonia, 5;  
North East, 25; Oil City 1st, 20; Venango, 2. Huntingdon  
—Bellefonte, 27; Houtzdale, 2 08; Lower Spruce Creek,  
5 25; Milesburgh, 5 50; Moshannon and Snow Shoe, 2; Pine  
Grove, 2 27; Shirkysburgh, 3; Spruce Creek, 5 50. Kit-  
tanning—Concord, 6 90; Rayne, 1 60; Rural Valley, 4;  
Slate Lick, 6 31; Tunnelton, 2 50; West Glade Run, 4 50;  
Worthington, 4. Lackawanna—Camptown, 3; Carbon-  
dale, 28; Harmony, 23; Hawley, 12 25; Herrick, 5; King-  
ston, 12 25. Lehigh—Middle Smithfield, 5; Port Carbon,  
18 20. Northumberland—Hartleton, 2; Muncy, 12 50;  
New Berlin, 5; Williamsport 2d sub-sch, 11 24. Parkers-  
burgh—Clarksburgh, 14 25. Philadelphia—Philadelphia  
Bethlehem, 21; — Hebron Memorial, 3 21; — Princeton, 127;  
— South, 10; — Tioga, 27; — Walnut Street, 110 61; —

West Hope, 10 74. Philadelphia North—Carversville, 1 40; Chestnut Hill Trinity, 20 83; Doylestown, 41 81; Frankford, 11 82; Germantown Market Square, 41 52; Macalaster Memorial, 2; Morrisville, 3 56; Newtown, 63 05; Norristown 1st, 39 88; Overbrook, 31 58. Pittsburgh—Cannonburgh 1st, 17 50; Pittsburgh East Liberty (including sab-sch, 23 65), 88 95; — Homewood Avenue, 4; — Shady Side, 23 50. Redstone—Dunbar, 15; Scottdale (including sab-sch, 2 10), 7 83; Suterville sab-sch, 5. Shenango—Clarksville, 7 25; Moravia, 1 35; Sharon, 10 80; Wampum, 5 45. Washington—Forks of Wheeling, 25; Three Springs, 2; Unity, 4 40; Upper Ten Mile, 20; West Liberty, 7; Wheeling 1st, 29 07. Wellsboro—Wellsboro, 4. Westminster—Lancaster Memorial, 3 45. 1,513 27  
SOUTH DAKOTA.—Central Dakota—Huron, 16 13. Dakota—Buffalo Lake, 11 75. 27 88  
TENNESSEE.—Holston—Mount Bethel, 6 52. Kingston—Welsh Union, 2 70. Union—Hopewell, 2; Knoxville 2d, 42 47; Madisonville, 1 11; New Market, 7; Shannondale, 6. 67 80.  
TEXAS.—No. Texas—Vernon, Austin Chapel, Ladies Aid Society, 23 40. 23 40  
UTAH.—Boise—Boise City, 6 50. Utah—Hyrum Emmanuel, 2; Millville, 1. 9 50  
WASHINGTON.—Puget Sound—Nooksack, 2; — City, 2; Snohomish, 5. 9  
WISCONSIN.—Madison—Baraboo, 6 25; Cottage Grove, 4 72; Janesville, 20 78; Prairie du Sac, 9. Milwaukee—Milwaukee Immanuel, 30 07; Racine 1st, 21; Stone Bank, 2 58. Winnebago—Oxford, 1 60. 96 00  
Contributions from Churches and Sabbath-schools.....\$4,320.97

OTHER CONTRIBUTIONS.

A Minister's Tithe, Athens Presbytery, 22 cts.; A Minister's Tithe, Fargo Presbytery, 22 cts.; A Minister's Tithe, Parkersburg Presbytery, 22 cts.; Mrs. H. J. Baird Huey, Phila., Pa., 5; Coventry 2d, Congregational Church, 4 39; East Bloomfield Congregational Church and Society, N. Y., 12 35; E. M. E., Albany, N. Y., 10; Mrs. Caleb S. Green, Trenton, N. J., 100; C. Penna, 4; Miss H. S. Swezey, Amityville, N. Y., 1 60; Rev. W. L. Tarbet and wife, 80 cts.; W. D. B., Butler, Pa., 10; Mr. and Mrs. J. G. Woods, Mexico City, Mexico, 2 50..... 151 30  
\$4,472 27

MISCELLANEOUS.

Interest on Investments, 903 18; Premiums of Insurance, 400 09; Plans and Specifications, 10;

Sales of Book of Designs, No. 5, 50 cts.; Sales of Church Property, 300..... \$1,611 7

SPECIAL DONATIONS.

NEW JERSEY.—Elizabeth—Elizabeth 1st sab-sch, 76 30; — Westminster, 26 55.  
NEW YORK.—Boston—Boston 1st, 25.  
OHIO.—Cincinnati—Cincinnati Avondale, 111.  
PENNSYLVANIA.—Philadelphia—Phila. West Arch Street, 10.  
H. B. Silliman, Cohoes, N. Y. 160..... 419 5  
\$6,504 34

Church collections and other contributions, April,—July, 1894.....\$ 2,157 6  
Church collections and other contributions, April—July, 1893..... 12,923 2

LOAN FUND.

Interest..... \$1,234 4

MANSE FUND.

IOWA.—Iowa—Kossuth, 1 50.  
MICHIGAN.—Saginaw—Bay City 1st, 5..... 24 5

MISCELLANEOUS.

Installments on Loans.....621 50  
Interest on Investments.....4 12  
Premiums of Insurance.....28 50 654 12  
\$654 12

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.  
ADAM CAMPBELL, Treasurer,  
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY, 1894.

BALTIMORE.—New Castle—Rehoboth, 1; Zion, 5. 6 00  
COLORADO.—Pueblo—Eastonville, 2 75; Pueblo 1st, 90 cts. 3 65  
ILLINOIS.—Bloomington—Clinton, 10; Danville 1st, 26 81; — 2d, 2 10. Cairo—Saline Mines 2. Chicago—Chicago 1st, 35 50. Peoria—Lowistown, 7 60. Schuyler—Monmouth, 4 90. 83 41  
INDIANA.—Crawfordsville—Eugene, 2. Fort Wayne—Huntington, 2. Logansport—La Porte, 22 75. New Albany—New Albany 2d, 16 05. 42 80  
IOWA.—Iowa City—Iowa City, 13 76; West Branch, 6 18. 19 94  
KANSAS.—Highland—Atchison 1st, 13. Neosho—Carlyle, 24 cts. 13 24  
KENTUCKY.—Ebenezer—Newport, 5. Louisville—Hopkinsville 1st, 90 cts. 5 90  
MICHIGAN.—Detroit—Northville, 8 54. 8 54  
MISSOURI.—St. Louis—Ferguson, 1 66; St. Charles, 1. 2 66  
NEW JERSEY.—Elizabeth—Elizabeth 1st, 5 91; Perth Amboy, 5 40. Jersey City—Paterson Redeemer, 66 38. Monmouth—Freehold, 10 30. Morris and Orange—Madison, 4 19. Newark—Newark 2d, 11 91. New Brunswick—Dayton, 2 04. 106 13  
NEW MEXICO.—Rio Grande—Albuquerque 2d, 1. 1 00  
NEW YORK.—Albany—Albany State Street, 25 45; Gloversville Kingsboro Avenue, 9 92. Boston—Providence 1st, 3. Brooklyn—Brooklyn Greene Avenue Ladies' Willing Aid Society, 4 08; — Memorial, 91 29; — Throop Avenue, 85. Buffalo—Buffalo West Avenue, 3 86; — Westminster, 18 52. Cayuga—Aurora, 9 18; Genoa 1st, 10; Ithaca 1st, 26 85. Geneva—Seneca Castle, 2 06. Hudson—West Town, 8. Long Island—Matituck, 3 57. New York—New York 4th Avenue, 48. North River—Newburgh Calvary, 21 75. Rochester—Mount Morris, 6 34. Syracuse—Skaneateles, 7 81. Utica—Hamilton College,

3 58; Wolcott Memorial, 7 61; Waterville, 3 32. Worcester—Mahopac Falls, 7. 47 7  
OHIO.—Cleveland—Cleveland Calvary, 5. Dayton—Dayton Memorial, 16. Lima—Lima Market Street, 14 4  
Wapokoneta, 5. 40 4  
PENNSYLVANIA.—Erie—Kerr's Hill, 2 65; sab-sch, 3 cts. Huntingdon—Houtzdale, 1 52; West Kishacoquillas 2. Lehigh—Allentown, 16 39. Northumberland—Wilkesport 2d sab-sch, 4 78. Pittsburgh—Pittsburgh East Liberty, 16 28; — sab sch, 22 65; — Shady Side, 14 25. Wellsboro—Wellsboro, 3. Westminster—Lancaster Memorial, 2 30. 26 13  
TENNESSEE.—Union—Madisonville 83 cts.; South Knoxville, 1. 1 5  
WISCONSIN.—Milwaukee—Racine 1st, 14. Winnebago—Oxford, 1 20. 15 2

Total received from Churches and Sabbath-schools, July, 1894..... \$54 7

PERSONAL.

W. D. B., Butler, Pa., 10; H. J. Baird Huey, Philadelphia, 5; Miss H. S. Swezey, Amityville, N. Y., 1 20; Rev. W. L. Tarbet and wife, Springfield Ills., 80 cts.; "Cash," 25; "C. Penna," 3; A minister's tithe, 17 cts.; A minister's tithe, 17 cts.; A minister's tithe, 17 cts..... 6 1

Total receipts for July, 1894..... \$ 60 8  
Previously reported..... 5 64  
Total receipts from April 1st to August, 1894.. 6 54 7

C. M. CHARNLEY, Treasurer,  
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, JULY, 1894.

ATLANTIC.—Atlantic—Mount Pleasant, 2; Olivet, 2 50.  
4 50  
BALTIMORE.—Baltimore—Frederick City, 5 50. *New*  
*tle*—Pencader sab-sch, 5; Rehoboth, (Md.) 2. 12 50  
CALIFORNIA.—Los Angeles—Carpenteria, 7 *Sacramento*  
*ixon*, 2. *Stockton*—Sanger, 4. 13  
COLORADO.—Denver—Denver Central, 50 54. *Pueblo*—  
orado Springs 1st, 3 25; Pueblo 1st, 75 cts. 55 24  
ILLINOIS.—Bloomington—Cooksville, 4 56; Philo, 4.  
ro—Saline Mines, 2. *Chicago*—Chicago 1st, 23 67;  
th, 43 87. *Peoria*—Elmwood, 8. *Schuyler*—Mon-  
uth, 4 09; Mount Sterling, 21 21. 111 40  
INDIANA.—Crawfordsville—Dayton, 5 50; Rockville  
norial, (per Rev. and Mrs. Shenard), 5. *Fort Wayne*  
Huntington, 2. 12 50  
IOWA.—Corning—Platte Centre, 1 14; Prairie Star, 40  
Iowa—Keokuk Westminster, 14 23. *Iowa City*—  
enport 1st, 27 73; Williamsburgh, 6. *Waterloo*, Clarke-  
e, 10. 59 50  
KANSAS.—Emporia—Newton, 5. *Neosho*—Carlyle, 20  
5 20  
KENTUCKY.—Ebenezer—Newport, 5; Sharpsburg, 2 50.  
isville—Hopkinsville 1st, 76 cts. 8 25  
MICHIGAN.—Detroit—Detroit 1st, 144 99; Northville,  
1. *Kalamazoo*—Richland, 3 25. 155 25  
MINNESOTA.—Mankato—Wells sab sch, 4. *St. Paul*—  
calester, 2 50. 6 50  
MISSOURI.—Platte—Barnard, 2; Union, 2. *St. Louis*—  
guson, 1 39. 5 29  
NEBRASKA.—Niobrara—Elgin, 2 40; Oakdale, 3 60.  
6 00  
NEW JERSEY.—Monmouth—Moorestown, 22. *Morris*  
*and Orange*—Madison, 3 49. *Newark*—Newark 2d, 14 53;  
th Avenue, 16. *New Brunswick*—Dayton, 2 90; Ewing,  
0. 68 62  
NEW MEXICO.—Rio Grande—Albuquerque 2d, 1. 1 00  
NEW YORK.—Albany—Albany State Street, 21 21; Ball-  
Centre, 3 42. *Boston*—Providence 1st, 3; Quincy, 6.  
ooklyn—Brooklyn Greene Avenue (Ladies' Aid Soc.),  
0; —Throop Avenue sab-sch Missionary Society, 25.  
ffalo—Buffalo North, 27 29; —Westminster, 7 15.  
yuga—Aurora, 12 86. *Chemung*—Big Flats, 5 91.  
idson—West Town, 4. *Long Island*—Cutchogue, 6.  
chester—Geneseo 1st, 5; Rochester Brick, 25. *St.*  
*Lawrence*—Carthage, 7 12. *Syracuse*—Mexico, 15. *Utica*  
Hamilton College, 3 58; Waterville, 3 30. *Westchester*  
onkers 1st sab-sch, 12 69. 196 84  
NORTH DAKOTA.—Fargo—Goose Lake, 1. *Pembina*—  
Thomas, 3 40. 4 40  
OHIO.—Bellefontaine—Bellefontaine, 1 25; Upper San-  
sky, 3 44. *Cleveland*—Cleveland Calvary, 18. *Colum-*  
*s*—Westerville, 7. *Dayton*—Blue Ball, 4. *Lima*—Leip-  
2; Wapakoneta, 5 25. *Mahoning*—Kinsman, 14; New  
ibon, 7. *St. Clairsville*—Pleasant Valley, 1. *Steubene-*  
*le*—Feed Spring, 3. *Zanesville*—Madison, 9 40; Muske-  
gum, 7. 77 34

PENNSYLVANIA.—Butler—North Butler, 3. *Carlisle*—  
Harrisburgh Pine Street, 61 30. *Chester*—Fagg's Manor,  
29. *Clarion*—Clarion, 15 17; Du Bois, 20; Oil City 2d, 8.  
*Erie*—Kerr's Hill (sab-sch, 37 cts.), 3 02; North Claren-  
don, 3. *Huntingdon*—Bellefonte, 32; Houtzdale, 1 27;  
Manu's Choice, 1; Shellsburgh, 2. *Kittanning*—Kittan-  
ning 1st, 45; Rayne, 1. *Lackawanna*—Camptown, 3;  
Canton, 10; Elmhurst, 3 39. *Northumberland*—Williams-  
port 2d sab-sch, 18 27. *Philadelphia North*—Ann Carmi-  
chael, 1; Frankford, 16 54; Germantown 2d, 136 80. *Pitts-*  
*burgh*—Pittsburgh East Liberty (sab-sch, 22 65), 88 93;  
—Shady Side, 35 63. *Redstone*—Brownsville, 3. *She-*  
*nango*—Elwood, 4 30; Unity, 6. *Washington*—Claysville,  
16; Upper Ten Mile, 20. *Wellsboro*—Kane, 3 27; Wells-  
boro, 2 50. *Westminster*—Chanceford, 9 85; Lancaster  
Memorial, 4 10. 552 24

TENNESSEE.—Union—Madisonville, 69 cts. .69  
UTAH.—Utah—Hyrum Emmanuel, 5; Wellsville, 1. 6 00

WISCONSIN.—Milwaukee—Beaver Dam 1st, 6 25; Mil-  
waukee Immanuel, 44 10; Racine 1st, 12. *Winnebago*—  
Oxford, 1. 63 35

Receipts from Churches in July..... \$1,342 83  
Receipts from Sabbath-schools in July..... 82 98

REFUNDED.

Rev. W. P. F., 10..... 10 00

MISCELLANEOUS.

Mrs. Lucia Papper, Genoa, N. Y., 2; Mr. and  
Mrs. Francis Whiting, Jeffersonville, Pa., 5;  
W. M. Findley, M.D., Altoona, Pa., 5; "W.  
D. B.," Butler, Pa., 10; Miss H. S. Swezey,  
Amityville, N. Y., 1; C. Penna., 2; C. L.  
Tarbert and wife, 60 cts; A minister's tithe,  
14 cts; A minister's tithe, 14 cts.; A minis-  
ter's tithe, 14 cts..... 26 02

INCOME ACCOUNT.

360; 200; 240..... 800 00  
Total receipts in July..... \$2,261 83  
Total receipts from April 16th..... 18,578 27

JACOB WILSON, Treasurer,  
1834 Chestnut St., Phila.

NOTE.—In the August number of THE CHURCH AT HOME  
AND ABROAD, under "Receipts for Education in May,"  
pp. 173, Presbytery of Zanesville, Rendville church was  
credited with \$2 94 in error. The amount should have  
been credited to Unity church, same Presbytery.

RECEIPTS FOR FREEDMEN, JULY, 1894.

ATLANTIC.—Knox—Riceboro', 3 76. 3 76  
BALTIMORE.—New Castle—Buckingham, 3; Rehoboth  
(Md.), 1. 4 00  
CALIFORNIA.—Los Angeles—Hueneme, 10; Los Angeles  
yle Heights, 1. *Sacramento*—Dixon, 2. 13 00  
ATAWBA.—Cape Fear—Simpson Mission, 2. *Southern*  
*rginia*—Bethesda sab-sch, 2. *Yadkin*—Cameron sab-  
s, 2 20. 6 20  
COLORADO.—Pueblo—Colorado Springs 1st, 6 45; Pueblo  
s, 75 cts. 7 20  
ILLINOIS.—Catro—Saline Mines, 5. *Chicago*—Chicago  
s, 59 16; —41st Street, 55 70; Lake Forest, 251 33.  
eeport—Belvidere 1st sab-sch, 15; Willow Creek, 25.  
oria—Altona, 2 78. *Schuyler*—Monmouth, 4 09. 418 09  
NDIANA.—Fort Wayne—Elkhart, 13; Huntington, 2. 15 00  
NDIAN TERRITORY.—Choctaw—McAlester, 1 37; Mount  
lead, 5. 6 37  
OWA.—Cedar Rapids—Cedar Rapids 2d, 25. *Des Moines*  
Indianola, 15 11. *Fort Dodge*—Emmanuel German, 3.  
ia—Keokuk Westminster, 4 37. 47 48  
KANSAS.—Emporia—Newton 1st, 8. *Neosho*—Carlyle,  
cts. *Topeka*—Junction City, 11. 19 20  
KENTUCKY.—Louisville—Hopkinsville 1st, 75 cts. .75  
MICHIGAN.—Detroit—Detroit 1st, 100 32. *Lansing*—  
omer, 11 65. 111 97  
MINNESOTA.—Winona—Albert Lea, 17 17 00  
MISSOURI.—Kansas City—Greenwood, 2. *Platte*—Cam-  
on, 5, Y. P. S. C. E., 1. 6. *St. Louis*—Ferguson 1st,  
9; St. Louis West, 23 88. 33 27

NEW JERSEY.—Elizabeth—Elizabeth 2d, 42 17; —West-  
minster, 39 03. *Morris and Orange*—Madison, 3 49;  
Summit Central, 15. *Newark*—Lyon's Farms, 9 56. *New*  
*Brunswick*—Dayton, 1 70. *Newton*—Phillipsburgh 1st,  
6 57. 117 52

NEW MEXICO.—Rio Grande—Albuquerque 2d, 3. 3 00  
NEW YORK.—Albany—Albany State Street, 21 21.  
*Brooklyn*—Brooklyn Memorial, 26 63. *Buffalo*—Buffalo  
West Avenue, 3 36; —Westminster, 4 64. *Champlain*—  
Port Henry 1st, 14 42. *Columbia*—Catskill, 76 42. *Hud-*  
*son*—West Town, 4 00. *Long Island*—Bridgehampton,  
27 02. *North River*—Pine Plains, 5. *Rochester*—Geneseo  
Village, 58 02; Sweden 1st, 10. *St. Lawrence*—Plessis, 1;  
Potsdam, 28. *Steuben*—Hammondsport, 5. *Troy*—Salem,  
9. *Utica*—Hamilton College, 3 58; Ilion 1st, 5. *West-*  
*chester*—Yonkers 1st Y. P. S. C. E., 3 05. 304 80

OHIO.—Bellefontaine—Bellefontaine 1st, 1 25. *Cincin-*  
*nati*—Wyoming, 111 70. *Cleveland*—Cleveland Calvary,  
9. *Lima*—Mount Jefferson, 3. *Steubenville*—Feed  
Spring, 3; Yellow Creek, 10. *Zanesville*—New Lexington,  
84 cts.; Roseville, 2 55; Uniontown, 88 cts.; Unity, 1 83.  
144 05

PENNSYLVANIA.—Blairsville—Johnstown, 42 77. *Clar-*  
*ion*—Big Run, 1 25. *Huntington*—Houtzdale, 1 27; Lower  
Tuscarora, 5. *Kittanning*—Leechburgh, 15. *Northum-*  
*berland*—Beech Creek, 2; Williamsport 3d sab-sch, 12 03.  
*Philadelphia*—Philadelphia Cohocksink sab-sch, 4 80.  
*Philadelphia North*—Conshohocken, 1 28; Lower Provi-  
dence, 15. *Pittsburgh*—Pittsburgh 1st Y. P. Soc., 10;  
—East Liberty, 26 72, sab-sch, 56 64, 153 86; —Shady  
Side, 35 63. *Washington*—Moundsville, 8 50; Mount



Prospect, 15 10; Upper Buffalo, 20; Upper Ten Mile, 30.  
*Wellsboro*—Wellsboro, 2 50. *Westminster*—Lancaster  
 Memorial, 2 40; Little Britain, 7. 384 88  
**TENNESSEE.**—*Union*—Madisonville, 69 cts. 69  
**UTAH.**—*Utah*—Evanston, 6. 6  
**WISCONSIN.**—*Milwaukee*—Racine 1st, 12. *Winnebago*  
 —Oxford and Douglas stations, 1. 13

Total received from Churches, in July, 1894,.....\$ 1,677 23

Women's Executive Committee, 1,533 03;  
 Miss H. S. Swezey, Amityville, N. Y., 1; "C.  
 Penna.," 8; Rev. W. L. Tarbet and wife,  
 Springfield, 1 20; "A minister's tithe,"  
 Athens, 14 cts.; "A minister's tithe," Fargo,  
 14 cts.; "A minister's tithe," Parkersburgh,  
 14 cts.; T. Nash, Chicago, Ill., 9; "W. D. B."

Butler, Pa., 15; H. J. Baird-Huey, Phila., Pa.,  
 10; Wm. M. Findley, M. D., Altoona, Pa., 20;  
 Mrs. Amella Kerr Estate, 1,618 77; M. C. D.,  
 Westminster Church, Baltimore, Md., 5;  
 "Lewis Kelly Scholarship," per Wm. H.  
 Mitchell, Chicago, Ill., 500; Mrs. Ann R. F.  
 Roe, Honesdale, Pa., 10; "M. M. M." Wood-  
 lawn, Pa., 5; "The children," per Miss Lavina  
 Smalls, Ravensels, S. C., 1..... 1,77

Total receipts in July, 1894.....\$ 541 1  
 Previously reported..... 15,567

Total receipts to date.....\$21,048 2

JOHN J. BEACON, Treasurer,  
 516 Market Street, Pittsburgh, Pa.

### RECEIPTS FOR FOREIGN MISSIONS, JULY, 1894.

**ATLANTIC.**—*South Florida*—Crystal River Y. P. S. C. E., 8 68. 8 68

**BALTIMORE.**—*Baltimore*—Baltimore Westminster, 5;  
 Frederick City, 6. *New Castle*—Federalsburgh, 1; Rehoboth, 8; Zion, 26. *Washington City*—Manassas, 2;  
 Washington City New York Avenue Youths' Missionary  
 Society, for Mr. Andrews, 100. 148 00

**CALIFORNIA.**—*Benicia*—Napa Jr. Y. P. S. C. E., 10.  
*Los Angeles*—Pasadena 1st Y. P. S. C. E., 12 50; San Geronio, 2; Santa Ana Y. P. S. C. E., 1 45. *Oakland*—  
 Emmanuel Portuguese, 8; North Temescal, 6 50, sab-sch,  
 3 50; Pleasanton, 8. *San José*—Santa Cruz, 24 25. *Stockton*—  
 Fowler Y. P. S. C. E., 6 20. 77 40

**COLORADO.**—*Denver*—Black Hawk sab-sch, 11; Valverde,  
 8 25, sab-sch, 75 cts. *Pueblo*—Lockett Y. P. S. C. E. for  
 Japan, 8; Monument sab-sch, 5, Y. P. S. C. E., 3; Pueblo  
 1st, 4 95. 80 95

**ILLINOIS.**—*Alton*—Blair, 8 25; Chester Y. P. S. C. E.,  
 salary Mr. Irwin, 5; Jerseyville Y. P. S. C. E., 8; Salem  
 Ladies' Missionary Society, 5. *Bloomington*—Piper City,  
 6 19; Rankin, 4 28; Rossville for debt, 2 55; Wenona Y.  
 P. S. C. E., support Mr. Hyde, 5. *Carro*—Centralia, 22,  
 sab-sch, 8; Odlin, 5 11; Saline Mines, 2; Wabash, 4. *Chi-*  
*cago*—Chicago 1st, 56 85; Chicago Bethany Y. P. S. C.  
 E., 2 55. *Freeport*—Elizabeth, 2; Foreston Grove Ger-  
 man, 71 65; Freeport 3d German, 10 50; Woodstock, 15.  
*Mattoon*—Robinson Y. P. S. C. E., 4 29. *Peoria*—Brunswick,  
 8; Yates City, 3 60. *Rock River*—Aledo, 5, Y. P. S.  
 C. E., 25; Morrison sab-sch, 4 24, Y. P. S. C. E., 9 30.  
*Schuyler*—Augusta, support Mr. Hyde, 12 50; Chili Y. P.  
 S. C. E., support Mr. Hyde, 5; Fountain Green Y. P. S.  
 C. E., support Mr. Hyde, 5; Hersman Y. P. S. C. E., sup-  
 port Mr. Hyde, 18 94; Macomb Y. P. S. C. E., support  
 Mr. Hyde, 50; Monmouth, 27 54; Perry, 5. *Springfield*—  
 Springfield 2d, 50 40; Williamsville Union, 2 50 490 35

**INDIANA.**—*Crawfordsville*—Dayton sab-sch, 40 50, Y. P.  
 S. C. E., 12 50; Rockville, 10. *Fort Wayne*—Huntington,  
 18, sab-sch, 9. *New Albany*—Seymour, 10 25; Smyrna,  
 5 15. 100 40

**INDIAN TERRITORY.**—*Choctaw*—Bethel, 1 50; Pine  
 Ridge, 1; San Boise, 1 50. 4 00

**IOWA.**—*Cedar Rapids*—Springville, 4. *Corning*—Diagonal,  
 7 50; Yorktown,\* 16. *Des Moines*—Dallas Centre  
 sab-sch, 4 67; Humeston Y. P. S. C. E., 6; Indianola sab-  
 sch, 5; Leon, 7 25. *Dubuque*—Independence 1st, 83 85;  
 Prairie, 18 75. *Iowa*—Fairfield Y. P. S. C. E., salary Mr.  
 Boomer, 3 08; Keokuk Westminster, 28 92. *Iowa City*—  
 Red Oak Grove, 8; Unity, 15 85. *Sioux City*—Plymouth,  
 7. *Waterloo*—East Friesland sab-sch, 7 24. 212 11

**KANSAS.**—*Emporia*—Wichita Oak Street Y. P. S. C.  
 E., salary Pren Das, 10 20; — Perkins, 2. *Highland*—  
 Clifton, 25. *Neosho*—Carlyle, 1 33, Tithe fund, 5. *Solo-*  
*mon*—Bennington Y. P. S. C. E., 4; Glasco, 3 25. *Topeka*  
 —Olathe Jr. Y. P. S. C. E., 2 50; Perry sab-sch, 1 06. 54 34

**KENTUCKY.**—*Louisville*—Hopkinsville 1st, 4 95; Louis-  
 ville Warren Memorial, 10. 14 95

**MICHIGAN.**—*Detroit*—Detroit Calvary, 60; — Westmin-  
 ster, 118 34. *Lake Superior*—Marquette Y. P. S. C. E.,  
 27 86. *Lansing*—Lansing 1st, 32 15. *Saginaw*—Bay City  
 1st, 15 31; Saginaw 1st, 6 85. 259 51

**MINNESOTA.**—*Duluth*—Sandstone, 1 60. *Mankato*—Bal-  
 aton, 2 88. *Red River*—Bethel, 4 38; Knox, 3 20. *St.*  
*Paul*—Macalester, 9 15; St. Paul Goodrich Avenue Y. P.  
 S. C. E., salary Mr. Jessup, 10. *Winona*—Chester Y. P.  
 S. C. E., salary Mr. Eckels, 3 10. 34 31

**MISSOURI.**—*Platte*—Mirabile sab-sch, 4 25. *St. Louis*—  
 Ferguson, 7 76; Kirkwood sab sch, 44; St. Louis Cote  
 Brillante, 78 41, Y. P. S. C. E., 5 10. 134 52

**MONTANA.**—*Helena*—Boulder, 15. *Great Falls*—Great  
 Falls, 20. 35 00

**NEBRASKA.**—*Hastings*—Hastings 1st sab-sch for Truth

Hall, 10; Lysinger, 3 25. *Niobrara*—Winnebago la. 8.  
*Omaha*—Craig, 3 50; Omaha Knox, 1 50. 8 25

**NEW JERSEY.**—*Elizabeth*—Basking Ridge,\* 20; Elizabeth  
 1st, 260 27; Lamington, 25; Plainfield 1st Y. P. S.  
 C. E., salary Mr. Woods, 14 50; Westfield sab-sch, 3.  
*Jersey City*—Arlington Y. P. S. C. E. for Mr. Fuhr-  
 work, 5, — salary Mr. Griswold, 20; Tenafly, 14 4.  
*Monmouth*—Beverly, 8 74, Y. P. S. C. E., 4; Farm-  
 dale, 7 50; Manasquan, 37; Moorestown Y. P. S. C. E.,  
 salary Mr. Jones, 15. *Morris and Orange*—East Orange  
 1st, 233 43; Madison, 23 05; Mendham 2d, 22; New  
 Freedom, 8; New Providence Y. P. S. C. E., 10; Orange  
 Central, 25, special, 50. *Newark*—Bloomfield 1st sup-  
 Mr. Shields, 400 00, for Papal lands, 83 25; North  
 Trinity, salary A. C. Good, 100; Newark 2d, 131 56; —  
 Avenue sab-sch for Truth Hall, 15; — Woodside, 2, s.  
 sch, 10. *New Brunswick*—Amwell 2d sab sch, 3; Dayton  
 14 22; Milford Y. P. S. C. E., salary Mr. Jessup, 6. *Ne-*  
*ton*—Hackettstown, 50. *West Jersey*—Bridgeton 2d s.  
 sch, 23 82; Camden 1st, 80; Hammonton Y. P. S. C. E.,  
 4 50. 1,74 1

**NEW MEXICO.**—*Rio Grande*—Albuquerque 2d, 2 25

**NEW YORK.**—*Albany*—Albany 2d Mrs. G. C. Treadwell,  
 50; — 6th sab-sch for Truth Hall, 16; — State St. 139  
 98; Esperance sab-sch, 3, Y. P. S. C. E., 5; Stephen-  
 town, 4; A minister's tithe, 23 cts. *Binghamton*—B-  
 ridge sab-sch, 11 40. *Brooklyn*—Brooklyn Classes  
 Ave, 583 16, Y. P. S. C. E., salary Mr. Silsby, 6 19.  
 Greene Avenue Ladies Aid Society, 10; — Lafayette  
 sab-sch Missionary Association, salary R. P. Wilder 3.  
 — Memorial, 382 28; — South 3d Street, 21 50; — Tru-  
 Avenue, 44; West New Brighton Calvary sab-sch,  
 Truth Hall, 25. *Buffalo*—Buffalo North, 27 77; — W-  
 minster, 25 22. *Cayuga*—Aurora, 26 75. *Champlain*—  
 Constable, 15 62; Mineville, 6; Westville, 4. *Chemun-*  
*Watkins*, 48 51. *Geneva*—Seneca Falls Y. P. S. C. E.,  
 salary Mr. Eckels, 12 50. *Hudson*—West Town, 21. *Long*  
*Island*—Bridgehamton, 23 22; Setauket, 28 45; Scit-  
 ampton Y. P. S. C. E., salary Mr. Drummond, 5 22. *Ly-*  
 — Wolcott 1st, 5 74. *Nassau*—Hempstead Christ Ch-  
 Y. P. S. C. E., support Mr. Chalfant, 7 41. *New York*—  
 New York Central Y. P. S. C. E., 19 50, for support R.  
 Snyder, 19 50; — Harlem for Papal lands, 27 04, Y. P.  
 C. E., 5; — Madison Square, 750; — Morrisania 1st s.  
 sch, 8; — North Y. P. S. C. E., 5; — West Side Ch-  
 Juvenile Missionary Society, 5 45. *Niagara*—Lockport  
 1st, support Miss Murray, 75. *North River*—Lloyd Y.  
 S. C. E., 6 25; Marlborough, 93 44. *Otsego*—Cherry Val-  
 79 28; Gilbertsville, 31; New Berlin sab-sch, 1 20; Sar-  
 ford, 72. *Rochester*—Pittsford, for Bible Readers, Nancy  
 60; Rochester Brick, 190 99. *St. Lawrence*—Canton,  
 Gouverneur, 123 18; Heuvelton Y. P. S. C. E., 3; Watert-  
 1st Y. P. S. C. E., salary Mr. Chatterjee, 50; Steuben-  
 Almond, 4; Bath Y. P. S. C. E., for Hainan, 2 33; Cats-  
 P. S. C. E., salary Mr. Boomer, 12 40; Mr. and Mrs. J.  
 White, 10. *Syracuse*—Skaneateles, 23 23. *Troy*—L-  
 bridge, 21; Troy 2d, Y. P. C. Union, 9 36. *Utica*—Ha-  
 ton College, 16 10; Higginsville Children's Day, 6; L-  
 Falls, 10 10; New Hartford, 16 73; Waterville, 3 2.  
*Westchester*—New Rochelle 2d, 37 29; Peekskill 1st, 3 2.  
 Rye, 150; South Salem, 11 35; Yonkers Dayspring, 4 00 1

**NORTH DAKOTA.**—*Fargo*—Goose Lake, 3; Lisbon, 11.  
 A minister's Tithe, 23 cts. *Pembina*—Drayton, 20; Forest  
 River, 8 70; Larimore, 3; Park River, 5 41; St. T-  
 C. E. Convention, 15 60. 7 1

**OHIO.**—*Athens*—Amesville, 5 80; Marietta Y. P. S. C.  
 salary Mr. Griswold, 10; New England, 1. *Bellefontaine*—  
 —Bellefontaine, 8 28. *Cincinnati*—Cincinnati 5th Y.  
 S. C. E., 7 71; Williamsburgh, 10 79. *Cleveland*—Ad-  
 bula, 13 29; Cleveland 1st Stud. Vol. Soc., support  
 Jackson, 187 50; — Calvary, 48; — Case Avenue sab-

3 49; — Woodland Avenue Memorial Circle K. D. and S., support J. J. Walsh, 12; New Lyme, 5. *Columbus*—Columbus Broad Street, 10. *Huron*—Milan sab-sch, 5. *Lima*—Ada Y. P. S. C. E., salary E. A. Lowe, 17 50; Blanchard Y. P. S. C. E., salary E. A. Lowe, 3 75; Cellna, Y. P. S. C. E., salary E. A. Lowe, 5; Delphos Y. P. S. C. E., salary E. A. Lowe, 10; Findlay 1st Y. P. S. C. E., salary E. A. Lowe, 31 25; Leipsic, 3, Y. P. S. C. E., salary E. A. Lowe, 2 50; Lima 1st Y. P. S. C. E., salary E. A. Lowe, 25; McComb Y. P. S. C. E., salary E. A. Lowe, 6; New Stark Y. P. S. C. E., salary E. A. Lowe, 2 50; Rockford Y. P. S. C. E., salary E. A. Lowe, 7 50; Van Buren Y. P. S. C. E., 50; Van Wert Y. P. S. C. E., salary E. A. Lowe, 18 75; Vapakoneta Y. P. S. C. E., salary E. A. Lowe, 7 50. *Maoning*—Poland, 27 69. *Pittsborough*—Iron-ton, 9 25. *Steubenville*—New Cumberland, 2 21; Steubenville 1st, 48 90; Unionport, 1; Wellsville West End sab sch, 15 86; Yellow Creek, 15. *Wooster*—Ashland Y. P. S. C. E., 10; Mt. Eaton, 1. 680 53

OREGON.—*Southern Oregon*—Bandon, 2 10. 2 10  
PENNSYLVANIA.—*Allegheny*—Bakerstown Y. P. S. C. E., sal. Mr. Eckels, 25. *Blairsville*—Greensburg, 25 50; New Alexandria, 5 81. *Butler*—Amity, 8; North Washington, Y. P. S. C. E., 5; Scrub Grass, 18 01. *Carlisle*—Harrisburgh Market Square, 108 10; Mechanicsburgh sab-sch, Lung Chow School, 42 69; Steelton Y. P. S. C. E., 5. *Cheser*—Bryn Mawr, 223 24; Dilworthtown, 5 60. *Clarion*—Beech Woods, L. F. M. S., 15; Callensburg, 5 33; Du Bois, 5. *Erie*—Cold Spring, Y. P. S. C. E., 6; Erie 1st, 543 38; — Park, 50 14; Titusville, 312 19. *Huntingdon*—Bellefonte, salary Mr. Peoples, 200; Houtzdale, 8 36; Kerrmore, 6. *Cittanning*—Tunnelton, 3 50. *Lackawanna*—Carbonale, salary J. A. Fitch, 73; Honesdale, sab-sch, 17 10; Mount Pleasant, 3 2; Newton, 5; Meranton, Green Ridge Avenue, 145 25; Tunkhannock, 31 11; Wilkes Barre 1st, 35 73; — Westminster, 10. *Northumberland*—Muncy, 1. *Parkersburgh*—Parkersburgh 1st, Y. P. S. C. E., 4; A Minister's Tithe, 98 cts. *Philadelphia*—Philadelphia Evangel Y. P. S. C. E., work of Mr. Thwing, 20; — N. Tenth St., 10; — Olivet sab-sch, primary department, 4 32; — Walnut St., 3 50; — West Spruce St., salary Mr. Corbett, 150. *Philadelphia North*—Abington, 52; Frankford, 40 18; Torresdale Macalester Memorial, 3 62. *Pittsburgh*—Pittsburgh 6th, Y. P. S. C. E., 15; — East Liberty 83 39, sab-sch, 113 27; — McCandless Avenue, Morningside Street, 15 30; — Shady Side, 85 50, Y. P. S. C. E., 8. *Redstone*—Brownsville, 15; McKeesport 1st, Stewart Plan, sab-sch, 28 96; New Geneva, 6; New Providence, 12; Tyrone, 2 40. *Shenango*—Sharpsville, 2 50. *Washington*—Claysville, 20; Fairview 6; Limestone, Y. P. S. C. E., 3; Upper Buffalo, 11 50. *Wellsboro*—Wellsboro, 16 59. *Westminster*—Lancaster Memorial, 5 10; Slate Ridge Y. P. S. C. E., 2 30; Stewartstown, sab-sch, 10; York Calvary, 46 38. 3,465 53  
TENNESSEE.—*Holston*—Reem's Creek, 2 50. *Union*—Madisonville, 4 57. 7 07  
TEXAS.—*Austin*—Taylor Y. P. S. C. E., 5 00  
UTAH.—*Utah*—Hyrum, 6; Millville, 2 8 00  
WASHINGTON.—*Puget Sound*—Seattle 1st Y. P. S. C. E., 9 09  
WISCONSIN.—*Chippewa*—Phillips, 20. *Milwaukee*—Manitowoc 1st, 9 75, Y. P. S. C. E., 4 10; Racine 1st, 80. *Winnebago*—Oxford, 6 60; Stevens Point Y. P. S. C. E., support Mr. Eckels, 6 32. 127 27

## WOMEN'S BOARDS.

Women's Board of the Northwest, 5,760 00;  
Women's Board of New York, 2,650 87;  
Women's Board of North Pacific, 219 98;  
Women's Board of Philadelphia, 2,499 42;  
Women's Board of the Southwest, 591 46;  
Women's Occidental Board, 936 89..... \$12,658 62

## RECEIPTS FOR HOME MISSIONS, JULY, 1894.

BALTIMORE.—*Baltimore*—Baltimore Westminster, M. D., 5; Paradise, sab-sch, 4. *New Castle*—Rehoboth (Md.), 5; Wilmington Hanover Street, 35 62. *Washington City*—Washington City Metropolitan, 25; — North, 7 10. 84 72  
CALIFORNIA.—*Benicia*—Big Valley, 15; Bolinas, 1 25; Lovelo, 10; Kelseyville sab-sch, 5 20; Pope Valley, 10; San Rafael, 21. *Los Angeles*—Colton, 50; Cucamonga, 5; Fillmore, 6; La Crescenta, 4; San Geronimo, 4; Santa Ana, 10. *Oakland*—Emmanuel Portuguese, 5; North Temescal (sab-sch, 3 50), 10. *Sacramento*—Tehama, 1 65. *San José*—Milpitas, 15 60; Santa Cruz, 25 05. *Stockton*—Elements, 5. 194 85  
COLORADO.—*Boulder*—Boulder 1st sab sch, 10 50; Fort Steele, 6 42; Holyoke, 30; New Castle, 4; Saratoga, 3 45. *Denver*—Black Hawk and sab-sch, 5; Valverde, 4 66. *Pueblo*—Hastings, 5; Monument, 7 67; Pueblo 1st, 4 51; Rocky Ford, 10. 98 21  
ILLINOIS.—*Alton*—Salem L. M. S., 5. *Bloomington*—

## LEGACIES.

Estate of William Flanegin, dec'd, 500; Estate of a deceased friend, 1,072 62; Estate of Mary K. Hilrien, dec'd, 10; Estate of James McIlwaine, dec'd, 2,744; Estate of J. S. P. Wheeler, dec'd, 250; Estate of Lucia H. King, dec'd, 1,000; Estate of Sarah H. Green, 47,500; Estate of Martha A. Pierson, dec'd, 3,077 72; Estate of Mrs. Jane R. White, late of Brooklyn, Mich., 2000..... \$59,154 34

## MISCELLANEOUS.

Reoch, West and Corkey, 11; Mrs. S. R. Kelly, Allegheny, Pa., 2; A believer in Missions, Pittsburgh, Pa., for salary G. A. Godduhn, 200; C. H. Chapin, Crete, Neb., 5; Missionary Association of Wooster University, salary Henry Forman, 150; A. A. Miller, N. Y., for itinerary work in Siam, 6 25; P. E. H., 25; A friend, Maryland, 250; Wide Awake Mission Band for school in India, 11 55; Mr. and Mrs. Francis Whiting, Jeffersonville, Pa., 10; T. and M. Chicago, 15; South Walpole, Mass., 1; Y. W. C. A. of Northfield Seminary for work of Dr. Chamberlain, 20; J. S. E. Erskine, Thompson Ridge, N. Y., 15; Thank offering from two friends for India, 10; Jas. Rattray, Reading Centre, N. Y., 5; A. R. E., 46; R. E. Porter, Ellsworth, O., for the debt, 10; A friend, 3; Julia P. Wickes, Poughkeepsie, N. Y., 50; W. D. B., Butler, Pa., 30; A friend of Missions, 5; A friend, 2; A friend, 2,000; For Korea, 1,000; E. M. Wright, Kansas City, 1; \* Rev. Thomas William Bowen, Nampa, Idaho, 25; Julia P. Wickes, Poughkeepsie, N. Y., salary missionary in Africa, 300, China, 300; Missionary Association of Wooster University, salary Henry Forman, 55 45; Master Morton Harrison, 55 cts.; Master Raymond Harrison, 32 cts.; Adrian Lyon for Boys' School at Kanazawa, 25; Rev. J. S. P. Pomeroy, Fairview, W. Va., 1 02; James W. Smith, Doniphan, Neb., 18; M. L. R., Brooklyn, for Ganga Ram, 12, for Miss Given's work, 7; Miss M. R. Heyt, \* 3; G. W. M., 15; A. L. Ingerson, Paola, Fla., 10; Ellie T. Morris, Oneonta, support Chinese preacher, 40; Miss Isabella and Mr. D. H. Wallace, Pittsburgh, Pa., 500; Mr. and Mrs. J. B. Woodward, Covington, Pa., 2 cts. a week plan, 3; Daniel McAdoo, \* 5 60; Miss H. S. Swezey, Amityville, N. Y., 6 60; "C. Penna.," 22; Rev. W. L. Tarbet and wife, 2 80; Mrs. Lucy L. Keys, Keys, I. T., 5; J. M. McKilligan, for work in Peking, 30; For Chinese Girls' School, 3; Mrs. A. M. Hull "Part of tenth," 5..... 5,280 14

Total received during July, 1894..... \$ 5,280 14  
Total received from May 1st, to July 31st, 1894 88,839 68  
Total received from May 1st to July 31st, 1893 146,537 62  
Total received from May 1st to July 31st, 1892 87,735 31

Increase ..... \$58,802 31

WILLIAM DULLES, JR., Treasurer,  
53 Fifth Avenue, New York City.

\*For Mitchell Memorial Laos Fund.

Waynesville Y. P. S. C. E., 1. *Cañero*—Ava, 2; Saline Mines, 2. *Chicago*—Brookline Park, 8 06; Chicago 1st, 56 86; — Bethany Y. P. S. C. E., 2; — Campbell Park Y. P. S. C. E., 15; Hyde Park, 98 78. *Freeport*—Elizabeth, 2; Foreston Grove German, 71 65; Freeport 2d German, 5; Woodstock, 10. *Mattoon*—Anderson, 1 30; Walnut Prairie, 1 10. *Ottawa*—Grand Ridge sab-sch, 7 05. *Rock River*—Alexis, sab-sch, (Washington's Birthday offerings 2 94), 19 94; Morrison Y. P. S. C. E., 9 30. *Schuyler*—Augusta, sab-sch, 10; Monmouth (sab-sch, 3 17), 28 91; Perry, 5. *Springfield*—Springfield 2d, 50 40; Rev. W. L. Tarbet and wife, 2 40. 415 30  
INDIANA.—*Logansport*—La Porte 1st sab-sch, 40. *Vincennes*—Evansville 1st Avenue sab-sch, 16 88. 56 88  
INDIAN TERRITORY.—*Choctaw*—Apeli, 3; Bethel, 1 50; Lenox, 7; Pine Ridge, 1 50; San Bois, 2 25; Spring Hill, 2; Rev. H. A. Tucker, 20. 87 25  
IOWA.—*Corning*—Malvern C. E., 8; Morning Star sab-



sch, 5. *Council Bluffs*—Council Bluffs 1st, 18 50. *Des Moines*—Dallas Centre sab-sch, 4 67; Indianola (sab-sch, 5) (C. E., 5), 10; Panora Y. P. S. C. E., 5. *Dubuque*—Lime Spring, 4; Rowley, 3 80. *Fort Dodge*—Fonda, 2; Lohrville, 15; Plover C. E., 5. *Iowa*—Keokuk Westminster, 27 16. *Waterloo*—East Friesland, 57 81; Union German, 7; Waterloo C. E., 10. 163 44

**KANSAS.**—*Emporia*—Argonia, 3; Conway Springs sab-sch, 4 53; Morris, 2; Wilsie, 7. *Highland*—Clifton, 25; Horton special for debt, 23. *Larned*—Burton (Jos. Pugh, 5), 12; Larned sab-sch, 15 04; Spearville sab-sch, 4 50. *Neosho*—Carlyle (tithe fund, 5), 6 25; Kincaid sab-sch, 2 06; Lone Elm (sab-sch, 1 43), 5 21; Milliken Memorial (sab-sch, 1 50), 11 75. *Solomon*—Bennington 1st C. E., 2 30; Concordia, 12 18; Rev. R. Arthur, tithe, 5. *Topeka*—Edgerton, 4; Olathe Jr. C. E., 2 50; Topeka Westminster, 1 97. 149 53

**KENTUCKY.**—*Louisville*—Guston, 5; Hodgenville, 3 50; Hopkinsville 1st, 4 65; Louisville Warren Memorial, 10; Penn'a Run, 8 50; Plum Creek, 3. 34 65

**MICHIGAN.**—*Detroit*—Brighton, 5; Canton, 2 25; Detroit Bethany sab-sch, 6 50; — Calvary, 57 22; Plymouth, 3 71; Ypsilanti, 9 33. *Flint*—Port Austin (sab-sch, 83 cts.), 5 44. *Lake Superior*—Ishpeming sab-sch, 5; Newberry sab-sch, 1. *Petoskey*—Clam Lake Bethany, 11 28. 106 88

**MINNESOTA.**—*Mankato*—Wells, 7. *Minneapolis*—Minneapolis Bethany, 11 05; — Elm, 2 08; — Shiloh, 6; — Immanuel, 4. *St. Cloud*—Kington Station, 51 cents; Spring Grove, 2 20; Rev. A. W. Wright, 5. *St. Paul*—St. Croix Falls sab-sch, 10; St. Paul House of Hope, 77 26. *Winona*—Canton, 2 50; Henrytown, 4 25; Rev. P. A. Schwarz, Jr., 2. 133 85

**MISSOURI.**—*Kansas City*—Sunny Side, 2 45. *Ozark*—Rev. F. M. Hickok, 2 50. *Palmyra*—Salisbury, 4 55. *Platte*—Akron, 3; Avalon, Mrs. Jonathan Smith, 6; Mirabile, sab-sch, 4 25; Parkville, 5. *St. Louis*—Ferguson, 7 21; Kirkwood sab sch, 9; St. Louis 1st German, 15 18; — Cote Brillante (C. E., 9 10), 11 15; Webster Grove (sab-sch, 5), (C. E., 5), 70 82. 141 05

**MONTANA.**—*Butte*—Butte 1st 10; Hamilton, 3 65; Missoula, 4 20. *Helena*—Helena 1st 24; Manhattan 1st, Holland, 38; — 2d Holland, 1 90. *Great Falls*—Great Falls, 9. 90 75

**NEBRASKA.**—*Kearney*—Fullerton sab-sch, 4 51; Kearney, German (sab-sch, 2), 15. *Nebraska City*—Plattsmouth German, 6; Tamora, 3; Returned by a Missionary, 16 67. *Niobrara*—Madison, 7 50; Millerboro sab-sch, 1 70; Winnebago Indian, 7. *Omaha*—Lost Creek, 1 80; Monroe, 4 16; Osceola, 5 50. 71 84

**NEW JERSEY.**—*Elizabeth*—Cranford, 10 58; Lamington, 24; Perth Amboy, 13 75; Westfield sab-sch, 25. *Jersey City*—Jersey City 2d Jr., C. E., 4 50. *Monmouth*—Freehold, 27 04; Plumstead, 6 55. *Morris and Orange*—Madison, 245 64; Morristown South Street sab-sch, 87 50; Orange Central, 200; St. Cloud sab-sch, 17 40. *Newark*—Montclair 1st, 150 64; Newark 2d, 120 06; — Fewsmith Memorial, 19 41; — Woodside (sab-sch 10), 40. *New Brunswick*—Dayton, 13 24. *Newton*—Hackettstown, 50. *West Jersey*—Bridgeton 2d sab-sch, 23 82; Fairfield, C. E., 10; Hammonton, C. E., 4 50. 1,193 63

**NEW MEXICO.**—*Arizona*—Sacaton, Pima, 15. *Rio Grande*—Albuquerque 2d, 10; Laguna, Rev. M. Bercovitz, 1 80. *Santa Fé*—Catskill 90 cts.; Maxwell station, 2 20; Raton 1st C. E., 5; Smithmill station, 2 25. 87 25

**NEW YORK.**—*Albany*—Albany State Street, 127 26; — West End, 25; Mariaville, 4. *Binghamton*—Cortland, 63 65; Windsor C. E., 5; Rev. Sabin McKinney, 100. *Brooklyn*—Brooklyn Arlington Avenue sab-sch Missionary League, 10; — Classon Avenue C. E., 6 10; — Lafayette Avenue M. C., 13 27. *Buffalo*—Buffalo Westminster, 65 80. *Cayuga*—Aurora, 36 75. *Chemung*—Burdett, 6 57. *Genesee*—Leroy 1st 56 54. *Geneva*—Geneva North, 1,313 83. *Hudson*—Hamptonburgh, 32; Nyack, 30; Palisades sab-sch, 26 45; West Town, 21. *Long Island*—Bridgehampton, 27 30; Mattituck, 13 34; Port Jefferson, 9 32. *Lyons*—Rose C. E., 2 50; Wolcott 1st, 6 17. *Nassau*—Glen Cove 1st, 12; Ocean Side sab-sch, 9 76. *New York*—New York Canal Street, 24 45; — Central C. E., 19 50; — Madison Square add'l, 250. *Niagara*—Lockport 1st, 44 67. *North River*—Cold Spring, 4; Cornwall on Hudson, 7 70; Rondout, 30 43. *Otsego*—Cooperstown, 94 50; Gilbertsville C. E., 5; Milford, 4; Shavertown, 2; Unadilla C. E., 5 66. *Rochester*—Rochester North, 181 03; — Westminster, 61. *St. Lawrence*—De Kalb Junction, 5. *Steuben*—Bath C. E., 13. *Syracuse*—Cazenovia 1st, 41 50; Skaneateles, 31 31. *Utica*—Hamilton College, 16 10; New Hartford, 16 73; Utica Memorial, 66; Waterville, 32 97; Williamstown sab-sch, 9. *Westchester*—Mount Vernon 1st C. E., 10; White Plains (C. E., 8 17), 93 07; Yonkers Westminster C. E., 5. 3,047 38

**NORTH DAKOTA.**—*Bismarck*—Sterling, 3. *Fargo*—"A

minister's tithe," 87 cts. *Pembina*—Park River, 10; Richard Weir, 5.

**OHIO.**—*Athens*—"A minister's tithe," 87 cts. *Bellefontaine*—Bellefontaine 1st, 7 53. *Cincinnati*—Cincinnati C. E., 7 70. *Cleveland*—Ashtabula 1st, 18 21; — Calhoun, 48; New Lyme, 5. *Columbus*—Columbus Broad St., 10. *Dayton*—Gettysburgh (special for debt, 113), 10. *Lima*—Leipsig, 3. *Maumee*—Tontogany, 11 91. *Portsmouth*—Ironton, 9 25; Portsmouth 1st, 140; Russell, 7 40. *St. Clairsville*—Wheeling Valley, 3 66. *Steubenville*—Madison, 11; Monroeville, 4; Urichsville sab-sch, Unionport, 1; Yellow Creek (C. E., 10), 24 50. *Warrington*—Doylestown, 3 75; Mount Eaton, 2. 2

**OREGON.**—*East Oregon*—Cleveland, 15. *Portland*—Portland St. John's (C. E., 2 85), 6 60. *Willamette*—Brownsville, 5. 2

**PENNSYLVANIA.**—*Allegheny*—Vanport, 2. *Blair*—Conemaugh, 3. *Butler*—Buffalo, 10; North Washington, 5; Plain Grove, 10; Portersville, 13; Scrub, 36 94. *Carlisle*—Duncannon, 30; Harrisburgh Market Square, 146 20; Steelton C. E., 5. *Chester*—Bryn Mawr, 163 16; East Whiteland, 11. *Clarion*—Academia, 4. *Du Bois*, 35; Penfield, 5; Rockland, 2. *Erie*—Beckley, 10; North Clarendon, 4; Sugar Grove, 3. *Harrisburg*—Fruit Hill (Berwindales Chapel, 4), 12; Houtz, 7 85; Mann's Choice, 4 25; Milesburgh C. E., 3. *Shenandoah*, 11; West Kishacoquillas, 10. *Kittanning*—Ray, 1. *Lackawanna*—Canton, 40; Newton, 5; Rushville, 3. *Sayre*, 3 09; Stevensville, 7; Susquehanna, 25 25; Warren Grant Street (sab-sch, 41 45), 53 01. *Lebanon*, 9. *Northumberland*—Muncy, 6 17. *Pennsboro*—A minister's tithe, 87 cts. *Philadelphia*—Philadelphia Bethlehem, 31; — Grace sab-sch, 10. *Philadelphia North*—Frankford, 88 38; Norristown Central, 6. *Pittsburgh*—Edgewood, 38; Pittsburgh Eastern (sab-sch, 75 52), 129 78; — Shady Side (C. E., 3). *Redstone*—New Geneva, 6; Tyrone, 3 90. *Scranton*—Leesburgh, 12 50; Pulaski sab-sch, 4 57. *Washington*—Cameron, 5; Cross Creek, 50. *Wellsboro*—Farmingdale, 1 25; Wellsboro, 15 50. *Westminster*—Lancaster, 12 50. 1,194

**SOUTH DAKOTA.**—*Central Dakota*—Madison, 7. *Dakota*—Ascension, 3. *Southern Dakota*—Ebenezer, 8. 1,194

**TENNESSEE.**—*Holston*—Dillsboro, 3 40; Elk Park, 25. *Reem's Creek*, 2 50. *Union*—Baker's Creek, 3; Caledonia, 2; Cloyd's Creek, 2 14; Madisonville, 4 16; New Prospect, 5 15; New Salem, 3; St. Pauls, 2 25; Shiloh, 1; Knoxville, 2 75; Spring Place, 5. 2

**TEXAS.**—*Austin*—Taylor C. E., 5. *Trinity*—Dallas, sab-sch C D Coll., 14. 2

**UTAH.**—*Utah*—Hyrum Emmanuel, 6 50; Milville, 2. 2

**WASHINGTON.**—*Olympia*—Stella, 5; Tenino Children's Day, 2 78; Wilkeson, 3 05. *Puget Sound*—Bethany, Cedar Grove, 2; Deming, 3; Ellensburg (sab-sch, 2) (C. E., 2 60), 24 60; Everett, 7 25; Nooksack, 2; — City, Wenatchee, 3 50; Rev. Thomas McGuire, 5. *Spokane*—Davenport, 2 35; Waterville, 1. *Walla Walla*—Monroe, 4 35; Palouse Bethany, 3; Waitsburg, 2 75. 7

**WISCONSIN.**—*Chippewa*—Bessemer 1st, 6 16; Hudson, 15 50. *La Crosse*—Greenwood (sab-sch, 2), 7; Neilson, Children's Day, 5 60. *Madison*—Beloit German sab-sch, 2 80. *Milwaukee*—Cedar Grove, 20; Mankowoc 1st, 9; Milwaukee Holland (sab-sch, 1 58), 25 71; — Emanuel, 159 51; Racine 1st, 199 07; Waukesha, 3. *Winnebago*—Green Bay, 4; Merrill C. E., 10; Oxford, 6. *Douglas Station*, 6. 65

Women's Executive Committee of Home Missions..... \$2.61

Less amount refunded Los Angeles Presbytery, Anaheim church..... 35

\$ 25.71

#### LEGACIES.

Wm. Flanagin, late of Ostrander, Ohio, 500; Legacy of an unknown lady, through Philip N Moore of St. Louis, 1,072 62; Sallie Thompson, dec'd, late of Hagerstown, Md., add'l, 10 30; Catharine B. Hartwell, late of Otsego Co., N. Y., 10; Lucia H. King, late of Catskill, N. Y., 1,000; Mrs. Sarah Helen Green, late of N. Y., in part, 47,500; Miss M. K. Heber, late of Carlisle, Pa., 10; Martha A. Pierson, late of Philadelphia, Pa., 3,077 72; Mrs. Jane R. White, dec'd, late a member of the 1st Presbyterian Church of Brooklyn, Mich., 3,000..... 56,26

MISCELLANEOUS.

Mission Brigade, New Brunswick N. J., 5; Francis Whiting, Jeffersonville, 5; "T. and M.," 16; Mrs. Sarah M. Hall, Middle Granville, N. Y., 25; Mrs. C. A. Ball, Fulton, N. Y., 2; Mrs. Julia P. Wickes, Poughkeepsie, N. Y., 50; "J. B. H.," 30; I. B. Idson, Newville, Pa., 20; Mrs. Annie R. Ott, Montgomery, N. Y., 46; "W. D. B.," 1; Pa., 30; A friend of Missions, 5; Rev. George P. Hays, D.D., 10; Rev. F. D. Seward, 30; "A friend," 3,000; Mary B. Cratty, Laire, O., 10; "Cash," 10; "A friend," Swartsville, N. J., 200; "For Missions," cts.; E. O. Emerson, Titusville, Pa., 100; B. Gardner, Trustee, 50; Miss H. S. Swezey, Amityville, N. Y., 6; "C. Penna.," Mrs. Lucy L. Keys, Keys, Ind. Ty., 5; John Walton and Co., 300; Mrs. M. A. Choll, Millerboro, Neb., "tithe," 2; Rev. d Mrs. M. A. Williams, Medford, Ore., 10; Mrs. H. U. Beaumont, Ludlowville, N. Y., 5; Mrs. G. M. Macdonald, Preble, N. Y., 5; "P. H.," 25; Rev. D. J. Stewart, Zacatecas, ex., 5; Interest on Permanent Fund, (special, 10), 1,997 50; Interest on John C. Green Fund, 40; Interest on Carson W. Adams Fund, 19 25; Interest on Baxter Bequest, 35; Interest on C. R. Otis' Missionary Fund, 7 50..... \$ 6,455 75

Total received for Home Missions, July, 1894... \$98,887 96  
Total received for Home Missions from April, 1894..... 209,876 28  
Amount received during same period last year 189,655 26

O. D. EATON, Treasurer,  
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JULY, 1894.

Albany—Albany State Street, 4 24. Binghampton—Portland, 78 06; Binghampton Ross Memorial, 7 50. Cayuga—Aurora, 12 86. Columbia—Cairo, 11 58. Geneva—North Bergen, 5. Geneva—Penn Yan, 27 35. Hudson—Westtown, 3. Nassau—Oyster Bay, 25; A pastor for Jews, 6. New York—Bethany for Jews, 18. Niagara—Lockport 1st, 24 79. Rochester—Parma Centre, 2. Rochester St. Peter's, special, 25; Mount Morris, 6 34; Russian, 3. Steuben—Hammondsport, 3; Angelica, 5 50. Troy—Glens Falls, 51 04. Utica—Walcott Memorial C.

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1894.

BALTIMORE.—Baltimore—Baltimore Westminster (M. D.), 5. New Castle—Rehoboth (Md.), 7. 12 00  
CALIFORNIA.—Sacramento—Dixon, 4. 4 00  
CATAWBA.—Cape Fear—T. Darling Mission, 1. 1 00  
COLORADO.—Pueblo—Colorado Springs 1st, 7 93; Pueblo 1st, 1 85. 9 28  
ILLINOIS.—Cairo—Golconda, 4; Saline Mines, 4. Chicago—Chicago 1st, 59 16; Hyde Park, 44. Freeport—Winnebago, 7. Rock River—Millersburgh, 4; Peniel, 4. Schuyler—Monmouth, 7 36. Springfield—Springfield 1st, 10 38. 193 90  
INDIANA.—Crawfordsville—Rockville Memorial, 5; Romney, 2 90. Fort Wayne—Huntington 1st, 4. Indianapolis—Carpentersville, 1. 12 90  
INDIAN TERRITORY.—Sequoyah—Nuyaka, 10. 10 00  
IOWA.—Corning—Diagonal 1st, 2. Des Moines—Derby, 50; Humeston, 3 16. Fort Dodge—Emmanuel German, 1. Iowa—Birmingham, 3 40; Keokuk Westminster, 40 37; Libertyville, 3 85; Mount Pleasant 1st, 31 25. Sioux City—Inwood, 5. 91 53  
KANSAS.—Emporia—Cedar Point, 4; Florence, 6 45; Newton, 5. Neosho—Carlyle, 36 cts. Solomon—Concordia, 12 13. 27 91  
KENTUCKY.—Ebenezer—Newport, 5. Louisville—Hopkinsville 1st, 1 35; Louisville Warren Memorial, 172 26. Transylvania—Richmond 2d, 6 03. 184 64  
MICHIGAN.—Detroit—Detroit Calvary, 15. Lake Superior—Negaunee, 18 60. 33 60  
MINNESOTA.—St. Paul—St. Paul House of Hope, 25. 25 00  
MISSOURI.—Platte—Barnard, 2; Union, 2; Union Star, 2. St. Louis—Ferguson, 2 49; St. Louis Westminster, 5. 13 49  
NEBRASKA.—Hastings—Wilsonville, 2. Kearney—Wilson Memorial, 3. 5 00  
NEW JERSEY.—Jersey City—Jersey City 1st, 53 93.

E., 5; Waterville, 8 79; Utica Memorial, 50; Sauquoit, 14 25. Westchester—Thompsonville 1st, 33 50; South Salem, 7 32.  
Total from churches..... 436 12

MISCELLANEOUS.

Amelia H. Birnie, Taneytown, Md., for Jews, 4; Mrs. Wm. E. Dodge, Sr., for Jews, 100; Miss H. S. Swezey, Amityville, N. Y., 20 cts., 104 20  
Total received for New York Synodical Aid Fund, July, 1894..... 542 32  
Total received for New York Synodical Aid Fund from April 1st, 1894..... 2,923 00

O. D. EATON, Treasurer,  
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JULY, 1894.

BALTIMORE.—New Castle—Rehoboth, Md., 1. 1 00  
CALIFORNIA.—Los Angeles—Boyle Heights, 1. 1 00  
COLORADO.—Pueblo—Pueblo 1st, 15 cts. 15  
ILLINOIS.—Springfield—Rev. W. L. Tarbet and wife, 40 cts. 40  
IOWA.—Fort Dodge—Fonda, 2. 2 00  
MICHIGAN.—Detroit—Ypsilanti, 7 28. Grand Rapids—Grand Rapids Westminster, 16 02. 23 30  
MINNESOTA.—Duluth—Duluth Lakeside, 6. St. Paul—St. Paul House of Hope, 45 76. 51 76  
MISSOURI.—St. Louis—Ferguson, 1 39. 1 39  
NEBRASKA.—Nebraska City—Blue Springs, 3 20; Rev. D. W. Montgomery, 5. Niobrara—Madison, 2 50. 10 70  
NEW JERSEY.—Monmouth—Plumstead, 2 77. Morris and Orange—Madison, 70 cts. 3 47  
NEW MEXICO.—Rio Grande—Laguna, Rev. M. Berco-vitz, special for Jews, 5. 5 00  
TENNESSEE.—Union—Madisonville, 14 cts.; South Knoxville, 1. 1 14  
WISCONSIN.—Madison—Verona sab-sch, 4. Winnebago—Oxford and Douglas Station, 29 cts. 4 20

Total from churches..... \$105 51

MISCELLANEOUS.

Interest on Permanent Fund..... 38 25  
Total for Sustentation, July, 1894..... \$143 76  
Total for Sustentation, from April, 1894..... 511 98

O. D. EATON, Treasurer,  
Box L, Station D. 53 Fifth Avenue, New York.

Morris and Orange—Madison, 3 28; New Providence, 6. Newark—Newark 2d, 51 92. New Brunswick—Amwell 1st, 8; Bound Brook, 22; Dayton, 3 06; Holland, 6 50; Milford, 19. Newton—Bloomsbury 1st, 9 20. 186 89  
NEW MEXICO.—Rio Grande—Albuquerque 2d, 4. 4 00  
NEW YORK.—Albany—Albany State Street, 38 18; Charlton, 20. Boston—Providence 1st, 5; Quincy 1st, 3. Brooklyn—Brooklyn 2d, 165; — Memorial, 180 04; — South 3d Street, 42 75. Buffalo—Buffalo North, 36 42; — Westminster, 13 56; Portville, 46. Cayuga—Auburn Central, 11; Aurora, 12 86; Weedsport, 25 02. Chemung—Big Flats, 10 64. Genesee—Leroy 1st, 20 25. Geneva—Bellona 1st, 6; Seneca Falls 1st, 40 41. Hudson—Cochecton, 4; Greenbush, 9 10; West Town, 6. Lyons—Walcott 1st, 5 97. Nassau—Huntington 2d, 19 84. North River—Marlborough add'l, 35. Rochester—Mount Morris, 12 34. St. Lawrence—Carthage, 9 75. Syracuse—Skaneateles, 5 58. Utica—Hamilton College, 3 58; Holland Patent, 24; Ilion 1st, 10; Rome 1st, 14 95; Waterville, 5 50. 851 74

NORTH DAKOTA.—Fargo—Erie, 1; Galesburg, 2. 3 00  
OHIO.—Bellefontaine—Bellefontaine 1st, 2 26; Crestline, 3 20. Cincinnati—Wyoming, 111 71. Cleveland—Cleveland Calvary, 12. Columbus—Columbus Broad Street, 10; Westerville, 7. Dayton—Fletcher, 2; Gettysburgh, 3 25. St. Clairsville—Bellair 2d, 6; Still Water, 3. Steubenville—East Springfield, 4 43; Yellow Creek, 10. Zanesville—Muskingum, 7. 181 85  
OREGON.—Portland—Portland 1st, 187 39. 187 39  
PENNSYLVANIA.—Allegheny—Allegheny 1st Bible school, 43 97. Blairsville—Parnassus, 30 38. Chester—Darby Borough, 39. Clarion—Edenburg, 14 37; Oil City 2d, 9. Erie—Mill Village, 2. Huntingdon—Houtzdale, 2 28; Shirleysburgh and sab-sch, 3. Lackawanna—Ashley, 14 37; Langcliffe, 16 48. Northumberland—Williamsport 2d sab-sch, 11 10; — Bethany, 2. Philadelphia—

Philadelphia Olivet, 30; — Trinity, 20; — West Hope, 8 75. *Philadelphia North*—Frankford, 16 54. *Pittsburgh*—Pittsburgh East Liberty (sab-sch, 45 32), 72 45; — Shady Side, 28 50. *Redstone*—Little Redstone, 5 50; Mount Pleasant Reunion, 7 52. *Shenango*—Westfield, 20 65. *Washington*—Upper Ten Mile, 25. *Wellsboro*—Wellsboro, 4 50. *Westminster*—Lancaster Memorial, 5 65. 433 51

**SOUTH DAKOTA.**—*Southern Dakota*—Canistota, 3. 3 00  
**TENNESSEE.**—*Union*—Madisonville, 1 25. 1 25  
**TEXAS.**—*Austin*—Austin 1st, 22 50. 22 50  
**UTAH.**—*Utah*—Richmond, 1 65. 1 65  
**WISCONSIN.**—*Milwaukee*—Racine 1st, 24. *Winnebago*—Oxford and Douglas Station, 1 80. 25 80

From the churches and Sabbath-schools..... \$ 2,526 86

#### FROM INDIVIDUALS.

Rev. J. L. Hawkins, Fort Scott, Kans., 15;  
 Rev. J. C. Gourley, Ellwood City, Pa., 2 50;  
 Rev. A. O. Raber, Mount Carmel, Ind., 2;  
 Rev. W. A. Hooper, West Summit, N. J., 3;  
 Mr. and Mrs. Francis Whiting, Jeffersonville, Pa., 5; "T. and M.," 6; W. D. Brandon, Butler, Pa., 10; "For Christ's Suffering Ones," 64; Miss Nettie M. Dougherty, Summitville, Ind., 1; Anna B. Warner, Cold Spring, N. Y., 22; "One interested in the good cause," Ply-

mouth, O., 1; Mrs. John Kidd, Bloomington, Ill., 3; Rev. R. C. Galbraith, Centralia, Ill., 15; Rev. G. M. Miller, Bryan, O., 3; Rev. Meade C. Williams, D.D., St. Louis, Mo., 15; Rev. Wm. Polan, Spokane, Wash., 10; Miss H. S. Swezey, Amityville, N. Y., 1 80; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; "J. T. W. and M. W.," 3; "A minister's tithe," 75 cts..... \$ 19 6  
 Interest from the Permanent Fund..... 54 2  
 Interest from the Latta Fund (Ohio)..... 4 6

For the Current Fund..... \$11,13 9

#### PERMANENT FUND. (Interest only used.)

Legacy from estate of Lucia H. King, Catskill, N. Y., 1,000; Balance from estate of Amelia Kerr, New York, 1,618 75..... 2,618 75

Total receipts in July, 1894..... \$11,74 7

Total for the Current Fund since April, 1894.... \$28,04 2  
 Total for the Current Fund for the same period last year..... 40,01 2

W. W. HERBERTON, Treasurer,  
 1334 Chestnut Street, Phila.

#### RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1894.

**ATLANTIC.**—*Atlantic*—Mount Pleasant sab-sch, 4. *Fairfield*—Bethlehem 2d sab sch, 3; Blue Branch sab-sch, 1.05; Good Hope sab-sch, 1 50; Harmony Chapel, 50 cts.; Howell Salem sab-sch, 1 59; Lancaster sab-sch, 2 50; Mount Carmel, 50 cts; New Haven sab-sch, 5 73; Pleasant Grove sab sch, 6 47; Sumter 2d, 6 cts. *Knox*—Newnan sab-sch, 8 64. *McClelland*—Allen sab-sch, 3; Greenwood Mission, 2 75; Mattoon sab-sch, 10; Salem sab-sch, 2; Sloan's sab-sch, 1 35; Walkers Chapel sab-sch, 3 07. *South Florida*—Auburndale sab-sch, 7 00; Crystal River sab-sch, 7 18 (church, 5 00), 12 18; Dunnellon sab-sch, 19; Kissimmee sab-sch, 10; Titusville sab-sch, 4 50. 110 39

**BALTIMORE.**—*Baltimore*—Baltimore 1st, 47 89; — 2d sab-sch, 2 84; — 12th sab-sch, 10 88; — Faith sab-sch, 28 55; Bel Air, 1 97; Bethel sab-sch, 33 85; Brunswick, 3; Canton sab-sch, 3; Churchville sab-sch, 20 47; Cumberland sab-sch, 17 31; Deer Creek Harmony, 16 72; Franklinville church and sab-sch, 15; Highland sab-sch, 11; Paradise sab-sch, 6. *New Castle*—Federalburg sab-sch, 6; Green Hill sab sch, 20; Harrington sab-sch, 15; Head of Christiana sab sch; 10; Lower Brandywine sab-sch, 13; Milford sab-sch, 72 23; Pencader sab-sch, 10; Perryville, 1 52; Pitt's Creek church, 59 16; Red Clay Creek sab-sch, 36; Rehoboth (Del) sab-sch, 13 50; — (Md.) church and sab-sch, 6; West Nottingham sab sch, 19 63; Wilmington 1st sab-sch, 7 89; — Central sab sch, 100; — Olivet sab-sch, 15 78; — Rodney Street sab-sch, 24 69; Zion, 5. *Washington City*—Boyd's sab-sch, 11; Clifton sab-sch, 5; Falls Church sab-sch, 35; Hermon sab-sch, 6; Lewinsville sab-sch, 12; Neelsville sab-sch, 30; Vienna sab sch, 18; Washington City Garden Memorial sab-sch, 17; — New York Avenue, 10 42; — North sab-sch, 17 33; — Western sab-sch, 57 18; — West Street, 102 09. 973 40

**CALIFORNIA.**—*Benicia*—Big Valley, 1 25; Eureka sab-sch, 17 33; Fulton sab-sch, 10 35; Lakeport sab sch, 4 65; Shiloh, 3. *Los Angeles*—Azusa, 11; Colton sab sch, 7 66; Coronado Graham Memorial sab-sch, 13 42; Hueneme, 10; Inglewood sab-sch, 11 23; Los Angeles 2d sab-sch, 15; — Boyle Heights (church, 5), (sab-sch, 11 20), 16 20; — Grand View church and sab-sch, 1 50; Orange, 5 30; Pacific Beach sab-sch, 10; Pasadena 1st sab-sch, 61 63; Point Loma sab-sch, 2 60. *Oakland*—Alvarado sab-sch, 6; Centreville sab-sch, 5; North Temescal sab-sch, 5; Oakland Centennial sab-sch, 3 10; — Prospect Hill sab-sch, 1 25; Pleasanton sab-sch, 12. *Sacramento*—Dixon, 2; Ione sab-sch, 6; Marysville sab-sch, 9 60; Sacramento 14th Street (church, 2 75), (sab-sch, 7 50), 10 25. *San José*—Highlands church and sab-sch, 8; Santa Cruz C. E., 5; Wrights church and sab-sch, 6 60. *Stockton*—Clements, 5; Grayson, 5; Stockton sab-sch, 12 25. 304 19

**CATAWBA.**—*Cape Fear*—Bethany sab-sch, 5 55; Roland sab-sch, 2; Shiloh sab-sch, 3; T. Darling Mission, 2. *Catawba*—Biddleville sab-sch, 6 50; Charlotte, 5; Leeper's Chapel sab-sch, 3; Lloyd sab sch, 1 50. *Southern Virginia*—Bethesda sab sch, 1 75; Mount Zion sab sch, 2 35; Refuge sab-sch, 6. *Yadkin*—Bowers Chapel sab-sch, 50 cts; Cameron sab-sch, 2 20; Germanton sab-sch, 55 cts.; John Hall Chapel sab-sch, 6; Jonesboro sab sch, 2 31; Mount Vernon sab-sch, 5 06. 55 27

**COLORADO.**—*Boulder*—Cheyenne sab-sch, 5; Fort Collins sab-sch, 17; Longmont Central sab-sch, 13; Timmath

sab-sch, 6. *Denver*—Black Hawk sab-sch, 5; Higher Park, 18 cts.; Valverde sab-sch, 5 56. *Garrison*—Lat City, 5; Salida sab-sch, 19 45. *Pueblo*—Alamosa church and sab-sch, 5; Antonito sab-sch, 4; Bowen sab sch, 4 6. Canon City sab-sch, 41 56; Colorado Springs 1st, 2 28; — 2d sab sch, 3; Las Animas sab-sch, 5 22; Monte Vista sab-sch, 2 50, (church, 4 90), 7 40; Monument, 7 07; Park 1st, 45 cts.; — Fountain church and sab-sch, 4 04; Westminster sab-sch, 6 20; Silver Cliff sab-sch, 18 17 5

**ILLINOIS.**—*Alton*—Carlyle sab-sch, 12 46; East St. Louis (church, 4 82), sab-sch, 20, 24 82; Yankeetown sab sch, 4 10. *Bloomington*—Bement sab sch, 5 30; Colfax sab sch, 9 36; Covell sab-sch, 3 53; Heyworth sab sch, 3 Onarga sab-sch, 1 48; Paxton sab-sch, 14; Philo sab sch, 6 10; Piper City sab sch, 24 47; Rankin sab-sch, 4 7 Tolono, 19 50. *Cairo*—Cobden sab-sch, 8 75; Du Qu sab-sch, 4; Fairfield sab-sch, 5 89; Flora, 4; Murph boro sab-sch, 2; Nashville sab-sch, 7 33; Pisgah sab sch, 7; Richland, 3 25; Saline Mines, 3; Sumner (church, 1 5 sab-sch, 4 76, 6 26; Wabash sab-sch, 8 70. *Chicago*—Braidwood sab-sch, 25 50; Chicago 1st (church, 23 5 sab-sch, 25, 48 67; — 3d (church, 9 98), sab-sch, 39 49 46; — 6th, 35 53; — 11th sab-sch, 8 67; — Belden Ave nue, 6 25; — Central Park sab-sch, 9 40, (church, 6), 15 4; — Immanuel sab-sch, 9 50; Evanston South sab-sch, 2 Herscher sab-sch, 23 cts.; Hyde Park, 56; Kankakee sab sch, 10; Moreland sab-sch, 2; Waukegan sab-sch, 12 6 *Freeport*—Galena 1st, 18 50; Rockford Westminster sab sch, 8 25; Rock Run sab-sch, 11 04. *Mattoon*—Chrmas sab-sch, 3; Kansas sab-sch, 10; Moweaqua sab sch, 1 3 Oakland sab-sch, 5 16 (church, 2), 7 16; Pana, 12 59; Vada lla sab-sch, 14. *Ottawa*—Au Sable Grove, 12 12; Mado ta sab-sch, 12 04. *Peoria*—Astoria sab-sch, 3 10; Ite van sab-sch, 9 23; Elmira church, 26 28, C. E., 5, 31 33; De wood church and sab-sch, 6 23; Farmington (church, sab-sch, 4 25, 12 25; French Grove sab-sch, 6 50; Lewist sab-sch, 23 11; Oneida church and sab-sch, 17; Princeton, 15 35; Washington sab-sch, 8 *Rock River*—Alexia, 50 cts. Coal Valley church and sab-sch, 1 80; Dixon sab-sch, 14; F ton sab-sch, 25; Geneseo sab-sch, 14 25; Kethsburg sab sch, 7 79; Milan sab-sch, 19; Pleasant Ridge church and sab sch, 3 35; Princeton sab-sch, 16 20; Rock Island Brat way sab-sch, 20; Sterling, 64 07; Viola sab-sch, 7. *Spring ler*—Augusta sab-sch, 20; Elvaston sab-sch, 14; Forest Green, 2; Hersman sab-sch, 7; Monmouth, 2 45; No. Sterling, 20 40; Pontoonac sab-sch, 7; Walnut Grove sab sch, 2 86. *Springfield*—Bates, 8; Irish Grove sab-sch, Jacksonville Westminster sab-sch, 15; Springfield 1st, 50 55; — 2d sab-sch, 15 11; Sweet Water sab sch, 8 1,13 9

**INDIANA.**—*Crawfordsville*—Benton sab-sch, 3 45; Jer ton, 3; Russellville sab sch, 5 78; Waveland, 4 33. *Fort Wayne*—Elkhart sab sch, 1 50. *Fort Wayne* 1st (sab-sch, 25 75), (church, 40 05), 66 3 Hopewell (sab-sch, 2 63), (church, 3 00), 5 63; Hous ton, 3; Kendallville sab-sch, 6 30. *Logansport*—Bel hem sab-sch, 10 23; Monticello sab-sch, 11 14; Sca Bend Trinity sab-sch, 8 50; Valparaiso sab-sch, 8; Wam mac sab-sch, 3 30. *Muncie*—Centre Grove sab-sch, 4 Muncie sab-sch, 23 79; Noblesville sab-sch, 3 35; Tipton



ab-sch, 2 70; Union City sab-sch, 5 84. *New Albany*—*Lorydon* sab sch, 1 57; Crothersville, 1; Hanover (church, 0 26), (sab sch, 10), 20 26; New Albany 3d sab-sch, 14 52; Owen Creek sab-sch, 4; Pleasant Township sab-sch, 8 45; Salem sab sch, 2 70; Sharon Hill, 4 12; Vernon sab-sch, 3. *Vincennes*—Brazil sab-sch, 9; Evansville Walnut Street, 5; Mount Moriah sab-sch, 2 25; Petersburg sab-sch, 6; Princeton sab-sch, 9 40; Smyrna sab-sch, 5 06; Vincennes sab sch, 19 65; Worthington sab-sch, 5 16. 329 18

INDIAN TERRITORY.—*Cherokee Nation*—Claremore Mound sab-sch, 4 61; Eureka sab-sch, 10 60; Park Hill church and sab-sch, 23 40; Pleasant Valley sab-sch, 13 65. *Choctaw*—Lehigh sab-sch, 2 85. *Muscogee*—Tulsa sab-sch, 23 65; Wewoka, 3. *Oklahoma*—Anadarko sab-sch, 10 37; Ardmore (church, 8 15), sab-sch, 8 57, 16 72; Edmond sab-sch, 10; Guthrie sab-sch 7 76; Oklahoma City sab-sch, 13; Paul's Valley sab-sch, 1 50; Yates sab sch, 1. 145 11

IOWA.—*Cedar Rapids*—Cedar Rapids 1st (church, 3), sab-sch, 14 76, 17 76; — 3d sab-sch, 17 80; Centre Junction sab-sch, 16 59; Marion sab-sch, 23 53; Mount Vernon sab-sch, 20; Scotch Grove sab-sch, 10 59. *Corning*—Creston, 11 50; Gravity, 1 80; Morning Star sab sch, 8 30; Mount Ayr sab-sch, 9 40; Pilot Grove sab-sch, 9; Prairie Star sab-sch, 6 48; Red Oak sab-sch, 1 03; Villisca sab-sch, 20; West Centre sab-sch, 3 59. *Council Bluffs*—Atlantic sab-sch, 19 54; Lone Star sab sch, 4 35; Shelby sab sch, 5. *Des Moines*—Adel sab-sch, 5 68; Albia sab-sch, 15; Derby sab sch, 2 50; Des Moines 6th sab sch, 4 27; — Clifton Heights sab-sch, 7; — Westminster sab-sch, 11 36; Dexter sab-sch, 5; Grimes sab-sch, 8 50; Humes-ton sab-sch, 8; Indianola sab-sch, 12 15; Lineville sab-sch, 4 38; Medora, 2; Milo church and sab-sch, 7; Promise City sab-sch, 4 28; Unionville sab-sch, 4 50; Winter-set, 15 71. *Dubuque*—Dubuque 3d sab-sch, 7; Jessup church and sab-sch, 10; Lansing 1st sab-sch, 5; Mount Hope sab sch, 5; Pine Creek sab sch, 12 75; Pleasant Grove sab-sch, 7 23. *Fort Dodge*—Bethel sab-sch, 11; Boone sab-sch, 2 (church, 8), 10; Carroll sab-sch, 15 70; Churdan sab-sch, 8 11; Coon Rapids sab-sch, 4 10; Fonda, 6; Jefferson sab-sch, 7 75, (church, 2 54), 10 29; Lake Park sab-sch, 5; Spirit Lake sab sch, 9 70, (church, 4 31), 14 01. *Iowa*—Bonaparte sab sch, 3 09; Burlington 1st sab-sch, 36 40; Chequest, 2; Keokuk Westminster sab-sch, 26 65, (church, 2 62), 29 27; Lebanon sab-sch, 6; Martinsburg church and sab-sch, 40; Mediapolis sab-sch, 11 39; Montrose sab-sch, 2 40; Mount Pleasant 1st church and sab-sch, 18 57; Oakland sab-sch, 3 45; Ottumwa 1st sab-sch, 23 09; Sharon sab-sch, 5 22; Troy sab-sch, 3; West Point sab-sch, 17 65. *Iowa City*—Blue Grass, 10 88; Columbus Central, 21 50; Davenport 2d sab-sch, 13; Marengo sab-sch, 8 75; Montezuma sab-sch, 8 26, (church, 2 50, 10 75; Muscatine sab-sch, 20; West Branch sab-sch, 12 96. *Sioux City*—Denison sab-sch, 8; Inwood, 4 71; La Mars, 2; Sanborn sab-sch, 7 02; Vall church and sab-sch, 14 03. *Waterloo*—Clarksville (sab sch, 3 09), 11 09; Dows sab-sch, 6 62; La Porte City sab-sch, 5; Marshalltown sab-sch, 1; Waterloo church and sab-sch, 24. 337 46

KANSAS.—*Emporia*—Argonia sab-sch, 2 68; Brainerd sab-sch, 1; Burlington sab-sch, 2 50; Cedar Point sab-sch, 3 73; Conway Springs sab-sch, 4 52; Elmendaro sab-sch, 4 30; Emporia 1st, 22 20; New Salem sab-sch, 3 23, (church, 3), 6 23; Osage City, 26 77; Peabody sab-sch, 5; Sedan sab-sch, 3 04; Walnut Valley sab-sch, 1 77, (church, 2), 3 77; Wichita Lincoln Street sab sch, 6 10; — Oak Street sab sch, 7 75; — Perkins, 5 48. *Highland*—Axtel, 7 82; Highland sab-sch, 7; Washington sab-sch, 16 20. *Larned*—Anthony sab sch, 5 26; Hutchinson, 9 50; Kingman sab-sch, 50 cts., (church, 3 77), 4 27. *Neosho*—Baxter Springs 1st sab-sch, 2; Carlyle, 12 cts.; Chetopa sab-sch, 3 19; Humboldt sab-sch, 8; Independence sab-sch, 14 63; Louisburg sab-sch, 1 50; Paola sab sch, 10; Parsons sab-sch, 1 60; Weir City sab-sch, 3. *Solomon*—Cawker City, 3 50; Concordia, 12 13; Ellsworth sab-sch, 11; Solomon sab-sch, 5; Wilson sab-sch, 5. *Topeka*—Baldwin sab-sch, 7; Clay Centre sab sch, 15 63; Kansas City Western High-lands church and sab-sch, 11; Leavenworth 1st sab-sch, 66; Oakland sab-sch, 3 65. 338 77

KENTUCKY.—*Ebenezer*—Frankfort (church, 22 62), sab-sch, 40 56, 73 18. *Louisville*—Grand Rivers Ohio Avenue sab-sch, 2 81; Hopkinsville 1st sab sch, 12 45; Kuttawa sab-sch, 8 59. *Transylvania*—Boyle sab-sch, 5 10; Ebenezer sab-sch, 27 cts.; Greensburgh sab-sch, 8 23; Harrods-  
burgh 1st sab-sch, 10; Lebanon 1st sab-sch, 10 20; Liv-  
ingston sab-sch, 2. 132 93

MICHIGAN.—*Detroit*—Detroit 1st, 111 89; — 2d Avenue sab-sch, 13; — Bethany sab-sch, 6 50; — Calvary sab-sch, 50; — Immanuel sab-sch, 15 71; — Memorial sab-sch, 85 65; East Nankin sab-sch, 4; Holly sab-sch, 8; Howell sab-sch, 27 02; Saline sab-sch, 7 40; Unadilla sab-sch, 3. *Flint*—Bridgehampton sab-sch, 7 45; Chandler sab-sch, 7; Ft. Gratiot sab-sch, 15; Morrice sab-sch, 2 25, *Grand Rapids*—Ferrysburgh sab sch, 1 70; Grand Rapids 1st

sab-sch, 26 45; Hesperia sab-sch, 10 70; Spring Lake sab-sch, 9 51. *Kalamazoo*—Decatur sab-sch, 5 50. *Lake Superior*—Detour sab-sch, 6 50; Escanaba sab-sch, 20; Ford River sab-sch, 15; Ishpeming sab-sch, 24 54; Lake-field sab-sch, 2 71; Pickford sab-sch, 3 35; Stalwart sab-sch, 8 50; Stambaugh Christ sab-sch, 2. *Lansing*—Brooklyn sab-sch, 3 41; Concord, 5; Eckford, 4 06; Lan-sing 1st, 12 40; Marshall sab-sch, 20; Oneida sab-sch, 7 06. *Monroe*—Clayton sab-sch, 7 86; Deerfield sab-sch, 4 73; Tecumseh sab-sch, 17. *Petoskey*—Boyne Falls sab-sch, 2; Elmira, 5 32; McBain sab-sch, 3 15; Omena sab-sch, 8; Petoskey sab-sch, 24 75. *Saginaw*—Alcona, 1 65; Au Sable and Oscoda sab-sch, 21 22; Bay City 1st sab-sch, 37 13; Calkinsville sab-sch, 10 85; Ithaca sab-sch, 21 11; Saginaw, 11 65; — East Side 1st, 9 80; — West Side Grace sab-sch, 5 51. 753 98

MINNESOTA.—*Duluth*—Duluth 1st sab-sch, 56; — 2d sab-sch, 5; — Hazlewood Park sab-sch, 1 31; Hinckley sab-sch, 2 14; Lake Side sab-sch, 10 55; Pine City sab-sch, 3; Sandstone sab-sch, 2 02; Tower St. James sab-sch, 7 59. *Mankato*—Amboy sab-sch, 2; Luverne sab-sch, 2 65; Mar-shall church and sab-sch, 13 35; Morgan sab-sch, 5 80; Pipestone church and sab-sch, 6 25; Rushmore sab-sch, 5 20; Slayton C. E., 5; Summit Lake sab-sch, 3 70; Tracy sab-sch, 2 30. *Minneapolis*—Eden Prairie sab-sch, 3 63; Minneapolis Highland Park, 7 66; — Shiloh sab-sch, 15; — Westminster, 39 03. *Red River*—Angus sab-sch, 4; Bethel sab-sch, 8 30; Fergus Falls sab-sch, 15 92; Farley sab-sch, 3 50; Maine sab-sch, 7; Scotland sab-sch, 7 35; Tabor Bohemian sab-sch, 2 50. *St. Cloud*—Greenleaf sab-sch, 85 cts. *St. Paul*—Forest sab-sch, 1 94; Mac-alester sab-sch, 11 50; North St. Paul sab-sch, 6 25; Red Wing sab-sch, 10; Rush City sab-sch, 9 26, (church, 3 74), 13; St. Croix Falls sab-sch, 5; St. Paul Arlington Hills, 7 50; — Central (church, 9 26), sab-sch, 51 09, 60 34; — Dayton Avenue sab-sch, 54, (C. E., 10), 64; — Goodrich Avenue sab-sch, 18 23; — House of Hope, 60 04; — Knox, 3; — Park sab-sch, 9. *Winona*—Albert Lee sab-sch, 11; Henrytown sab-sch, 3 20; Lanesboro sab-sch, 1 60; Pres-ton sab sch, 2 12; Washington, 8 80; Winona 1st sab-sch, 21 14. 559 28

MISSOURI.—*Kansas City*—Brownington sab-sch, 3; But-ler 7; Holden sab-sch, 12 88; Independence sab-sch, 15 50; Kansas City 2d sab-sch, 79 87 (church 32 46), 112 33; Knob Noster sab-sch, 10 65; Nevada sab-sch, 6; Salt Springs sab-sch, 25; Westfield, 6. *Ozark*—Ash Grove, 5 10; Webb City sab-sch, 12 71. *Palmyra*—Glasgow sab sch, 2 85; Hannibal sab sch, 14 41; La Grange sab-sch, 4; Milan sab-sch, 10 40; Moberly sab-sch, 8 61; Sullivan sab-sch, 7 61; Unionville church and sab-sch 13. *Platte*—Akron sab-sch, 3; Avalon 3; St. Joseph Westminster, 6 25; Union Star, 1; Weston sab-sch, 5. *St. Louis*—Ferguson, 15 33; Rock Hill, 18 85; St. Louis 1st German, 5; — 2d German, 2 30; — Covenant sab-sch, 19 60; — Faith Mission, 3; — Lee Avenue, 10; — Memorial Tabernacle sab-sch, 7 50; — West sab-sch, 43 31. *White River*—Allison Chapel, 6 25; Green Grove sab-sch, 1 20. 427 67

MONTANA.—*Butte*—Phillipsburg sab-sch, 22 60. *Helena*—Helena 1st, 23 01; Spring Hill sab-sch, 7 56. *Great Falls*—Great Falls, 10. 63 17

NEBRASKA.—*Hastings*—Aurora sab-sch, 3 21; Beaver City sab-sch, 5 74; Bloomington sab-sch, 2 50; Hastings 1st sab-sch, 6 15; Holdrege sab-sch, 18 47; Minden sab-sch, 6 53; Ong sab-sch, 2 34; Orleans sab-sch, 4; Willsonville sab-sch, 6. *Kearney*—Burr Oak sab sch, 2; Clontibret sab-sch, 4; Lexington sab-sch, 11 23; (church, 4 72), 15 95; North Loup sab-sch, 7; St. Paul sab-sch, 6 63; Sumner sab-sch, 3 23; Wilson Memorial sab sch, 5 06. *Nebraska City*—Beatrice 1st sab-sch, 41 31; Fairmont sab-sch, 1; Gos-hen sab-sch, 1 10; Gresham sab sch, 6 71; Hebron sab-sch, 12; Plattsmouth German sab-sch, 2; Seward sab-sch, 7 53. *Niobrara*—Bethany sab sch, 4; Hartington sab-sch 20; Madison sab-sch, 15 85; Millerboro sab sch, 4; Niobrara sab-sch, 6 70; Wayne sab-sch, 8 80; (church 6 78), 15 58. *Omaha*—Ceresco, 5; Lost Creek sab-sch, 3 27; Monroe sab-sch, 3 50; Omaha, Ambler Place sab-sch, 3 03; — Knox sab-sch, 1 73; — Lowe Avenue (church, 5 63, sab-sch, 25 06), 20 69; Valley sab-sch, 1 46; Webster, 4 55. 284 81.

NEW JERSEY.—*Elizabeth*—Connecticut Farms sab-sch, 26 15; Cranford sab-sch, 27 61; Lamington, 11; Perth Amboy sab-sch, 60 58; Springfield sab-sch, 24 12. *Jersey City*—Englewood sab-sch, 46 25; Lyndhurst sab-sch, 15 05; Newfoundland, 12 75; Norwood sab-sch, 6 57; Paterson Mad-ison Ave. sab-sch, 5 65; — Redeemer sab-sch, 71 51. *Mon-mouth*—Burlington sab-sch, 45 90; Calvary sab-sch, 11 75; Columbus sab-sch, 16 50; Cranbury 1st sab-sch, 15 09; Englishtown sab-sch, 7 32; Farmingdale sab-sch, 2 50; Holmanville sab-sch, 5 93; Jacksonville church and sab-sch, 8 38; Providence church and sab-sch, 9 50; Tuck-  
erton sab-sch, 3 09. *Morris and Orange*—Berkshire Valley sab-sch, 2; Dover sab-sch, 39 10; Flanders sab-sch, 14 06; German Valley sab-sch, 22; Hanover sab-sch, 22 54; Mad-

ison, 2 09; Orange 1st, 100; — Central, 100; — Hillside sab-sch, 30 22; Schooley's Mountain (church, 5), sab-sch, 5 03, 10 03. *Newark*—Bloomfield Westminster sab-sch, 34 38; Newark 2d, 9 46; — 5th Avenue, 16 85; — Park sab-sch, 58 84; — South Park (church, 42 15), sab-sch, 61 53, 103 68. *New Brunswick*—Alexandria, 6; Amwell 1st (church, 4 44), sab-sch, 4 61, 9 05; Bound Brook (church, 18), sab-sch, 15, 38; Dayton sab-sch, 12 (church, 1 02), 13 02; Ewing, 10 69; Frenchtown sab-sch, 20 57; Lawrence sab-sch, 37 75; Titusville sab-sch, 14 43; Trenton 1st sab-sch, 16 01; — 2d sab-sch, 30 81; — 5th sab-sch, 18 06; — Chapel 1st sab-sch, 38 20. *Newton*—Belvidere 2d sab-sch, 17; Branchville sab-sch, 18; Danville church and sab-sch, 10; Hackettstown sab-sch, 57; Mansfield 2d sab-sch, 6; Musconetcong Valley sab-sch, 7 42; Phillipsburgh 1st (church, 6 16), sab-sch, 9 44, 15 60; — Westminster (church, 5), sab-sch, 8 50, 13 50; Stillwater sab-sch, 9. *West Jersey*—Absecon sab-sch, 5; Atlantic City 1st sab-sch, 20; Brainerd, 6 50; Bridgeton 1st sab-sch, 25; Camden 2d sab-sch, 15 37; Cedarville 1st sab-sch, 14 17; Gloucester City sab-sch, 8 50; Hammonton sab-sch, 18 63; Millville sab-sch, 9 71; Williamstown sab-sch, 20 65.

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*New Mexico*. — *Arizona* — Flagstaff sab-sch, 5. *Rio Grande*—Albuquerque 2d, 2; Jemez sab-sch, 2. *Santa Fé* — Las Vegas 1st, 9 40; Mora sab-sch, 8.

21 40

*New York*. — *Albany* — Albany 4th sab-sch, 31 62; — State Street, 12 78; Batchellerville sab-sch, 7; Bethlehem church and sab-sch, 5; Carlisle sab-sch, 10 75; Corinth sab-sch, 5; Esperance (church, 4 32), sab-sch, 11 40, 15 72; Northampton sab-sch, 6 40; Saratoga Springs 1st sab-sch, 9; — 2d sab-sch, 24 25; Schenectady 1st (church 43 99), sab-sch, 77 60, 121 59; — East Avenue (church, 6), sab-sch, 12, 18; Stephentown sab-sch, 6; West Galway sab-sch, 8 22. *Binghamton* — Bainbridge sab-sch, 12; Binghamton 1st (church, 11 75), sab-sch, 80 19, 91 94; Deposit sab-sch, 6 13; Nichols, 5; Nineveh (church, 7 16), sab-sch, 6 22, 14 08; Preble sab-sch, 2 37; Waverly, 15; Windsor sab-sch, 15 56. *Boston*—Boston 1st, 45 85; Holyoke sab-sch, 10; Houlton sab-sch, 25; Londonderry sab-sch, 5 03; Manchester 2d sab-sch, 4 70; Somerville sab-sch, 5 25; Worcester sab-sch, 11. *Brooklyn*—Brooklyn Arlington Avenue sab-sch, 16 62; — Cumberland Street sab-sch, 20; — Duryea (church, 18), sab-sch, 30, 48; — Greene Avenue, 2 34; — Memorial, 62 49; Stapleton 1st Edgewater, 20; West New Brighton Calvary sab-sch, 35. *Buffalo* — Akron sab-sch, 7 35; Alden sab-sch, 7; Allegany sab-sch, 2; Buffalo Bethlehem sab-sch, 9 78; — Lafayette Street sab-sch, 1 17; — North sab-sch, 1 71; — West Avenue, 3 20; — Westminster, 42 33; Fredonia sab-sch, 31 31; Glenwood sab-sch, 2 75; Tonawanda sab-sch, 12 84. *Cayuga*—Aurora, 9 18; Cayuga sab-sch, 2 55; Ithaca (church, 53 38), sab-sch, 46 14, 99 52; Meridian sab-sch, 6 70; Sennett sab-sch, 12. *Champlain*—Au Sable Forks and Black Brook sab-sch, 12 66; Beekmantown sab-sch, 7; Belmont sab-sch, 1 66; Constable sab-sch, 10 10; East Constable, 4; Fort Covington sab-sch, 16 62; Mineville sab-sch, 17; Rouses Point sab-sch, 5. *Chemung*—Dundee sab-sch, 11; Elmira North church and sab-sch, 18 05; Havana sab-sch, 11 30, (church, 2 70), 14; Montrey sab-sch, 1 70; Moreland, 2; Southport sab-sch, 5; Spencer sab-sch, 8 52. *Columbia*—Hunter sab-sch, 12 20; Jewett sab-sch, 5 85; Windham Centre sab-sch, 7 55. *Genesee*—Batavia sab-sch, 58 25; Bergen sab-sch, 8; Castile sab-sch, 21; Leroy (church, 9 84), sab-sch, 26 43, 36 27; North Bergen sab-sch, 12 80; Warsaw, 41 18. *Geneva*—Phelps sab-sch, 100, (church, 6 89), 106 89; Romulus, 12 88; Seneca sab-sch, 15 43; Trumansburgh sab-sch, 1 60; West Fayette sab-sch, 6 55. *Hudson*—Amity sab-sch, 14 74; Florida sab-sch, 17; Good Will sab-sch, 16 50; Greenbush sab-sch, 12; Liberty sab-sch, 21; Mount Hope sab-sch, 12; Nyack sab-sch, 24; — German sab-sch, 4; West Town, 2. *Long Island*—Amagansett sab-sch, 5; Mattituck sab-sch, 33 75 (church, 8 39), 37 14; Moriches, 7; Setauket, 2 37; Shelter Island sab-sch, 7; West Hampton, 23 73; Yaphank sab-sch, 12 03. *Lyons*—Junius sab-sch, 3; Ontario, 10 82; Wolcott 1st sab-sch, 10 25. *Nassau*—Babylon sab-sch, 15 48; Glen Cove sab-sch, 13 07; Glen Wood sab-sch, 3; Islip, 7; Springfield sab-sch, 42 87; Whitestone sab-sch, 25 32. *New York*—New York 5th Avenue, 60 08; — Allen Street sab-sch, 19 27; — Bethany sab-sch, 28 16; — Good Shepherd, 8 14; — Sea and Land sab-sch, 17 24; — Spring Street sab-sch, 37 84. *Niagara*—Knowlesville sab-sch, 15; Lockport 1st sab-sch, 20, (church, 48), 68; Mapleton sab-sch, 5; Niagara Falls sab-sch, 25; Wright's Corners sab-sch, 7 60. *North River*—Hughsonville sab-sch, 9 20; Malden sab-sch, 9; Marlborough sab-sch, 19 47; Millerton sab-sch, 8 65; Milton sab-sch, 6 21; Newburgh Union sab-sch, 60; Wappinger's Creek (church, 7), sab-sch, 7, 14. *Otsego*—Hobart sab-sch, 18 50; Middlefield sab-sch, 10 58 (church, 2 62), 13 20; Milford sab-sch, 3 50; Richfield Springs sab-sch, 18 16; Unadilla sab-sch, 18 23. *Rochester*—Brighton church and

sab-sch, 38 25; Charlotte sab-sch, 9 60; Chili sab-sch, 7 57; Genesee 1st, 15 61; Groveland sab-sch, 9 54; Ogden sab-sch, 10 87; Pittsford sab-sch, 29 62; Rochester 3d sab-sch, 53 75; — Emmanuel sab-sch, 3 41; Sparta 2d sab-sch, 5; Webster sab-sch, 7. *St. Lawrence*—Carthage sab-sch, 54 25; Morristown sab-sch, 18 82. *Steuken*—Angelica sab-sch, 7 61; Bath church and sab-sch, 33 51; Campbell sab-sch, 18; Cohocton sab-sch, 5; Hammondsport 6; Pakeney sab-sch, 5. *Syracuse*—Baldwinsville church and sab-sch, 39; Canastota sab-sch, 54 21; Hannibal sab-sch, 2 25; Hastings sab-sch, 2; Jamesville sab-sch, 10 53; Marcellus sab-sch, 9 48 (church, 15 53), 25 29; Oswego Grace sab-sch, 51 05; Parish sab-sch, 2; Syracuse Westminster sab-sch, 20. *Troy*—Argyle sab-sch, 5 30; Caldwell sab-sch, 7; Cambridge sab-sch, 22 77; Melrose sab-sch, 15; Middle Granville sab-sch, 7; Sandy Hill sab-sch, 23 62. *Troy* 2d sab-sch, 17 64; — 3d sab-sch, 5; — 9th (church, 12 51), sab-sch, 37 49, 50; — Memorial sab-sch, 29 13; — Oakwood Avenue sab-sch, 38 44; — Park sab-sch, 10 66; Warrensburgh sab-sch, 20; Whitehall sab-sch, 29. *Utica*—Alder Creek and Forestport sab-sch, 10; Boonville sab-sch, 3; Clinton sab-sch, 14 50; Glendale sab-sch, 3 79; Hamilton College, 3 58; Knoxboro sab-sch, 25; Little Falls sab-sch, 24 60; New Hartford sab-sch and church, 21 66; Oneida, 1; Rome sab-sch, 20 16; Saugquoit, 13 85; Utica Westminster sab-sch, 50; Vernon Centre sab-sch, 12 56; Verona sab-sch, 11 87; Waterville sab-sch, 3 30; Whitesboro, 19. *Westchester*—Croton Falls sab-sch, 18 17; Katonah sab-sch, 20, (church, 10), 30; Mahopac Falls sab-sch, 21; New Haven 1st sab-sch, 10; New Rochelle 3d sab-sch, 34 50; Patterson sab-sch, 25; Peekskill 1st (church, 40 08), sab-sch, 75, 115 08; Port Chester sab-sch, 14 27; South Salem (church, 10 25), sab-sch, 16 50, 28 75; Stamford 1st, 46 77; Yonkers 1st, 61 76.

3,729 24

*NORTH DAKOTA*. — *Fargo*—Wheatland sab-sch, 2. *Ferlin*—Arvilla sab-sch, 4; Backoo sab-sch, 3 30; Park River sab-sch, 13 50.

23 50

*OHIO*. — *Athens*—Bristol sab-sch, 2 30; Guysville sab-sch, 3 10, (church, 1), 4 10; New Matamoras sab-sch, 10; Tupper's Plains sab-sch, 1 10. *Bellefontaine*—Belle Centre sab-sch, 12; Bellefontaine sab-sch, 36 23, (church, 73 cts.), 37 03; Forest, 2 56; North Washington, 1 89; Patterson, 63 cts.; Spring Hills sab-sch, 23 50. *Chillicothe*—Mount Pleasant sab-sch, 10; Wilkesville sab-sch, 12. *Cincinnati*—Bantam sab-sch, 5; Batavia sab-sch, 16; Bethel sab-sch, 9 50; Cincinnati, 2d sab-sch, 10 55; — 7th, 17 24; — Avondale sab-sch, 59 31; — Clifton church and sab-sch, 29 65; — Mount Auburn sab-sch, 30 09, (church, 16), 40 69; — Poplar Street (church, 3 50), sab-sch, 22 25 50; Cleveland, 2; Hartwell, 3; Lebanon, 8; Ludlow Grove sab-sch, 1; Montgomery, 3 25; Pleasant Ridge (church, 20 00), sab-sch, 4, 34 60; Reading and Lockland sab-sch, 4 20; Springdale (church, 7 38), sab-sch, 12 18, 19 56; Venice sab-sch, 12; Westwood sab-sch, 53 cts. *Cleveland*—Cleveland 2d sab-sch, 53 12; — Bethany sab-sch, 10 25; — Bolton Ave sab-sch, 10 26; — Euclid Avenue sab-sch, 51 25; Guilford 12 79; Independence sab-sch, 5; Kingsville, sab-sch, 2 20; New Lyme sab-sch, 10; Orwell sab-sch, 15 42. *Columbus*—Central College 3 91; Columbus Broad Street, 42 73; London sab-sch, 16. *Dayton*—Bath, 3 10; Clifton sab-sch, 19; Dayton 4th sab-sch, 21 67; — Riverdale sab-sch, 9 14; Osborne sab-sch, 2; Oxford sab-sch, 4 80, (church, 4 70), 9 50; Seven Mile sab-sch, 2; Somerville sab-sch, 5 66; Xenia, 14. *Huron*—Chicago sab-sch, 8; Fremont sab-sch, 15 65; Monroeville sab-sch, 6 08; Norwalk, 9; Sandusky, 15; Tiffin sab-sch, 7 25. *Lima*—Blanchard sab-sch, 13; Columbus Grove sab-sch, 14; McComb sab-sch, 13; Marietta Jefferson, 5; Rockford sab-sch, 2 40; Van Buren sab-sch, 11 75; Wapakoneta sab-sch, 5. *Makoning*—Clarkson sab-sch, 7 79; Columbiana sab-sch, 18 30; Kinman sab-sch, 22; Leetonia sab-sch, 5; Massillon 2d sab-sch, 6 75; Niles sab-sch, 16; North Benton sab-sch, 12 60; Poland sab-sch, 15 57; Vienna sab-sch, 6 84; Warren sab-sch, 46 22. *Marion*—Brown sab-sch, 11 13; Delaware sab-sch, 39; Delhi sab-sch, 11 44; Marion sab-sch, 24 25; West Berlin sab-sch, 4 75. *Maumee*—Bryan, 5 28; Delta, sab-sch, 9 25. *Hicksville* sab-sch, 9 20; Perrysburgh Walnut Street sab-sch, 2; Toledo 1st, 24 22. *Portsmouth*—Eckmanville sab-sch, 15 20; Georgetown sab-sch, 8 66; Hanging Rock sab-sch, 8; Jackson, 4 27; Russellville sab-sch, 5; Sarcy Springs, sab-sch, 1 05; Wellston sab-sch, 9 22; West Union sab-sch, 3 31; Winchester sab-sch, 19. *St. Clairsville*—Bellair 1st sab-sch, 25 54; Caldwell sab-sch, 6; Concord, 12 24; Morristown sab-sch, 8; Powhatan sab-sch, 3; Westchester, 68 cts.; Wheeling Valley sab-sch, 2. *Steubenville*—Beech Spring (church, 4), sab-sch, 12, 16; Bethel sab-sch, 14 86; Brilliant sab-sch, 8 75; Carrollton sab-sch, 12; Deersville sab-sch, 8; East Liverpool 1st church and sab-sch, 101 10; — 2d sab-sch, 5 41; Leesville sab-sch, 2; Lima sab-sch, 7 50; Minerva, 3; Newcomertown sab-sch, 3; — (at Ridge, 10; Pleasant Hill sab-sch, 12 12 (church, 1 55), 13 6; Richmond sab-sch, 15 72; Ridge, 12; Steubenville 2d sab-sch, 14; Two Ridges sab-sch, 8 19; Waynesburgh, 2. *West-*



Apple Creek (church, 4 56), sab-sch, 31 08; 35 64; Belleville sab-sch, 7 33; (church, 1 20), 8 53; Blooming Grove sab-sch, 5; Canal Fulton sab-sch, 5; Fredericksburgh, 34; Homesville sab-sch, 5 30; Lexington, 8 50; Londonville sab-sch, 10 25; Millersburgh sab-sch 4 42; Mt. Eaton sab-sch, 3 33; Nashville (church, 10), sab-sch 4; 14; Perrysville sab-sch, 3 75. *Zanesville*—Bladensburg (church, 1 77), sab-sch, 1 77, 3 54; Coshocton, 11 50; Duncan's Falls, 4 50; Fairmount sab-sch, 2; Granville sab-sch, 20; Jersey sab-sch, 12; Martinsburgh (church, 3), sab-sch, 2 21, 5 21; Mt. Pleasant (church, 3 58), sab-sch, 2 66, 6 54; Mt. Vernon sab-sch, 50 52; New Concord sab-sch, 1; Roseville sab-sch, 6; Unity sab-sch, 10 20. 1850 08

OREGON.—*Portland*—Eagle Park, German sab-sch, 1 99; Mount Tabor sab-sch, 9; Oregon City sab-sch, 2 13; Portland 1st (church, 55 35), sab-sch, 7 67, 63 02; — Cavalry, 4 10; Springwater sab-sch, 3. *Southern Oregon*—Bandon sab-sch, 2; Marshfield sab-sch, 4. *Willamette*—Dallas sab-sch, 4 50; Lebanon sab-sch, 8 90; Newberg sab-sch, 2; Yaquina Bay sab-sch, 8. 112 69

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave. sab-sch, 17 25; Beaver, 14; Bull Creek church and sab-sch, 19 50; Cheswick sab-sch, 16 74; Concord sab-sch, 12 50; Emsworth sab-sch, 20 60; Evans City sab-sch, 8 45; Freedom, 5; Leetsdale, 49 85; New Salem sab-sch, 5; Pine Creek 1st, 2; — 2d sab-sch, 14; Plains sab-sch, 3 41; Vancport (church, 2), sab-sch, 8 30). 10 30. *Blairsville*—Braddock sab-sch, 34 29; Congruity, 7 50; Greensburgh church and sab-sch, 73 51; — Westminster, 12; Harrison City sab-sch, 13; Irwin sab-sch, 21 25; Jeanette sab-sch, 28; Johnstown sab-sch, 23 15; New Alexandria, 56 33; Parnassus, 30 50; Penn sab-sch, 2. *Butler*—Grove City sab-sch, 30 64; New Salem sab-sch, 9; North Butler (church, 5), sab-sch, 10, 15; North Liberty sab-sch, 19 53; Plain Grove sab-sch, 70 20; Unionville sab-sch, 6 14; West Sunbury, 6. *Carlisle*—Burnt Cabins sab-sch, 2; Carlisle 2d, 7 55; Dickinson sab-sch, 8 74; Duncannon, 9; Great Conewago sab-sch, 12 40; Green Hill sab-sch, 3; Harrisburgh Calvary, 21; — Market Square sab-sch, 50; — Pine Street sab-sch, 66 16; Lebanon Christ sab-sch, 5; Lower Path Valley sab-sch, 10; Middle Spring sab-sch, 10; Millerstown sab-sch, 9 30; Shippensburg (church, 18), sab-sch, 24 04, 27 04; Upper Path Valley (church, 8), sab-sch, 26 72, 29 73. *Chester*—Bethany sab-sch, 5; Bryn Mawr sab-sch, 75; Clifton Heights sab-sch, 17 31; Darby Borough, 13; East Whiteland, 7; Fairview sab-sch, 5; Honey Brook sab-sch, 24 36, (church, 5), 29 36; Kennett Square, 2 35; Media sab-sch, 23 17; Wayne sab-sch, 31 08; West Grove sab-sch, 13 65. *Clarion*—Beech Woods sab-sch, 24 30, (church, 5 24), 30 04; Bethesda sab-sch, 4 43; Brockwayville sab-sch, 15 40, (church, 10 70), 26 10; Brookville church and sab-sch, 41 68; Clarion sab-sch, 56 16; Concord sab-sch, 10; Falls Creek sab-sch, 11 11; Greenville sab-sch, 20; Licking sab-sch, 13 40; Maysville, 4 15; Reynoldsville sab-sch, 16 50. *Erie*—Atlantic sab-sch, 14 23; Belle Valley church and sab-sch, 4; Bradford church and sab-sch, 80; Cochranon sab-sch, 10; Corry sab-sch, 13 30; Erie Park, 11 71; Fairfield sab-sch, 18 73; Fairview sab-sch, 14; Franklin sab-sch, 54 09; Fredonia, 6; Girard, 5 18; Greenville sab-sch, 39 71; Kerr's Hill sab-sch, 13 50; Mount Pleasant sab-sch, 11; New Lebanon, 10; North Clarendon sab-sch, 10; North East sab-sch, 35; Sandy Lake sab-sch, 5 55; Stoneboro sab-sch, 9 76; Titusville, 31 56; Warren sab-sch, 51 38; Waterford sab-sch, 20. *Huntingdon*—Alexandria sab-sch, 12 75; Altoona 1st sab-sch, 22 61; — 2d, 7 55; Bellefonte, 2 27; Coalport sab-sch, 4 40; East Kishacoquillas sab-sch, 14 30; Everett church and sab-sch, 11 35; Hollidaysburgh sab-sch, 51 37; Houtzdale, 76 cts.; Huntingdon sab-sch, 15 06, (church, 15), 30 06; Irvona sab-sch, 14; Kylertown sab-sch, 8; Logan's Valley (church, 5), sab-sch, 10, 15; Lost Creek, 9 50; Mann's Choice, 1; Mount Union sab-sch, 28 12; Newton Hamilton sab-sch, 9; Philipsburgh sab-sch, 25 25; Pine Grove, 2; Shellsburgh church and sab-sch, 3 58; Spring Mills sab-sch, 1 60; State College sab-sch, 24 43; Tyrone sab-sch, 30 75; West Kishacoquillas, 21 30. *Kittanning*—Clinton sab-sch, 11; Ford City sab-sch, 8; Glade Run sab-sch, 16 55; Mechanicsburgh sab-sch, 4 57; Rayne, 1 75; Rockbridge sab-sch, 7; Slate Lick sab-sch, 16. *Lackawanna*—Camptown, 2; Canton, 26; Carbondale, 56 23; Dunmore (church, 26), sab-sch, 10, 35; Elmhurst sab-sch, 7 75; Great Bend church and sab-sch, 30 96; Langcliffe, 30; Little Meadows sab-sch, 5; Monroeton sab-sch, 12; Montrose sab-sch, 75 86; Moosic, 66; Mountain Top sab-sch, 5; Plains sab-sch, 9; Rushville sab-sch, 5 45; Salem, 5 50; Scranton 2d, 7 33; — German, 21 91; Snowden Memorial sab-sch, 8 80; Sugar Notch sab-sch, 4. *Lehigh*—Centralia sab-sch, 13 85; Easton 1st sab-sch, 27 04; Mauch Chunk sab-sch, 15 30; Pen Argyl sab-sch, 12 05; Port Carbon sab-sch, 30; South Easton sab-sch, 24; Tamaqua sab-sch, 13 10; Weatherly sab-sch, 10. *Northumberland*—Beech Creek sab-sch, 2 46; Berwick sab-sch, 10; Bloomsburgh, 9 62; Elysburgh, 6;

Jersey Shore sab-sch, 30 51; Lewisburgh sab-sch, 39 30; Mifflinburg sab-sch, 6; Milton sab-sch, 25 56; Montgomery sab-sch, 4; New Columbia, 4 75; Rohrsburgh sab-sch, 3 67; Rush Creek, 3; Sunbury (church, 35), sab-sch, 12, 47; Washington, 32 24; Washingtonville, 5 25; Watsonstown sab-sch, 8; Williamsport 1st sab-sch, 27 97; — 2d sab-sch, 5 71. *Parkersburgh*—Clarksburgh sab-sch, 6 60; Parkersburgh 1st sab-sch, 17 19; Wyoma sab-sch, 2 59. *Philadelphia*—Philadelphia Bethesda sab-sch, 45 65; — Bethlehem, 18; — Cohocksink (church, 19 75), sab-sch, 3, 22 75; — Grace sab-sch, 25; — Green Hill sab-sch, 1 01; — Memorial, 57 61; — North Broad Street sab-sch, 75; — Olivet sab-sch, 37 52; — Patterson Memorial, 4; — South, 10; — Tabernacle sab-sch, 59 58; — West Arch Street sab-sch, 12 45; — Westminster, 15 22; — Zion sab-sch, 22 20. *Philadelphia North*—Ann Carmichael sab-sch, 7 43; Ashbourne, 14; Calvary sab-sch, 10; Falls of Schuylkill sab-sch, 38; Frankford, 16 54; Germantown Market Square sab-sch, 46 43; Hermon sab-sch, 35 53; Lawndale sab-sch, 11 50; Leverington sab-sch, 24; Lower Providence sab-sch, 19; Mount Airy (church, 13), (sab-sch, 20), 33; Neshaminy of Warminster, 25; Newtown, 27 16; Pottstown sab-sch, 2 21; Roxborough sab-sch, 35; Springfield (church, 5), sab-sch, 5 50, 10 50; Torresdale Macalester Memorial, 25; Wissinoming sab-sch, 5; Wissahickon sab-sch, 41 65. *Pittsburgh*—Bethany sab-sch, 42 18; Cannonsburgh 1st sab-sch, 16 05, (church, 1 19), 17 24; Chartiers sab-sch, 23; Courtney, 12 31; Coal Bluff sab-sch, 14 00, 26 31; Duquesne sab-sch, 36 42; Edgewood (church, 7 60), sab-sch, 23 35, 30 95; Finleyville church and sab-sch, 23; Ingram sab-sch, 28 31; Mansfield sab-sch, 10; Middletown sab-sch, 23 33; Mingo sab-sch, 11 90; Pittsburgh 7th, 4 35; — 8th sab-sch, 28 91; — Bellefield sab-sch, 100; — East Liberty (church, 8 14), sab-sch, 18 88, 27 02; — Hazlewood sab-sch, 30 35; — Homewood Avenue sab-sch, 17 76, (church, 3 31), 21 07; — McCandless Avenue sab-sch, 6; — Mt. Washington sab-sch, 20 10; — South Side sab-sch, 45 32. *Redstone*—Greensboro sab-sch, 4 50; Laurel Hill (church, 24 23), sab-sch, 37, 61 23; McKeesport 1st (church, 30), sab-sch, 31 23, 61 23; New Geneva sab-sch, 5 50; Round Hill (church, 10), sab-sch, 10, 20; Tent sab-sch, 5; Uniontown sab-sch, 63 37; — Central church and sab-sch, 17 12. *Shenango*—Enon sab-sch, 16 30; Hopewell sab-sch, 28; Mahoning sab-sch, 38; Neshannock, 5; Transfer sab-sch, 10 50; Volant sab-sch, 10; Westfield sab-sch, 28 90. *Washington*—Claysville sab-sch, 33 01; Cove church and sab-sch, 11 03; Cross Roads sab-sch, 11 70; Fairview, 14 60; Limestone sab-sch, 18; Lower Buffalo sab-sch, 8 10; Mount Prospect sab-sch, 32; Mount Union sab-sch, 10 50; Upper Ten Mile, 25; West Alexander sab-sch, 45. *Wellsboro*—Allegheny sab-sch, 4; Antrim, 2; Arnot sab-sch, 7; Beecher Island (church, 2), sab-sch, 2, 4; Covington sab-sch, 7 31; Elkland and Osceola sab-sch, 7 50; Kane sab-sch, 17 06; Wellsboro, 1 50. *Westminster*—Chestnut Level sab-sch, 39 05; Lancaster memorial, 3 15; Middle Octorara church and sab-sch, 12. 5 196 88

SOUTH DAKOTA.—*Aberdeen*—Aberdeen C. E., 5; Raymond sab-sch, 5. *Black Hills*—Bethel sab-sch, 1 65; Edgmont 90; Elk Creek sab-sch, 1 50; Hill City sab-sch, 1 55; Minnecola, 50 cts.; Rapid City sab-sch, 6; Sturgis sab-sch, 1 50. *Central Dakota*—Alpena sab-sch, 2; Bancroft sab-sch, 8; Bethel sab-sch, 11; Blunt sab-sch, 7; Colman, 1; Hitchcock sab-sch, 10; Miller sab-sch, 7 04; Wentworth sab-sch, 1 50. *Southern Dakota*—Canistota 4; Mitchell sab-sch, 3 06; Parker sab-sch, 3 50; Scotland sab-sch, 13 19; Tyndall sab-sch, 11. 100 89

TENNESSEE.—*Holston*—Beech sab-sch, 3; Jeroldstown, 1 45; Olivet sab-sch, 2 75; St. Marks, 2. *Kingston*—Huntsville sab-sch, 8; Piney Falls sab-sch, 1 42; Rockwood sab-sch, 7 25; Salem sab-sch, 4 32; Welsh Union sab-sch, 3 18. *Union*—Ebron, 4; Hopewell, 1; Knoxville 2d sab-sch, 33 60; Madisonville, 42 cts.; Mt. Zion sab-sch, 5; New Market (church 9), sab-sch, 21; 30; New Providence sab-sch, 27 35; Washington sab-sch, 5 10. 139 34

TEXAS.—*Austin*—Eagle Pass sab-sch, 3 50; Lampasas, 2; New Orleans Immanuel sab-sch, 8. *North Texas*—Gainesville sab-sch, 15 40; Valley Creek sab-sch, 1 79. *Trinity*—Stephenville, 2; Terrell sab-sch, 6 90. 39 59

UTAH.—*Boise*—Boise City (church, 5), sab-sch, 5, 10; Nampa sab-sch, 6. *Utah*—Hyrum Emmanuel, 5; Richmond, 1 45; Smithfield Central, 1 90; Springville sab-sch, 3 28. 27 63

WASHINGTON.—*Olympia*—Centralia sab-sch, 4; Olympia sab-sch, 3 75; Puyallup sab-sch, 5 14; Ridgefield sab-sch, 17; Vancouver sab-sch, 7. *Puget Sound*—Ballard sab-sch, 10; Ellensburg 4 05; Fair Haven sab-sch, 1 57; Kent sab-sch, 5 40; Seattle 1st C. E., 10; (church, 2 16), 12 16; — 2d sab-sch, 5; — Calvary sab-sch, 3 25; Snohomish sab-sch, 8. *Spokane*—Cortland 5 20; Fairfield sab-sch, 5; Rathdrum sab-sch, 8; Spokane 1st sab-sch, 6 75. *Walla Walla*—Walla Walla sab-sch, 4 90. 116 17

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ster sab-sch, 16 92; Ottawa church and sab-sch, 7 06;  
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Total from Sabbath schools..... \$ 19,961 76

#### MISCELLANEOUS.

C

sch, Mich., 1 75; J. W. Rawson, Me., 2;  
Mission schools, Olympia, 6 36; Ocean Park  
sab-sch, 1 15; Chas. Shephard, Wash., 1 10;

cts.; Benson Chapel sab-sch, B. C., 1 43;  
East Franklin sab-sch, Pa., 1 25; Summit  
Mines sab-sch, Pa., 4; Irving Avenue sab-  
sch, Bridgeton, N. J., 3 25; Adaville sab-sch,  
Iowa, 3 66; Blendon Mission, Ohio, 1 20;  
Black sab-sch, Wyoming, 6 22; Arago sab-  
sch, Neb., 6; Carlisle sab-sch, B. C., 2 25;  
Shopton sab-sch, N. C., 4 20; Miss H. S.  
Swesey, N. Y., 60 cts.; "C. Penna." 1; A  
minister's tithe, 24 cts.; Martinsville sab-sch,  
Va., 2; Los Animos Missions, Cal., 2 25; La  
Crosse Westminster Chapel, 1 57; Rev. W.  
S. Tarbet and wife, 60 cts..... \$ 67 7

Total contributions from Churches..... \$ 5,067  
Total contributions from Sabbath-schools..... 14,894

Total contributions during July, 1894..... \$20,572  
Amount previously acknowledged..... 42,719 4

Total contributions since April 2d, 1894..... \$63,291 8

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N. B.—Real Estate devised by will should be carefully described.

XVI.

NOVEMBER, 1894.

No. 95.

# THE CHURCH AT HOME AND ABROAD

PUBLISHED MONTHLY BY ORDER OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA.



HENRY A. NELSON, D.D., EDITOR.

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NOVEMBER, 1894.

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## 9<sup>TH</sup> YEAR 1895

## OF THE CHURCH AT HOME ABROAD

**The General Assembly of 1894** received the report of its Committee with emphatic approbation of its plans. Those plans we are steadily pushing to fulfillment.

**The Editorial Correspondents** representing the several **BOARDS** of our **CHURCH** are awake and alert for the enriching of their several departments and beautifying them with *Pictorial Illustration*.

**Rev. Albert B. Robinson** will continue his acceptable work, with unabated diligence and greatly increased facilities. From the wide field of missionary, church, and general current literature, he gathers choice *facts, thoughts and opinions*, and presents them with a terseness and vividness which bring to us, in our daily correspondence, emphatic commendation. *His Suggestive Hints for Study* have awakened no ordinary interest. The increasing call for these shows wide and cordial approval. Mr. Robinson has become a resident of Philadelphia and now devotes his whole time and strength to the work and the interests of the **CHURCH AT HOME AND ABROAD**.

To all Sessions, Sabbath-Schools, Young People's Societies, Mission Bands, and all Christian Workers he is heartily commended. In various ways they are going to *hear from him*. His address is *1334 Chestnut Street, Philadelphia*.

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**THE ASSEMBLY HERALD.** The General Assembly of 1894 established this additional agency for the promotion of intelligent interest in the work of the Church as administered by its several Boards, in cordial co-operation with **THE CHURCH AT HOME AND ABROAD**. Rev. Messrs. Green and Hubbard, its editors, are conducting it with remarkable skill and energy, and are meeting the most abundant encouragement. Issuing now 100,000 copies, and the number constantly increasing, there seems to be no reason why they should not at no distant date, reach every family in the Church. *The Assembly Herald* is cordially welcomed by **THE CHURCH AT HOME AND ABROAD**, as a true yoke-fellow in our common work.

# THE CHURCH AT HOME AND ABROAD.

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NOVEMBER, 1894.

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## A LOOK AT CHRIST.

He who to the unbeliever's eye "hath no form nor comeliness nor any beauty that one should desire him," to us, who believe, is "chief among ten thousand and altogether lovely." To the eye of faith his beauties are unveiled, "the beauties of holiness." These are imperceptible to eyes dazzled with the deceitful splendors of worldliness, or besotted by sensuality, or darkened by the amaurosis of sin.

To the eye of grateful love, the visage, marred by sorrow, the form bowed in anguish, and the hands pierced and bloody, have not lost their loveliness. Nay, it is unspeakably enhanced by all these expressive tokens: for that is ever the highest, truest beauty, through which there beams the most pure and fervent love.

Nor is only the look of anguish visible in that countenance. Even when the lamps of Pilate's judgment hall threw their dim light upon it, the stern Roman quailed at its expression of majesty—the majesty not only of conscious innocence, but of conscious power. There was no shrinking timidity in his look, no tremor of uncertainty in his voice when he said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." There was doubtless, a figure and countenance, in beauty "surpassing the sons of men."

But not as he then was, bound and buffeted, do we now behold him. Affectionately and gratefully remembering him as he then meekly suffered for us, we look upon him as he now gloriously reigns. We do indeed "behold the Lamb of God," but not as John at Jordan saw him, a lamb to be led dumb and unresisting to slaughter—but as the other John, on Patmos, saw him, "a lamb as it had been slain, having seven horns"—the sacred emblem of power—"and seven eyes, which are the seven spirits of God, sent forth into all the earth." In this latter day, when the prophecies are ripening, we behold him, preparing "to take unto himself his great power." In this day of his power—this day of our merciful visitation—this day of his favor to Zion—we behold him in the beauties of holiness, in the dew of his youth, evermore fresh and unfading as the morn.

"Behold the man," not now bowed under the heavy timber on which they are going to crucify him, but highly exalted, bearing a name that is above every name, and clothed in majesty whereunto every creature in heaven and earth shall bow the knee.

And while we thus behold him, let the grateful recollection come, "He liveth—but was dead." "He was slain for us," and in his blood we have washed our robes, and made them white. Have we washed them?

Does he see any stains upon them? Ah! we need also the consoling recollection, that the fountain is still open—we may still wash in the healing, purifying flood.

But we have that consolation, and fully accepting it, how it strengthens us in his service! We can do all things through Christ who strengtheneth us."

THE ASSEMBLY HERALD made its appearance promptly (October 1,) in its third issue. Each number seems to us an improvement on its predecessor. Editors, contributors, printers, all have done their work well, and the handsome readable pages are full of valuable facts, figures and lucid statements tersely and strikingly presented. The enterprise is progressing most hopefully.

THE SUPPLEMENT to the October number is an exceedingly attractive and impressive presentation of the work of the women of our Church, conducted by their Executive Committee of Home Missions. Prominent in this is the Responsive Scripture Service for the Sabbath before Thanksgiving Day, the day recommended by the General Assembly for Sabbath-school contributions for the educational work of the Board of Home Missions.

YEAR BOOK OF FOREIGN MISSIONS.—None of a *Foreign Missionary Calendar* the Woman's Foreign Missionary Boards have prepared for 1895 a *Year Book*, which may be obtained at the headquarters of either of these Boards. Price 10 cents. It presents as subjects for prayerful remembrance: the successive days of the year, the names of our missionaries, with a brief statement of the work at the various stations and appropriate selections of Scripture. More comprehensive than a calendar, it is intended for the same purpose, "to unite those who love our Lord and are watching for His coming in all nations, in a great circle of prayer, extended round the earth and reaching up to the throne on high."

We commend it heartily for use in private and at the family altar.

## THAT WORN-OUT COUNTRY FIELD.

REV. CHARLES B. TAYLOR.

[A letter from an experienced pastor to a theological student]

*My Dear T:*—Your letter lies before me. In it you say, "No worn-out country field for me." May I ask you to think over the matter once more and let me aid your thoughts a little. I am convinced that you and your fellow students are making a mistake in not recognizing the advantages and the possibilities for good in such fields as the one which you thus reject.

Let me in reply give you the other side.

1. You say that there are ten thousand souls to reach in the city where there are only a few hundreds in the country and you argue that the chances for accomplishing good are in proportion to the numbers among whom you live.

But, my brother you can reach the hundreds in the country far more easily than the thousands in the city. If you go to that country church you will find it full every Sabbath morning. Your audience will be about twice as large as the average congregation at the ——— Street mission which you think of taking.

The country people are a church-going people. They have no theatres, no fashionable concerts, and but few lectures. The great break in the monotony of their lives is their church-going. They look forward to it with eagerness. They expect to find all their friends and neighbors there and to grasp many a kindly hand at the church door.

They expect to join heartily in the singing and they listen earnestly to the preaching. Their meagre opportunities in other directions drive them to the church and the sermon not only for their spiritual food but for their intellectual stimulus.

If you go there, in a short time every member of the community will know you and be interested in you.

Will not your influence count for more in a small community where the large majority come to hear you, know you, and believe in you, than in a large crowd who will not come to hear you and among whom you walk as a comparative stranger in whom they have no special interest?

2. You say that you feel the need of a spur to intellectual exertion; that you want to be crowded into doing your very best work as a preacher, and that since those country people will put up with almost anything you fear that you would "dry up and fossilize" there.

Brother, if you think it an easy task to satisfy the hunger of a country congregation for good preaching, you need to be disabused of that impression as quickly as possible. "Lay not that flattering unction to your soul."

That "worn-out field" is full of the keenest critics of preaching, and they know what good preaching is. They are specialists in that line.

You go down there and preach and then go home to dinner with old Elder Mc——. He will say to you: "Yes; I was interested in your discourse this morning. I heard Dr. Plumer preach from that text once at a communion season at Miller's Run Church in Pennsylvania."

And then he will give you Dr. Plumer's outline. He will quote from memory the simple, massive argument and the spiritual application of that wonderful sermon, and by the time he is through you will wonder that people who have heard such preaching will listen to your poor little sermon so patiently.

3. You say, the salary is so small that you cannot afford to go to such a field.

Brother, the —— Street Mission will pay you a thousand dollars a year and the country field will pay you seven hundred.

If you try it, you will find that you and

your wife, that is to be, will find it difficult to make ends meet on the \$1,000 while you can live comfortably, increase your library, pay your life insurance, give your tithe, and have some money left out of the \$700.

Your rent, fuel, and clothing will cost you less in the country than in the town. The country people will not be particular about the cut of your coat provided your sermons are good, and no inconsiderable part of your food will grow in your own garden, or be quietly left at your door by parishioners who love to have the parsonage family know that they remember them.

I remember when my father left his country church where he was getting \$650 and went to Cincinnati on a salary of \$1,200, and I remember his surprise when he found that while he had lived comfortably on \$650 he had great difficulty in living on the \$1,200.

He stayed in the city two years and then went back to his old people, and lived happily with them "until death did them part."

Twenty-five years of experience and observation have convinced me that so far as comfortable home life and freedom from financial embarrassment are concerned, the average country pastor has the advantage of his city brother.

4. You say, "The field has been depleted by emigration till the pluck and the energy are gone out of it and that there is no chance there to build up a large, strong church."

Well, there is an element of truth in what you say. A great deal of "pluck and energy" have gone out of that church. One of its young girls is exhibiting her pluck and energy as a trained nurse in a city hospital; one of its plucky boys is a minister in Northern Dakota; one is an elder in Dr. M's church in the city of ——; one is the Sabbath-school superintendent in the second church, ——; and many more born and trained in that "worn-out field" are scattered throughout the west doing good work for the Master. Those who see them "take knowledge of them that they have been with Jesus."

And now, brother, does it not occur to you that a soil so fruitful in Christian "pluck

and energy" ought to be tilled? Is it not a blessed work to train such workers for the towns and the west?

I own that the emigration is still going on. It is true that if you go there a pang will come to your heart every now and then as your brightest and best boys and girls leave you to work for Christ elsewhere. But after a while you will find a bright side even to this experience. You will learn to rejoice as you hear of the good which your spiritual children are doing in other places. You will learn the blessedness of sowing for others to reap. You will find a new meaning to the Savior's words, "It is more blessed to give than to receive."

Neither is the material exhausted. You will find plenty of work, and souls to win in these old fields.

A minister of my acquaintance took such a field a few years ago, and is still pastor upon it. When he went there it was said to him: "All a man can do there is to keep the people together, as there is no material to work on."

Within five years he received one hundred

and fifteen members on profession of faith. He has eighty members in his Christian Endeavor societies, three-fourths of whom came in under his ministry.

Do you think that he regrets his course?

Brother, it stirs my heart to see these old neglected fields pastorless. The sheep are scattered upon the mountains because there is no shepherd. Would that I could lift my voice till every minister and theological student could hear me tell that there are blessed harvests to reap in these old, forsaken fields. There are Christ's sheep to be guided and fed, there are wanderers to be brought into the fold, there are eager, appreciative listeners to the truth and, as I believe, the happiest pastorates in Christendom are in these old country churches. When I am sick, let such kindly neighbors be my visitors. When I die, let such a congregation follow me to my grave, and when the resurrection morn comes let me rise in company with the dead in Christ, who shall come up from the old cemetery of such a church as that of which you speak so lightly.

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## THAT NEGLECTED CLASS.

BY ONE OF THEM.

That article in the October number, about *A Neglected Class*, took right hold of me, for that is the very class that I belong to. I am nothing but a man. I do not wonder that Mr. Chalfant, home from China to spend a few months in "contact with the home churches," is impressed by some things which he finds—things that have been growing more and more so ever since he went away. He finds "Women's Societies and Young People's Societies and Boys' Societies and Girls' Societies, but no Men's Societies," and he seems to find "the regular channels" a good deal like the regular channels of rivers, from which most of the water has been drawn off in canals for navigation or for irrigation.

I am glad that this subject has been opened by our missionary brother. I have been feeling it in my bones a good while, a good

deal as one feels the rheumatism in chilly and damp weather. I am a little puzzled though with the "diagnosis" of it, as the doctors say. I believe they call it that when they are trying to find out what ails us. Besides feeling our pulse and making us show our tongues, and looking sharp into our eyes, and thumping us on the back and sides, and putting their ears to our chests, listening to our breath—besides all these, they generally ask us a lot of questions. Now I'm not much at the thumping and all that, but I would like to ask the patient a few questions. By the patient I mean anybody who is patient enough to read my questions, and try to answer them. If it should be Brother Chalfant himself, I shall be right glad to hear from him. I am in full sympathy with him, and, I am sure, he would be as glad as I would, to

at the diagnosis (that is, as I understand it, the *what's the matter*) of this case.

My questions—some of them—have bothered me for several years, whenever I have read the treasurers' reports and other financial statements of the Boards. They give the items very clear that make up their totals. Something this way, their statements run: Receipts from churches, so many dollars; from Women's Boards, so many; from Sabbath-schools, so many; from Y. P. S. C. E., so many; Legacies, so many; Miscellaneous, so many.

#### QUESTIONS.

1. If we should now organize the "neglected class" into "Men's Societies," and all their contributions should then be set down under that head, what would be the effect on "the regular channels?" Wouldn't they be left, like the bones in Ezekiel's vision, *very dry*?

2. In that case, would not the most convenient way to tabulate the Receipts be to just change the heading of the first column from *Churches* to *Men's Boards*?

3. Then, might not the footings of all the columns be added together, and the *total* be set down to the *churches*? For

4. Are not all the women and all the Sunday-schools and all the Y. P. C. E. Societies in the churches—"part and parcel of them"—precious part and parcel? And the Legacies and Miscellaneous—how much of all them comes from out-side of the *churches*?

5. If it is at all desirable to compare us men, the neglected class, with the dear other classes that we men never mean to neglect, is there any way of finding out how much of the amount set down to the "churches" is given by women? In the church that I attend I happen to know that of all that goes into the plates, more than half is put in by one woman.

6. Is it any more possible to find out how much of the money set down to "Women's Boards" is put in by masculine fingers? I'm not meaning any of that old talk about the women giving only what their husbands have earned. I have no sympathy and not much patience with that mean nonsense. I know

well enough that of all that ever *we* earned—my wife and I—fully one half was earned by her; may be more. Her name was not in the contracts, and the wages were always paid to me, and the rent and the grocers' bills and taxes all went in my name. But was not my name her name? And would I ever have earned half of that money if she had not kept and cared for the home and the children and me? No, I'm not meaning that what women give is not their own—not a bit of that. I never spoke or thought of the money as *mine*, but *ours*—same as the house.

But I've seen a man go often, a little slyly, to a box kept in the church lobby, and labeled "Woman's Missionary Society," and drop in some money—I don't know how much—and I've wondered whether other men do not thus like to "help those women." Some of them, I am sure, love to do such things in memory of women who have gone from their homes, and with whom they hope by and by to "keep house in the house not made with hands." You can't tell the women's and the men's contributions apart, if you try. And what would be the good of it if you could?

In the very start of the world, it was declared "not good" for the man "to be alone." I don't believe it would have been any better for the woman to be alone, if she had been made first out of the clay. She would willingly have given two of her ribs, if needed, to make a man of. I am sure that in this age as in the first—in the church as in Eden—it is not good for either woman or man to be alone, and my last question for Brother Chalfant is:

7. In Church and Mission, is it well for women and men to work and be counted and accounted apart?

P. S.—May be, Brother Chalfant has already answered my last question; for on looking at his article again, I find these words in it:

"I do believe that the ideal method is to arouse such an enthusiasm upon the subject of missions in the local churches that no separate society will be needed."



## WHAT MINISTERIAL RELIEF MEANS.

REV. A. B. ROBINSON.

It was my unexpected pleasure on a recent Lord's Day morning to listen to the honored Secretary of our Board of Ministerial Relief. His opening remark, that the Board he represents is less known than the other Boards of the Church, is sufficient reason for a brief report of this excellent address :

The Board of Ministerial Relief is less known than the other Boards of our Church, said Dr. Cattell, since for obvious reasons its work is out of sight. A delicate regard for the feelings of those to whom relief is granted forbids the publication of grateful letters which would certainly lead to more liberal giving. Then it is a fact that most ministers, lest they seem to plead a personal cause, hesitate to present the work of this Board. But to no one of the Boards do the people give more gladly and liberally when fully informed as to its aims, the method of its administration, and the grounds upon which it rests.

## AIMS OF THE BOARD.

It does not aim to aid ministers, however great their need, who while in health are unable to secure "a call;" nor does it supplement the inadequate salary of a settled pastor—that is the work of Sustentation; neither does it aid those overtaken by Providential reverses. Its purpose is to aid ministers laid aside by protracted sickness or the infirmities of age from earning *in any way* a support for themselves and their families, and also to aid the widows and orphans of deceased ministers.

## PRINCIPLES.

It is true, continued the Secretary, that appropriations are made only to ministers who are in need. No story of want and suffering comes with more tender pathos than that from the home of the disabled minister. It is the home of scholarly men and of refined, cultured women, where the husband and father, when in health and busy with the work he loved so well, could

earn the daily bread for all in the manse and something to give to the poor.

The memory of other and happier days adds to the weariness and burden of the passing hour upon sick beds or in bare and comfortless homes.

But the Board of Ministerial Relief represents more than the sacred privilege and duty of the Church to care for Christ's poor. *It stands for the sacred obligation of the Church to do justice!* Remittances from the Board are not alms, they are not charity; they are but the payment of what is due from the Church to those who have spent their strength in her service.

For why, in their sickness and old age, are these ministers poor? These educated, scholarly men, some of whom have served the Church for half a century, have not been extravagant or even careless in their expenditures. No, they are poor for the Gospel's sake. From the money-making avocations of life they deliberately turned away when they chose the sacred calling of the ministry. Says one in a position to know the facts: "The salaries of most of our ministers are not more than enough for the needs of their families." Not only the minister's conscience, but public opinion as well, demands that he shall give himself wholly to his sacred calling, and not attempt to add to his small stipend by making money in any outside work. Is it any wonder that the sick or aged minister has been unable in many cases to lay by anything for his support? Were it not for the appropriation from this Board there would be sharp and bitter want in the homes of many of these honored servants of the Church.

In conclusion Dr. Cattell spoke of the letters he was constantly receiving, which brought the tears to his eyes and drew out all the sympathy of his heart, but were too sacred to be made public. "Inasmuch as ye have done it unto one of the least of these *my* brethren," said our Lord, "Ye have done it unto *me*." What is more like putting your gift into the outstretched hand of Christ?

## "A RED-LETTER DAY."

Under this title we find in *Indian Notes*, (August, 1894), an interesting account of the opening of a new hospital at Miraj, signed A. A. Brown. We give below the principal parts of it:

The Fourth of July was a day of thanksgiving at Miraj. It was ushered in, not by ringing of bells and firing of national salutes, but by sound of mallet and chisel in the Mission compound.

The Chief of Miraj State did much to make the occasion a success, sending state flags to float gaily along the driveway, as well as flowers from the Government Garden, and carpets for platform and aisle. He also sent State carriages for the Sangli missionaries and the visitors from Kolhapur. The Municipal Secretary was on hand to render any assistance, and to designate order of seats for visitors of rank.

The *two-story* building is an object of wonderment to all the country round, where only mud huts are known to the average Hindu; and many cautious feet tread carefully the two outside spiral iron stairs which were made at Poona, and put up by workmen from that city. The first ascent is usually made with fear and trembling. We, so far removed from our own Western architecture, thought it quite home-like to mount the broad, easy steps of the inside central stairway.

When the town gong had struck four, and word came that the Chief's carriage had arrived, the little company from the bungalow crossed the compound to the hospital steps where a great crowd was waiting. Master Richard Goheen held in his hand a small box, from which the Chief took the key of the building, and in the moment's hush, turned the lock. As the doors opened, the Chief proceeded to unveil the tablet placed in the wall of the main hall, which commemorates the gift of Mr. John H. Converse, of Philadelphia, U. S. A., the donor of the building, and then led the way upstairs. There, the men's ward had been transformed into an assembly room, seated with chairs, and prettily decorated with flowers and palms. On the walls hung the Stars and Stripes, side-by-side with the British colors, and from the high oriole window waved the same emblems above the banners of the Native States. As Dr. Wanless and Chief Bala Sahab took their seats on the platform, the Missionaries were shown to chairs on the left, and the Natives to seats on the right of the long ward.

Among the guests were the Karbhari of Miraj and Sangli; the ex-Karbhari of Miraj, a man greatly loved by the people, and a warm

friend of Dr. Wanless; two State doctors, judges, attorneys, the Prince of Kurandwad and other notables from adjacent towns. In a few moments the room was taxed to its utmost capacity and crowds filled both verandahs. Place was reserved for our Native Christians and for all who had worked on the building. Below, in the Hospital grounds, hundreds stood, while "puttawallahs" in dark blue coats and red belts guarded stairs and doorways. Of course no Native women are seen at any public gathering. It is a source of wonder to the Oriental how our ladies can calmly endure the gaze of so many eyes.

In beginning the exercises, Dr. Wanless handed to the Chief the box containing the key with these words: "It gives me great pleasure, your Highness, to present to you the key of this Hospital, trusting you will value it, not for its intrinsic worth, but as an expression of the good-will of our missionaries toward you and your subjects in whose interest this building has been erected. I now ask you to publicly announce what has virtually been done by you this afternoon." The Chief responded, "I declare the Hospital open." \* \* \*

Although probably none of the high-caste Brahmans present would have attended a religious service in that or any other of our buildings, yet on this occasion they all heard, and in their own tongue, the simple Gospel of Christ from the lips of his minister. The exercises concluded with the dedicatory prayer offered by Rev. Mr. Goheen. Then the entire building was thrown open for inspection, after "*pan supari*" and *attar* had been distributed to all present.

It was truly a "day of days" for the Western India Mission. It means the granting of a great opportunity for reaching sin-sick souls; and we ask our helpers at home to join us in the prayer that from this day on, till the last stone in that beautiful structure shall crumble, the ministry to suffering bodies shall be subservient to that for which the Great Physician wrought, even the Salvation of souls.

From Rev. J. P. Graham's address we make extracts which will show our readers how faithfully and loyally this medical missionary enterprise is held to its high and holy purpose. After speaking of some who have worked in that mission, he said:

My purpose at this time is simply to make a statement of what we consider to be our work; for in reference to it we have nothing to conceal, and no desire to leave anyone under a false impression as to its nature and aim. The Christian people of the western nations who support us, and especially England and America are perfectly satisfied that they are in possession of a priceless treasure. It does not consist in gold and silver and precious stones; it is not the resources for trade and commerce, which it is admitted they have above those of all the rest of the world combined; it is not the knowledge, resulting from scientific investigation and its application to useful arts, that gives to the West its material progress; it is not the advancement in civil government that fosters enterprise, by securing to every man the profits of his own invention and labor; it is not the military prowess and naval supremacy, that has made England for centuries mistress of the sea and virtual arbiter of the destinies of more than half the human race. That which I speak of as our priceless treasure, has undoubtedly laid the foundations on which these mighty structures rest; it has provided the soil from which these fruitful vines have sprung; it has furnished the motive power that supplies the energy for these rapidly progressing developments; but it is in itself something very different from any one of these and more precious than them all together. Its true value is seen, not in these material benefits which come as indirect results to those who are in possession of this priceless treasure, but in the higher blessings it confers on man's spiritual nature. It has solved the mystery of existence; it has cleared away the darkness (or to borrow a term from Hindu philosophy, the "Maya") that hangs over the pathway of life in every land; it has revealed God and shown the relationship He

holds to man in such clear light as to make the "Chief End of Man," the "Paramarth" of his existence, apparent and attainable to everyone who will sincerely and earnestly strive after it: it gives peace and hope and joy, true life to all who receive it. What is our precious treasure? I can tell you in a single word. It is the Gospel of our blessed Lord and Saviour, Jesus Christ. Around the person and work of Christ the conflict of thought has been carried on for almost nineteen centuries in Europe; it is the conflict of the ages and must be fought out in every land; its beginning is felt in India and it will increase more and more as the years go by. We missionaries and those who support us have answered the question, "What think ye of Christ?" and count ourselves in the number of those to whom the Apostle addresses the words, "Unto you therefore which believe He is precious." Jesus Christ is precious to us because we do believe in Him. We believe (1) that He is the eternal God, the Creator of all things; and it is He therefore who made the world and all them that dwell therein. We believe (2) that without ceasing to be God he became man. Just such a man as we are, with the one exception that He was entirely without sin; and that the object of His Incarnation was the Salvation of lost men from the guilt, the power, and the pollution of sin. We believe (3) that He is to-day both God and man at the same time; that in virtue of His human nature and His own experience when in the world, He sympathises with all the trials and difficulties of men in every condition in life, and in virtue of His divine nature, He is able to save even unto the uttermost all who put their trust in Him. We believe (4) that to those who come to him with penitence he grants the forgiveness of all sin; that He makes those who come to Him in faith heirs of eternal life and gives to them a perfect title to an everlasting inheritance in heaven; and that in those who come to Him in hope He begets a new nature, fitting them to dwell with Him in the company of the holy angels and the spirits of just men made perfect. In a word we believe (5) that Jesus Christ is the Saviour of men and

that apart from Him there is no Salvation either in this world or in the world to come. This is a brief summary of our faith in Christ; and to preach this faith is our work to which all other thing must be subordinated. I might mention as being among the things that are thus subordinated, that we have in all our stations and out-stations primary vernacular schools in which both secular and religious instruction is given: we have at Kolhapur a Boarding School for Christian girls, and at Sangli a similar boarding school for Christian boys, in connection with which there is a workshop for the industrial training of the pupils; and at Kolhapur we have an English High School, which is open to all of whatever class who may wish to attend. Dispensary work is carried on by properly qualified persons in three distinct places, and now from to-day we shall have this large and commodious Hospital which we hope will give prolonged life to many who without its benefits would not live out half their days, and renewed health to many more to whom life would otherwise prove a burden. \* \* \*

We are glad that we can recommend Dr. Wanless to the confidence of the people of Miraj and the whole of our mission field, because we ourselves have confidence in his knowledge, judg-

ment, skill, energy, and devotion to his work. And it is on these qualifications we depend for the success which we believe will, under the blessing of God, attend his efforts. We cannot appeal to the example of Christ as sanctioning this kind of mission work so far as the *method* is concerned, for Christ built no hospitals, opened no dispensaries and administered no medicine. But on the other hand we do appeal to this hospital as illustrating the spirit of Christian people who are trying to obey Christ's command to make known His Gospel in all the world. This hospital is an expression of good-will on the part of the Kolhapur Mission, of the American Presbyterian Church, and of the generous Christian gentleman who gave the funds for its erection, which we hope and believe the people of Miraj and the surrounding country will appreciate; and we hope it will help forward the day when they will appreciate the coming of Christ into this world as such an expression of God's love to mankind as to be worthy of that exalted praise, that once burst forth from a whole multitude of the heavenly hosts above the plains of Bethlehem, just after the birth of Christ had been announced, "Glory to God in the highest; on earth peace, good will toward men."

It isn't the thing you do, dear,  
It's the thing you leave undone,  
That gives you a bit of a heartache  
At the setting of the sun.  
The tender word forgotten;  
The letter you did not write;  
The flower you did not send, dear,  
Are your haunting ghosts at night.

The stone you might have lifted  
Out of a brother's way;  
The bit of heartsome counsel  
You were hurried too much to say:  
The loving touch of the hand, dear,  
The gentle, winning tone  
Which you had no time nor thought for  
With troubles enough of your own.

Those little acts of kindness  
So easily out of mind,  
Those chances to be angels  
Which we poor mortals find,  
They come in night and silence,  
Each sad, reproachful wraith,  
When hope is faint and flagging  
And a chill has fallen on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late;  
And it isn't the thing you do, dear,  
It's the thing you leave undone  
Which gives you a bit of a heartache  
At the setting of the sun.

—Mrs. Margaret E. Sangster.

[From *The Assembly Herald*.]

## TO THE SUPERINTENDENTS OF PRESBYTERIAN SUNDAY-SCHOOLS.

DEAR FRIENDS:—Again the General Assembly of the Presbyterian Church gives its endorsement of the educational work of Home Missions, and commends it to your consideration in the following resolution, passed at its last meeting, held at Saratoga, May, 1894:

*Resolved*, That the Assembly recognize the ever-increasing usefulness and efficiency of the Woman's Executive Committee, particularly in advancing Home Missionary interests among the children and the youth of our church, and that the Assembly recommend that both the Young People's societies and the Sabbath-schools make an annual contribution to the educational work of the Board; the Sabbath-schools on the Sabbath preceding Thanksgiving Day.

The cordial response made by many of you heretofore in the recognition of this day encourages us to believe that others with you will this year be glad to have their Sunday-schools avail themselves of the opportunity thus offered to enlarge the scope of their missionary effort. The Woman's Executive Committee is the only channel in the church through which this educational work can be carried forward, and unless it is supported the work entrusted to it must fail. The purpose of its organization is specific; namely, the Christianizing and educating of the youth of the exceptional populations. A vast army of these are found among the Alaskans, Mexicans, Mormons, and Mountain people of the South. The emissaries of evil by which they are surrounded are making rapid inroads in their lives; to counteract these we must be quick to use every occasion to enlarge the means now being used for their rescue.

Their needs appeal with peculiar appropriateness to the young more largely represented in the Sunday-schools than in any other branch of the church. What mighty forces could be set in motion for their betterment if all the young people—boys and girls—were enlisted in their cause!

In proof of what might be done if this were true, it is a significant fact that last year \$19,047.97 were contributed by 820 Sunday-schools, in which is included the special Thanksgiving collection. The 6,463 schools, which cannot claim a share in this result, can readily see what changes could have been wrought in the lives of others of these neglected children if all had united in this endeavor.

The offerings from the schools last year aided in the maintenance of one hundred and twenty-three mission schools and the support of three hundred and sixty-eight teachers. Thus 8,765 pupils were brought under the civilizing influence of Christian instructors, and into an atmosphere that inspired them with a desire to become self-reliant, useful men and women.

The object now presented is the support of the school at Howcan, Alaska, and unless designated for other objects, all money received from Sunday-schools this year will be applied to it. The program will be furnished gratuitously in any quantity desired for Sunday-schools on application to the office of the Woman's Executive Committee. It is arranged attractively in convenient form, with hymns in full, and will require no preparation in advance, but is ready for use. (The sketches of Howcan and Chilcat George will be mailed to each superintendent.)

To facilitate the collection we have mite safes, also envelopes given free in any quantity desired, sent upon application, which can be distributed several weeks previous to the collection, to be returned at the time designated with their accumulated offerings.

If the time suggested—the Sunday preceding Thanksgiving—is not an opportune day for your school to observe, will you not arrange a convenient one, and thereby secure a contribution for this purpose? The money will be credited to your school in the annual report of the Board of Home Missions, and may be sent to the treasurer of the Home Presbyterian Society, through the Home Mission Society of your church, or direct, if preferred, to Miss S. F. Lincoln, treasurer, Woman's Executive Committee of Home Missions, 53 Fifth Ave., New York City.

The extent of this work is limited only by the resources available for its enlargement. As they increase, so does the work correspondingly, and we trust that we may not be disappointed in our desire to count you among our co-laborers, who are so earnestly seeking the advancement of our Master's cause.

Yours in his service,

ELIZABETH M. WISHARD.

Secretary Young People's Department, Woman's Executive Committee of Home Missions, 53 Fifth Ave., New York.



## FOREIGN MISSIONS.

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The war in the East is assuming immense proportions, and the two leading nations of the Orient are engaged in a deadly struggle over what has long been the occasion of jealousy and excited feeling between them. It is a matter of considerable commercial and political importance to Japan to have the control of Korea. It is a matter of pride and prestige with China to continue, as in the past, to rank Korea among her vassals. The occasion, rather than the cause, of the war was the abominable mis-government and oppression in Korea, which aroused the spirit of rebellion, and threatened to plunge the country into civil war. Japan seems to have taken advantage of these disturbances to make a bold and determined, and, from a military point of view, an effective effort to establish once for all her supremacy over Korea, and assume a kind of national regency over its government. The Japanese seem to have been ready, and their military and naval tactics have been characterized by promptness, efficiency, and remarkable success. This fact only makes the outlook more serious, as the Chinese, while moving more slowly and with less military dash, will no doubt be found to be unyielding and determined, and will draw freely upon their immense resources.

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The fact that two great nations in the East that until very recently have lived in seclusion, are now leading actors in the world's arena should lead all intelligent Christians to recognize the importance of the place which foreign missions occupy in the affairs of men. Japan has been in a certain sense the child of foreign missions. It would be impossible at least to deny that had the work of Christian missions in Japan been altogether eliminated as a social, intellectual, and religious force in the development of the country, Japan might have been a very different nation from what it is to-day. In China also both the direct

and indirect influence of foreign missions in the development of that country is a force of unknown proportions. It is a striking fact that nations where Christian missions have had some of their most conspicuous successes have suddenly assumed an international importance which every nation of the earth recognizes with a certain measure of surprise. Foreign missions are not the insignificant affair that many take them to be. They stand for the highest intellectual stimulus, the most effective social and religious influence in the development of great nations that may at any moment assume a leading part in international relations. Teaching individual souls the way of salvation is indeed a vital feature of missionary labor, but the broader and larger influence upon social life and national development must also be recognized. There are touches of civilization and intellectual power and humane provision about the way in which Japan is conducting herself, which we cannot but regard as in some sense the results of the humanitarian influence of Christian teaching. It is apparent in the case of China how great is the need of the restraining and elevating power of Christian influence in lifting her in the scale of civilization and humanity. Our foreign missions are being used by God in a quiet and almost unnoticed way to mold the national thought of Eastern nations.

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Reinforcements for Africa have just left the Mission Rooms. Dr. and Mrs. Silas F. Johnson, Mr. and Mrs. Oscar Roberts, and Rev. Melvin Fraser sailed in the "New York," September 19. Rev. Herman E. Schnatz preceded them to England, where he expects to join them in the further journey to the African coast. The latter will probably be located at Batanga, and the remaining members of the party are bound for the interior.

Our entrance into the "Dark Continent" grows in interest and promise. Another new



station is now to be established at some distance northeast of Efulen. The Farewell Meeting held at the Mission Rooms, September 18, was full of warmth and enthusiasm. There was a cheerful devotion and a spirit of enthusiastic consecration on the part of the outgoing missionaries, and it was manifest that Christ had brought their hearts into intense sympathy with his. It was interesting to reflect that through just such victories over individual hearts Christ plans to gain his larger victories in the mission fields. All his vast designs upon the great continent of Africa in the last analysis resolve themselves into his personal victory over individual hearts, who go forth to be his instruments in winning a continent. All who were present and heard the addresses of the departing missionaries felt that they had an insight into the spiritual workings of our Lord's plans for a victory over the world. Through hearts devoted and ready and consecrated he plans to work out the great marvel of a redeemed world. The going forth of even a single consecrated missionary, who realizes in his experience the fulfillment of Christ's promise, "Lo, I am with you alway," is an event of which the significance and far-reaching results can hardly be grasped. He stands for generations of coming religious history. He is to set in motion influences that have God back of them and in them. He is Christ's messenger to far-away souls waiting in darkness and ignorance for the voice of God. These friends were especially urgent in asking for the support and comfort of the prayers of the Church. Shall they not have them?

A recent letter from Rev. Dr. Good of Africa, which has been received by the Trinity Presbyterian Church of Montclair, which furnishes the funds for Dr. Good's support, contains interesting facts about his recent journeys of exploration in the interior, the object of which was to decide upon the location for a second interior station, to which in all likelihood some of the friends referred to in the above paragraph will go. Dr. Good was tramping for six weeks, much of the time through a region where a white man was never before seen. The town selected

for the new station is named Ebolowoe (E-bo-le-wo-e). It is in a northeasterly direction from Efulen. The elevation is about 2,400 feet, and the population of the place about 800. It is situated in a populous region, and may be made the centre of a large work.

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A farewell meeting was also held at the Mission Rooms on September 28, in view of the departure of a party of missionaries for the East. The members of the party were as follows:

For the Lodian Mission, India, Rev. Reese Thackwell and Mrs. Thackwell returning; Rev. A. G. McGaw and Mrs. McGaw as reinforcements for that mission.

For the Furrukhabad Mission, India, Rev. C. H. Bandy and Mrs. Bandy, Miss Maud Allen, M. D., and Miss Bertha T. Caldwell, M. D.; returning to the same mission, Mrs. John Newton, Jr.

To the Hainan Mission, Rev. William J. Leveret.

Returning to the Western India Mission, Mrs. L. B. Tedford.

Returning to the Syria Mission, Rev. George A. Ford, D. D. Dr. Ford's mother accompanies him, not by appointment of the Board, but with the hope of personally engaging in missionary work, while making a home for her son on the mission field.

The meeting was largely attended, and interesting addresses were made by Rev. Messrs. Thackwell, Ford and Leveret. These farewell meetings are very informal, and often characterized by deep spiritual fervor. They have a helpful mission in quickening the personal interest and strengthening the ties of Christian love between the missionaries, on the one hand, and the officers of the Board and Christian friends on the other.

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Miss Mary K. Hesser, of our Western Japan Mission, who had returned to the United States in the Spring for surgical treatment, died in the hospital at Los Angeles, California, on September 1. Two years before Miss Hesser had passed successfully through a severe crisis and was pronounced by her physician able to resume her missionary work.

Scarcely had she entered upon it again, however, when serious symptoms rapidly developed, and it was decided that she must return without delay to the United States for treatment. Up to within a few hours of her death, an operation which had been performed seemed entirely successful, but a sudden complication arose which no human skill could control.

Miss Hesser went to Japan under commission of the Board of Foreign Missions in 1882. The Rev. Charles M. Fisher, for a number of years a member of the same mission, writes: "Miss Hesser founded the Kanazawa Girls' School, and gave ten years of most efficient service to it, making it one of the strong missionary agencies on the west coast of Japan. All who knew her admired her zeal and devotion to her work and her wonderful tact in dealing with missionary problems in that work. She very soon acquired a fluent use of the language, and, outside of her school duties, did much in pointing the Japanese women to Christ." It was the earnest desire of Miss Hesser, and her constant prayer, that she might be permitted to return to her "dear girls," as she was wont to call her pupils. Her last words as she left the house of a friend to enter the hospital were, "I am in my Father's hands." To-day she is in her Father's house, the service on earth ended, that in heaven begun.

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The death of the Rev. Charles William Forman, D. D., of our Lodiana Mission, which occurred at Kasauli, India, August 27, 1894, removes one of the most venerated and beloved missionaries connected with the Board of Foreign Missions. Dr. Forman was a native of Kentucky, a graduate of Princeton Theological Seminary, and at the time of his appointment as missionary a member of the Ebenezer Presbytery. He sailed for India, August 11, 1847, while our mission work in that vast empire was still in its infancy. In 1846, at the close of the first Sikh war, the mission had crossed the Sutlej and planted a station at Jullundur within the Punjab, (Country of the Five Rivers). Soon after Dr. Forman's arrival in India the annexation of

the Punjab by the British Government, and the favor of the Board of Administration, which included the two Lawrences, Henry and John, opened the way for the occupation of Lahore, the capital of the new province, and the late Rev. John Newton, D. D., and Mr. Forman were appointed to the station. It was in and from this center of influence that Dr. Forman did his missionary work. That work was varied as necessity or opportunity required. It consisted mainly, perhaps, in the organizing and superintending of a system of schools under mission control where the Word of God was habitually taught and from which thousands of young men have gone forth with at least an intellectual conviction as to the truth of Christianity, while it is believed that not a few have felt its regenerating power. But Dr. Forman was also instant in season and out of season in preaching the Gospel. In bazaar, church and lecture hall, to the learned in the great educational center of North India, and also to the low castes in the villages it was his highest joy to preach the unsearchable riches of Christ. A few weeks before his death when it became evident that he could no longer hope to resume full work in a letter to the Board he expressed the desire and purpose of doing something in the wider distribution of the printed Gospels and of his little book for Mohammedans, "The Christian Sword and Shield."

Dr. Forman was universally beloved. The devoutness of his spirit, the simplicity of his life, the strength of his character, the broadness of his views and sympathies, his indefatigable zeal, his grasp of the situation in India, and above all his interest in and affection for the native population of all classes won for him universal esteem. During the early part of his illness, when a rumor of his death was circulated, a notoriously anti-Christian newspaper published in Lahore devoted an editorial to the commendation of his life and work, stating that "*no foreigner had ever entered the Punjab who had done so much for the Punjab as Padri Forman Sahib.*"

Not least among his services to the Church and to India was the giving of three sons and two daughters to the missionary work, two of whom are connected with the Lodiana Mis-

sion, and three with the Furrukhabad Mission. The first Mrs. Forman was a daughter of the late Rev. John Newton, D. D. It is expected that the present Mrs. Forman, who with two younger children survives her husband, will continue the work in India, to which she has given her life and for which she has excellent qualifications.

The Church in the homeland knew little of Dr. Forman from personal contact, as only three times during his forty-seven years of service in India did he visit the United States, and on two of these occasions he remained but six months, being impatient to return to his chosen work. But his name stands for that which is noblest and best in Northern India, and it will be gratefully remembered in connection with the efforts of our Church to give the Gospel to that distant land.

## MISSIONARY CALENDAR.

### DEPARTURES.

August 6—From Vancouver, to join the Central China Mission, Mrs. L. J. Doelittle. To join the Laos Mission, C. H. Denman, M. D., and Mrs. Denman, and Rev. Howard Campbell and Mrs. Campbell.

August 21—From Tacoma, Wash., returning to the Shantung Mission, Rev. W. M. Hayes and Mrs. Hayes. To join the same mission, Rev. J. P. Irwin and Mrs. Irwin. To join the Central China Mission, Rev. E. B. Kennedy.

August 27—From Vancouver, returning to Peking Mission, Mrs. J. L. Whiting, Mrs. Reuben Lowrie, Rev. J. Walter Lowrie, and Rev. J. A. Miller. To join the same mission, Mrs. J. A. Miller. Returning to Eastern Japan Mission, Miss A. P. Ballagh.

September 11—From Tacoma, Wash., to join the Central China Mission, Rev. J. E. Shoemaker and Mrs. Shoemaker.

September 15—From New York, returning to the Syria Mission, Miss Emilia Thompson.

September 17—From San Francisco, to join the Hainan Mission, Miss Etta Montgomery, Miss Kate L. Schaeffer, and Dr. E. D. Vanderburg and Mrs. Vanderburg.

September 19—From New York to join the Gaboon and Corisco Mission, Rev. Melvin

Fraser, Dr. Silas F. Johnson and Mrs. Johnson, and Mr. Oscar Roberts and Mrs. Roberts.

September 22—From New York, to join the Western India Mission, Rev. E. M. Wilson.

September 25—From San Francisco, returning to the Shantung Mission, Rev. Paul D. Bergen and Mrs. Bergen. Returning to Western Japan Mission, Miss Gertrude Bigelow. To join the Central China Mission, Miss L. M. Rollestone. To join the Cantor Mission, Miss Eleanor Chestnut, M. D.

September 29—From New York, to join the Hainan Mission, Rev. Wm. J. Leverett. To join the Furrukhabad Mission, Rev. C. H. Bandy and Mrs. Bandy, Miss Maud Allen, M. D., and Miss Bertha T. Caldwell, M. D. Returning to the same mission, Mrs. John Newton, Jr. To join the Lodiana Mission, Rev. A. G. McGaw and Mrs. McGaw. Returning to the same mission, Rev. Reese Thackwell and Mrs. Thackwell. Returning to the Western India Mission, Mrs. L. B. Tedford.

### ARRIVALS.

July 27—At Vancouver, from Shantung Mission, Mrs. E. G. Ritchie.

August 17—From the Eastern Japan Mission, Miss Etta W. Case.

September 16—At San Francisco, from Canton Mission, Dr. D. A. Beattie and Mrs. Beattie, and child.

September 21—At New York, from Chile Mission, Rev. W. H. Lester, Mrs. Lester and child.

### DEATHS.

June 20—At Bangkok, Siam, Emma, infant daughter of Rev. and Mrs. E. P. Dunlap.

August 22—At Arima, Japan, Marion, daughter of Mrs. R. E. Abbey of the Central China Mission.

August 27—At Kasauli, N. India, Rev. Chas. W. Forman, D. D., of Lahore, India.

August 27—At Seoul, Korea, Cadwallader Curry, youngest child of Dr. and Mrs. C. C. Vinton.

September 1—At Los Angeles, Cal., Miss Mary K. Hesser of Kanazawa, Japan.



Rev. A. R. Miles and Mrs. Miles; Miss Martha B. Hunter, and Miss Nellie Nevegold; six native teachers and helpers.

**BARRANQUILLA** (Bar-ran-keel ya): near the northern seacoast at the mouth of the Magdalena River; 12° N.; population, 80,000; occupied as a station in May, 1888; missionaries—Rev. T. S. Pond and Mrs. Pond, Mrs. E. H. Ladd, and Miss Celia J. Riley.

**MEDELLIN**: population, 50,000; occupied October, 1889; situated on tableland at an elevation of 5,000 feet, between the two great rivers Magdalena and Cauca, ten days north of Bogota; missionary laborers—Rev. J. G. Touzeau and Mrs. Touzeau.

Under appointment to Bogota, Rev. M. W. Graham.

#### MISSION IN CHILE.

**VALPARAISO**: the chief seaport of Chile; population, 120,000; missionary laborers—Rev. W. H. Lester and Mrs. Lester, Rev. James F. Garvin and Mrs. Garvin, Rev. Alberto Moran, native pastor; Victorino Castro, principal of Escuela Popular, and helper.

**SANTIAGO**: the capital of Chile, 120 miles southeast of Valparaiso, with which it has railroad connection; population, 200,000; missionary laborers—Rev. J. M. Allis, D. D., and Mrs. Allis; Rev. S. J. Christen and Mrs. Christen, Rev. E. A. Lowe, Mr. John Frey, Mr. Karl Kuom, Rev. Paul Hohl; Rev. Francisco Diez and wife; Abelardo Daroch, helper.

**CONCEPCION**: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 20,000; Rev. Francisco Jorquera.

**COPIAPO**: about 400 miles north of Valparaiso; population, 15,000; missionary laborers—Rev. W. H. Robinson and Mrs. Robinson; Jose Undurraga, helper.

**CHILLAN**: Rev. W. B. BOOMER and Mrs. Boomer.

**TOCOPILLA**: visited from Valparaiso; work cared for at other times by Mr. Harry Fraser, a business man.

*In this country*: Rev. W. H. Lester and Mrs. Lester.

Presbyterian ecclesiastical statistics in Brazil can only be properly represented by noting three distinct phases of the situation. First, we have the missions of the Presbyterian Church, Northern and Southern; second, the relation of these two missions to the ecclesiastical organization known as the Synod of Brazil; third, the Synod of Brazil itself, made up of churches from both missions, some of which are wholly self-supporting and independent of the missions, although originating in connection with them, and others which are still connected and in part supported by the missions. Having these discriminations in view, the result may be summarised as follows:

The mission of our Presbyterian Board reports its latest statistics as follows: ordained missionaries, 9; medical missionaries, 1; married lady missionaries,

9; unmarried lady missionaries, 5; ordained native preachers, 2; licentiates, 1; other native helpers, 16; churches, 6; communicants, 315; added during the year, 46; contributions, \$12,681; students for the ministry, 3; schools, 7; boys in boarding-schools, 42; girls in boarding-schools, 2; boys in day-schools, 293; girls in day-schools, 169; total of pupils, 506; pupils in Sabbath-schools, 600.

The relation of the mission of our Presbyterian Board to the Synod of Brazil appears in the following statistics, which give both the present number of churches in our mission and also the churches which have grown out of its past labors and are now become a part of the independent Synod. The following figures may therefore be regarded as representing the outcome of the work of our mission in Brazil as it appears in the independent Synod:

Number of churches originating in connection with our mission, 43; at present receiving aid from our Board, 20; entirely self-supporting, 23; ordained ministers, 23 (of this number 12 are native and 11 foreign); lay-preachers and helpers, 15; students for the ministry, 9 (of this number six are supported by the native church and three by the mission); adult communicants, 3,651; additions during the past year, 325.

The Synod of Brazil, which is the outgrowth of the combined work of the Presbyterian Mission of our own Board and that of the Southern Presbyterian Church, reports the following results: (This report must be understood to include the churches in the fields of both Presbyterian Missions receiving financial assistance, and also the self-supporting native churches not having any official connection with the Missions as such). Presbyterian missionaries, 14; churches, 65; ordained ministers, 43; licentiates, 5; lay-workers, 10; students in theology, (also mentioned in the previous paragraph), 9; adult communicants, 4,750; added during the past year, 46; contributions of the churches, \$37,500.

The statistics of our mission in Chile are as follows: ordained missionaries, 8; married lady missionaries, 7; ordained native preachers, 3; native helpers, 16; churches, 6; communicants, 315; added during the year, 46; contributions, \$12,681; students for the ministry, 3; schools, 7; boys in boarding-schools, 42; girls in boarding-schools, 2; boys in day-schools, 293; girls in day-schools, 169; total of pupils, 506; pupils in Sabbath-schools, 600.

The statistics of our mission in the Republic of Colombia are as follows: Ordained missionaries, 5; married lady missionaries, 5; unmarried lady missionaries, 4; native helpers, 17; churches, 8; communicants, 143; added during the year, 18; contributions, \$2,154; schools, 5; boys in boarding-schools, 15; girls in boarding-schools, 17; boys in day-schools, 143; girls in day-schools, 137; total of pupils, 280; pupils in Sabbath-schools, 125.



The total statistics for our three missions in South America are as follows: Ordained missionaries, 22; medical missionaries, 1; married lady missionaries, 1; unmarried lady missionaries, 9; total of foreign missionaries, 53; ordained native preachers, 5; other native helpers, 71; total of native helpers, 77; students for the ministry, 12; churches, 52; communicants, 4,109; added during the year, 389; contributions, \$52,335; boys in boarding-schools, 91; girls in boarding-schools, 70; boys in day-schools, 789; girls in day-schools, 668; total of pupils in all schools, 1,18.

Mission literature upon South America is not so abundant as upon many other fields. There has been of late, however, much interesting information in periodical literature, and a small book packed with information has been recently published in England, and is also issued in this country by Fleming H. Revell Company, of 112 Fifth Avenue, New York, and 150 Madison Street, Chicago. It is published in this country at seventy-five cents per copy, and its title is, "South America, the Neglected Continent." Among its contents will be found a historical sketch and summary of missionary enterprise in South America. The editors are E. C. Millard and Lucy E. Guinness. It is beautifully illustrated and has instructive diagrams representing the status of mission work in South America as compared with other parts of the world.

A valuable book upon Brazil is entitled, "Brazil; its Condition and Prospects," by C. C. Andrews. The publishers are D. Appleton & Co., New York, 1893.

Among recent articles referring to mission work in South America we would refer our readers to the following:

"The British South American Missionary Society." Rev. J. Johnston, CHURCH AT HOME AND ABROAD, November, 1889, p. 397.

"Story of the South American Missionary Society," *Missionary Review of the World*, May, 1892, p. 374.

"Missionary Work in South America," Rev. J. B. Kolb, *Missionary Review of the World*, November, 1893, p. 860.

"South America as a Mission Field," Rev. Thomas B. Wood, *Gospel in All Lands*, February, 1894, p. 10.

"Beginnings of Light in Darkest America," Rev. Thomas B. Wood, *Gospel in All Lands*, June, 1894, p. 242.

"Civil Wars in South America," E. S. Zeballos, *North American Review*, August, 1894.

"Missionary Perspective of South America," Rev. P. F. Leavens, D. D., CHURCH AT HOME AND ABROAD, November, 1891, p. 403.

For information more especially upon mission work in Brazil, consult the following:

"A Pioneer and His Plans for Brazil," H. M. Lane, M. D., CHURCH AT HOME AND ABROAD, November, 1891, p. 406.

"A Christian University for Brazil," Rev. G. W.

Chamberlain, CHURCH AT HOME AND ABROAD, March, 1891, p. 236.

"The Progress of Religious Freedom in Brazil," Rev. John M. Kyle, CHURCH AT HOME AND ABROAD, January, 1891, p. 17.

"Why Send Missionaries to Brazil?" CHURCH AT HOME AND ABROAD, November, 1892, p. 409.

"Personal Observations in Brazil," Rev. Charles E. Knox, D. D., *Missionary Review of the World*, May, 1890, p. 341, and June, 1890, p. 422.

"Brazil as a Mission Field," Rev. F. F. Ellinwood, D. D., *Missionary Review of the World*, November, 1890, p. 862.

For information upon mission work in Chile, consult the following:

"Chile's Great Need," Rev. J. M. Allis, D. D., CHURCH AT HOME AND ABROAD, November, 1891, p. 409.

"Opening a New Station in Chile," Rev. W. B. Boomer, CHURCH AT HOME AND ABROAD, November, 1892, p. 413.

"Republic of Chile," C. H. Harlow, *New England Magazine*, March, 1893, p. 96.

For information about missions in the Republic of Colombia, consult the following:

"Sketch of Missions in South America," published by the Women's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut Street, Philadelphia, which contains a special chapter on Colombia.

"Mission Work in South America," by J. G. Touzeau, CHURCH AT HOME AND ABROAD, October, 1894, p. 304.

"Missions in Colombia," Rev. T. H. Candor, p. 402, of this magazine.

Articles upon the Romish Church in South America, and upon the duty of missions in Roman Catholic countries, may be consulted as follows:

"Missions to Romanists," Rev. W. J. Mornan, *Missionary Review of the World*, August, 1893, p. 565.

"Romanism in Brazil in its Influence upon National Development," Rev. J. Beatty Howell, CHURCH AT HOME AND ABROAD, December, 1888, p. 583.

"Two Glimpses of Romanism," Rev. J. M. Allis, D. D., CHURCH AT HOME AND ABROAD, November, 1893, p. 376.

"Darkness in Brazil," Rev. J. B. Kolb, CHURCH AT HOME AND ABROAD, February, 1893, p. 115.

Brazil is larger than the whole United States, excluding Alaska. It occupies nearly half the area of South America, with a population of 16,000,000. There is at present one missionary (counting those of all societies) to every 138,000 souls. Out of 16,000,000 people at least 14,000,000 are still entirely untouched by evangelical missions.

Chile is considered one of the foremost South American Republics in intelligence and enterprise. She asserted her independence of Spain in 1818, and has made remarkable progress in constitutional



reforms and in the establishment of religious liberty. Her population is 3,300,000, including 500,000 Indians. The country is occupied by our American Presbyterian Mission and the South American Missionary Society, with some of Bishop Taylor's missionary teachers. All told there are 24 men and 37 women,—in all 61 laborers for a population of nearly three and a half millions.

The Republic of Colombia covers an immense geographical area, with a population of about 4,000,000. The only organized mission work in the Republic is that of our American Presbyterian Church.

There are all told, men and women, about 400 missionary workers, connected with sixteen missionary societies, on the Continent of South America, with its population of 37,000,000. This includes ordained and unordained men, missionaries' wives, men and women teachers, and lady helpers. If we imagined each of these missionary workers to have a parish of ten thousand souls, only four million would be reached. Even this is an impossible supposition, and yet were it true there would be still 33,000,000 unreached by any Gospel ministry.

South America is by no means a discouraging field. Heroic work has been done, attended by magnificent results. Dutch Guiana has been called "Dead Man's Land." The Moravian missionaries have persevered in their efforts to evangelize that country, although a terrible fatality seemed to follow their entrance upon that service of martyrdom. In the first fifty years there were more missionary deaths than converts, but soon a divine blessing attended their heroic labors, and to-day there is hardly a mission field where such rapid advances have been made. In the city of Paramaribo there are 14,000 converts out of a population of 22,000. There are four immense Protestant churches crowded every Sabbath. The largest has a congregation numbering 8,000, of whom 3,500 are communicants. The Guianas can hardly be counted longer as a foreign mission field. They are won for Christ as much as any country of Christendom.

Reference is made in an article by Dr. Lane on "Education in Brazil" to the new Mackenzie College, the cornerstone of which was laid February 12 by the Minister of Public Instruction, representing the Governor of the State of Sao Paulo, in the presence of a large gathering of officials and distinguished citizens. Rev. Mr. Waddell writes some particulars as to the building, which is well advanced towards completion. It occupies a commanding site on the brow of a low bluff overlooking the city. Behind it extends a residence district rapidly filling up with a very superior class of citizens. It is a three story structure of pressed brick on a rough granite foundation, which is placed upon a concrete sub-foundation. It contains the necessary administrative offices and ten large-

sized class-rooms, well lighted and ventilated. It will accommodate the Literary, Mathematical, and Philosophical Departments of the Sao Paulo College until the number of students exceeds 300.

Mr. A. F. Shaw, a graduate of Yale, '92, recently appointed a tutor in the Protestant College, reached Sao Paulo in July. The attendance upon the College is as large as the space available will accommodate.

The following items referring to Church life are of interest. The Second Church of Sao Paulo, organized in Oct., 1893, maintains two Sabbath-schools and two preaching-services in different halls. The attendance at the various services of the day average 140. Work on the new church building in Curityba is well-advanced. The reports from the churches in the interior indicate encouraging progress. The percentage of additions upon confession is large.

Mr. Frederick Lenington, son of Rev. Robert Lenington, of Jacksonville, Ill., who was for twenty-two years a missionary in Brazil, has spent a year and a half in evangelistic ministry to the church in Guarapuava, and has just returned to the United States to complete his theological course at McCormick Seminary.

A devout Romanist has been recently converted in Curityba. He traces his conversion to the diligent reading of the Scriptures. Years ago he built a little chapel, or wayside shrine, on the turnpike, adorning it with pictures and images of the saints and the Virgin, and made a vow to keep a candle always burning before them. After his conversion he removed the images and had the Ten Commandments and various texts of the Scripture painted on the walls in Italian and Portuguese, and he kept the lights burning before these Words of God. His shrine now tells the passers-by of God's own word to men.

A new church has been organized in Chillan under the direction of Mr. Boomer. Another will soon be organized in Taltal. The interest in the Gospel is increasing all along the coast of Chile. The field was never more ready for the harvest than now, and each year is bringing the country nearer the final break when men and women will be seeking the truth everywhere.

The question is sometimes raised by those who have a superficial acquaintance with the spiritual condition of Roman Catholic countries, as to whether Protestant Missions among Romanists are justified. The answer has been succinctly given by Rev. Dr. J. M. Allis, of Santiago, as follows:

1. The Roman Catholic Church has ceased to be in a true sense of the word a Christian Church, since its chief aim is to maintain its own organization without regard to the spiritual conversion or Christian growth of its members.

2. The biblical test of his regeneration or conversion is not required of priest or member in entering the Church.

3. The great aim of its religious instruction is to exact submission to the authority of the Church, rather than to develop spiritual piety.

4. In place of the Lord Jesus Christ as Saviour and Master of the soul it has substituted the ministry of the Church as a means of salvation and the Virgin Mary as an object of worship.

5. It denies such fundamental doctrines of the Bible as that God only can forgive sins, and that He alone is Lord of the conscience, and that Christ was once offered as a final and sufficient sacrifice for sins.

6. It gives to human tradition the same authority as the inspired Word, and practically substitutes it in place of the Bible.

7. It has adopted the ethical principles of the Jesuits, which are subversive of true morality.

8. It has never hesitated to persecute and ruin those who oppose it, if it had the power to do so.

9. It denies the Bible to the laity, and refuses to sanction its public use. The fact that the Pope has issued an encyclical on the duty of priests to study it has little effect throughout the Church. Bibles are still burned in South America, and men are killed for distributing them.

10. The old spirit of persecution still remains, and should the priests obtain power in Chile, it is likely that they would endeavor to carry out their threats to destroy the American College.

11. The fruits of the Roman Catholic system as exhibited in the lives of its priests and higher officials, indicate that the Church has forfeited its right to be called Christian. Gross immorality prevails in the highest Church circles, as well as among the laity, and all this is unrebuked by the Church. The religious life of the people, if judged by evangelical standards, needs the converting power of the Gospel to bring it into harmony with the Bible standards of righteousness and spirituality.

There can be no doubt that the case is truly and moderately stated in the above summary, and a Church of which these things can be said, needs a radical reformation which only the Gospel can give.

Rev. M. E. Caldwell, formerly of Bogota writes:

"Romanism in its grossest form is the religion of the people. A very large part of the people can neither read nor write, and very few know anything about the Bible. The state of morals is sad beyond description. The majority of the intelligent and educated men have drifted away from Romanism, and are practically infidels. Many of these may, for political and social reasons, appear to be very good Catholics, and at the same time despise much that goes to make up Romanism. The ignorant and weak are under the power of a corrupt priesthood, and the intelligent and educated are, as a rule, completely under the influence of infidelity. They

are a sad people, practically without God and without hope."

We present a few extracts from "South America, the Neglected Continent:"

"Swarming priests, friars, and nuns are here, side by side with ignorant masses. Among men a widespread deism, among women cringing superstition, and in both sexes a low standard of morality is everywhere prevalent. Those who conform to the Church's teaching manifest an utter absence of spiritual life, and a resting only in outward ceremonials for an inward preparation for the life to come. The apathy and infidel tendencies of the people are due largely to the character of the national Church, and its dissolute priesthood. The people are tired of Papal dominion, and in several of the free Republics the Government casts its influence and moral support on the side of Protestantism. For what is there in the sterile forms of apostate Christianity to satisfy souls formed in the image of God and for companionship with Him?"

"Discovered by the Portuguese Pedro Cabral, A. D., 1500, South America has for nearly 400 years been part of the parish of the Pope. In contrast with it, the North of the New World—Puritan, prosperous, powerful, progressive—presents probably the most remarkable evidence earth affords of the blessing of Protestantism. For the results of Roman Catholicism *left to itself*, are writ large in letters of gloom across the priest-ridden, lax, superstitious South. Her cities 'among the gayest and grossest in the world,' her ecclesiastics wealthy and strenuously opposed to progress and liberty, South America groans under the tyranny of a priesthood which in its highest forms is unillumined by and incompetent to preach the Gospel of God's free gift, and in its lowest is proverbially and 'habitually drunken, extortionate, and ignorant.' The fires of her unspeakable Inquisition still burn in the hearts of her ruling clerics, and although the spirit of the age has in our nineteenth century transformed all her monarchies into republics, Ecuador still prohibits any but Romish worship, and religious intolerance largely prevails.

Only the fringe of this Continent—more than sixty times as large as the Kingdom of Great Britain, more than thirty times larger than Spain and Portugal, more than seven times larger than all British India—has been touched by the message of Free Salvation. On the frozen rocks of Fuegia, 50 years ago, Allen Gardiner and his noble band of companions (to whose labors the South American Missionary Society have since succeeded) kindled a spiritual beacon-light that to-day shines right round the world. Four thousand miles away in the deadly tropics of Guiana the heroic Moravian brethren died and died till deathless blessing for multitudes sprang from their graves; both extremes of the Continent thus proving the lowest of earth's races capable of becoming new creatures in Jesus Christ."

## THE NEW BRAZIL.

H. M. LANE, M. D., SAO PAULO.

It may be safely stated that there is no more interesting or profitable mission field under our Board than Brazil, S. A. There are few people that offer a more interesting study than the modern Brazilians in their social and political, no less than their physical and intellectual development, and certainly no country with such vast unexplored regions, such immense rivers, such extensive plateaus and grand forests to interest the explorer or scientist as Brazil; yet there are few departments of mission work concerning which our Church has so little accurate information, and few countries or peoples about which the general public is so poorly informed. The paucity of literature, both secular and religious, is striking.

The vast extent of the country, which is somewhat larger than the United States, excluding Alaska, the difficulties and expensiveness of travel in the interior, may explain the poverty of that class of literature created by the modern tourist, but how can we explain the almost total absence of mission literature?

## ITS SPIRITUAL CONDITION NOT KNOWN.

Our people are accustomed to look upon Brazil as a civilized Christian land, and, as such, not quite a legitimate field for missionary enterprise; so it is, to a certain extent, as it has a civilization older than our own. Many look upon it as coming under the conditions and within the scope of home, rather than foreign missions. It is true that it lacks that element of romance which attaches to most modern missions. It has neither the fantastic paganism of China, nor the semi-barbarous conditions of India, nor the glamour of the Cannibal Islands. No Livingstone or other great traveller, has given it the attractions of the Dark Continent.

This may fairly explain it, but the anomalous fact remains, that our people possess less reliable information concerning Brazil than of almost any other part of the world. Yet for thirty-four years the Presbyterian Church has carried on there a mission work upon which the seal of God's blessing has been set most conspicuously.

## ITS PROMPT RESPONSE TO MISSION EFFORT.

There are few countries where Protestant Christianity has advanced so rapidly during the last quarter of a century as in Brazil, and none where its advance has been accompanied by such remarkable social and political changes—such an uplifting of the people—as as a mere coincidence, but, rather as a consequence of the introduction of the larger and higher views of life and personal responsibility, inculcated persistently for more than a quarter of a century, by Protestant churches, schools and literature, and the wide diffusion of the knowledge of the Scriptures.

## THE CONSECRATION OF ITS EARLY MISSIONARIES.

We may get a clearer view of the present work by taking a look backward. When the beloved Simonton landed in Rio de Janeiro as the first missionary of the Presbyterian Church to Brazil, the writer was a Yankee schoolmaster, keeping school in the neighboring town of Petropolis. On learning of the arrival of his young countryman he hastened to Rio to welcome him, though a total stranger. Then commenced that acquaintance which soon ripened into friendship, bringing into closest touch two very dissimilar lives.

It grew in depth and strength without interruption or shadow of doubt till the summons came from Sao Paulo, in 1869, to visit the sick bed and say the parting word. The one whose life was so freighted with responsibility, so full of hope and promise of great service and upon which so much seemed to depend, was taken; the other whose life had no special significance, was left. The long procession of years has passed; the circle in which both moved has been narrowed till only two or three are living in it, but the memory of the dear friend who laid down his life among the people to whom he was sent fades not, but rather grows fresher and more fragrant with the passing years, giving as uplift and inspiration not only to the friends who loved him, but, to the churches that have grown up in the work whose foundations he laid so wisely and so well. The earthly remains of the beloved wife rest at the Gamboa, near Rio; his lie on the heights of the "Consolacao," in Sao Paulo, a perpet-

ual testimony, and his spirit of faithfulness and love is in our midst as a living power.

#### VICTORY OVER DIFFICULTIES.

The work was begun in Rio de Janeiro, the populous capital of the Empire, under most depressing and difficult conditions. Religious tolerance was little more than a name. Rome was fiercely and fanatically jealous of this intrusion of Protestantism upon a domain that had been hers exclusively for more than three centuries, where the natural fruits of ignorance and superstition which her rule never fails to produce, were found in abundance. The clergy and people were incited to acts of intolerance and oppression, which at first made the work dangerous, but later, as is always the case, it reacted as a benefit to the oppressed.

Proficiency in the language was rapidly acquired and Portuguese services were commenced in an upper-room. The first church was organized in 1862. Two members were received on profession of their faith, one of whom had been one of two native attendants at the first Portuguese service. From that day to this the Word has had free course and has been blessed.

#### NEW FORCES AT WORK.

In 1864 a religious paper was started, the *Imprensa Evangelica*, which carried the Gospel to remote places for more than twenty years. Through its silent influence churches were founded, and a prominent Brazilian statesman said, shortly after its first issue, that "in it the question of religious liberty was being discussed, for the first time in Brazil, with an ability and dignity commensurate with its importance."

Copies of the Bible, religious tracts and books were distributed freely. "A new element," said the same sagacious statesman, "has come into our life which cannot be driven out by sneers and stones but must be recognized and met on its merits."

#### NO MORE SNEERS AT PROTESTANTISM.

Thirty-four years have passed. There are now 65 Presbyterian churches, four presbyteries and a synod, originating in the two Presbyterian missions, (our brethren from the South having entered the field in 1869).

The Methodists, Baptists and Episcopalians have flourishing missions in various parts of the country. The independent, self-supporting churches founded by Dr. Kalley grow and flourish. There are also large educational establishments under the different Protestant denominations. Religious periodicals have multiplied. No one now thinks of sneering at Protestantism.

#### WHAT OUR OWN MISSION HAS ACCOMPLISHED.

Let us look at the work of our own mission, as it now stands. In the city of Rio de Janeiro, the capital of the Republic, a neutral municipality, corresponding to our District of Columbia, with a population of 500,000, there is one large self-supporting church with a native pastor, and a small mission church, recently organized in a distant suburb, but no educational work.

In the state of Rio de Janeiro, whose capital is Nictheroy, and which has a population of 1,200,000, there are several preaching places, two organized churches and one ordained missionary. No schools.

In the state of Bahia, 800 miles north of Rio, with an immense territory and a population of 1,800,000, there is one small church, at the capital, which alone has a population of 200,000, and several preaching places in the interior. Two missionaries and their families occupy this state. A small educational work has only recently been started at the capital.

Joining Bahia on the north is the little state of Sergipe; very poor both in men and material resources. Here a most flourishing work is being carried on. This work originated in a stray copy of the *Imprensa Evangelica*. In spite of poverty and a population of only 200,000, churches increase in number and spiritual power. Prominence has been given to school work for several years. There is one missionary and his family in this state. An American teacher will join the force this year.

In the state of Parana, about 300 miles south of Rio, having a population of 190,000 and an area as large as New York and Pennsylvania combined, there are two missionaries and their families, and two ladies engaged in

educational work. There are several flourishing churches, none entirely self-supporting, but all tending strongly that way. In 1892 a branch of the Sao Paulo was started under the able management of Misses Kuhl and Dascomb, our veteran educators, and the influence is already felt both in the churches and among the people.

#### THE PROSPERITY AT SAO PAULO.

We come now to the rich state of Sao Paulo, the great coffee producer of the Republic, with a population of 1,750,000.

churches, originating in our mission, that are entirely self-supporting and are ministered: by native pastors. Besides this, the native church has a weekly paper edited and supported by Brazilians; a training school for native preachers and evangelists, the first step towards a theological seminary supported and managed exclusively by Brazilians; a tract society with a well appointed printing plant, a large home missionary organization, a ministerial relief society and a FOREIGN MISSION SOCIETY. All these deriving

#### MISSION CHURCH, SAO PAULO, BRAZIL.

Work was commenced in the capital, the city of Sao Paulo, in 1868. Here the great educational work of the mission has been done, developing into a system of common graded schools with normal, manual-training and high school courses and a college. Here also we find the largest development of strictly evangelistic work, whether as a coincident merely, or as a logical sequence, we need not inquire. Here the great problem of self-support and self-government of the churches has been solved. In this state there are 22 organized

their chief support from the state of Sao Paulo. The native church, in this state is amply able and ready to take entire charge of the evangelistic work within its borders.

THE WORK OF FOREIGN MISSIONS, AS AN EVANGELIZING AGENCY, IS PRACTICALLY FINISHED IN THE STATE OF SAO PAULO.

THERE IS NO GOOD REASON FOR SPENDING ANOTHER DOLLAR OF FOREIGN MISSION MONEY OR SENDING ANOTHER MISSIONARY FOR EVANGELISTIC WORK IN THIS STATE.

We have also a small work in the southern



border of Minas, and had commenced a work in Rio Grande do Sul, which was given up several years ago to the Episcopalian brethren.

To recapitulate: The Republic of Brazil is a federation of twenty independent states, with a population of about 16,000,000, including a million wild Indians. We have entered seven of these states, partially occupying five of them, representing a population of only 5,315,000, leaving thirteen states, with a population of more than 10,000,000, entirely untouched.

#### THE POWERFUL INFLUENCE OF EDUCATION.

While the missionaries and the churches have been devoting their attention to individuals and small groups, struggling along with a localized work, touching chiefly the humbler classes and looking for immediate results, the powerful and subtle, though silent, influence of Christian education has been permeating the whole mass of the people. The Methodist school, at Piracicaba, the Southern Presbyterian School at Campinas and our educational establishments at Sao Paulo have been moulding the youth of the land, of both sexes, to higher standards of life and thought, bringing society at large, through the youth, nearer Gospel ideals, and opening the way for the truth.

It had something to do with breaking up both African and Romish slavery. It opened the way for clearer ideas of independence and self-government in political life. Freedom of action and complete representation, as exemplified in our form of church government, undermined the monarchy and made a republic possible. Of this, at least, we stand charged by some of the most sagacious statesmen of the old regime.

#### REGIONS STILL UNTOUCHED.

In spite of these visible results that cheer and encourage, we must not lose sight of the fact that in only one state, representing a population of 1,750,000 can the evangelistic work of the church be said to be finished, while the great educational work, upon which the permanence of the work already done largely depends, and to which the churches stand pledged, is barely begun.

The population of the state of Minas, joining Sae Paulo on the north, is 2,500,000; the state of Espirito Santo, joining Rio on the north, is coming rapidly into notice as a coffee producer; the great states of Matto Grosso, Goyaz, Pará, Amazonas, and that "*terra incognita*," Piauh, are untouched.

Who of your readers has ever heard of Piauh? I venture to say that our people know more of Thibet than of Piauh, though it is only from thirteen to fifteen days from New York by steamer. The Gospel command also included Piauh.

#### MOULDING THE FUTURE OF A GREAT STATE.

A glorious beginning has been made. The work has been richly blessed, but we can see that it is only a beginning.

The contrast between the early days of the mission and now, brings a lesson and an invitation. In 1860 every door was closed; obstacles and dangers were multiplied on every side; a powerful church organization within the state seemed to block the way. An incoercible apathy among the higher classes, fierce and fanatical opposition among the ignorant, seemed insuperable obstacles. To-day every door is open, every obstacle is removed; complete religious liberty is a fact; the antagonistic church is reduced to the common level and must defend and support herself; the intelligent classes are interested in, and drawn towards the pure Gospel of Christ; the poor and ignorant are attracted by the simplicity and promise of Christ's teachings; the educational institutions of Evangelical Christianity prosper and enjoy the confidence and support of the best of the people. The whole nation is looking toward our country and people with warm and sympathetic expectation. There is a natural bond of sympathy in the fact that this newest of American republics is passing through the same unrest and difficulties that so sorely harassed us in the beginning of the century, with a fair prospect of coming out of them somewhat better than we did.

What is lacking to enable Protestant Christianity to go in as an honored guest and help shape this new nation for Christ? Men, money or a proper grasp of the situation? Shall we wait till a false philosophy and



materialism crystalize about the young nation and shape its destiny towards misrule and anarchy?

There is no more interesting field of Christian endeavor, no more interesting study for the scientist, no more inviting subject for the merchant than this great country and people on the Atlantic slope of our sister continent.

### A TOUR IN SERGIPE.

REV. GEORGE W. CHAMBERLAIN, BAHIA.

The little coast steamer "*Jacuhype*" left the harbor of Bahia as the sun was dipping behind the hills of the city of San Salvador, April 27, and in twenty-four hours was in sight of the light which guards the entrance over the bar of Aracaju. There a blinding mist hid the light, and all night long we "rocked in the cradle of the deep" and wished for the day. We passed the "bar" at 8 A. M. Sabbath, April 29, and gave thanks; for it sometimes has happened that steamers have had to beat about in the offing for days together awaiting propitious tides. By nine I had "touched ground" in the bishopric of my brother Finley—pastor of Sergipe—the only Christian bishop, and indeed it is safe to say the only Christian minister in a state as large as New Jersey. No wonder he was on the *qui vive* to see a brother minister and had ridden down twelve miles from Larangeiras to the seaport early on Monday to meet me. When you have tried for two years to cover so large a field without a true yoke-fellow, you will ride to the border any day to look into the face of the man who comes over to help you. My promise to do it was more than a year old, but I too had been a lone guard until recently in Bahia. Brother Finley had delegated a native member of the church to meet me at the landing in case I should arrive Sunday, and conduct me to his humble home on the outskirts of the city.

#### ARRANGING FOR A SERVICE.

After breakfast and worship with his family we endeavored to make some arrangements for public worship. The market was in full swing and the stores were all driving a good trade on the Lord's Day. We called on the *Intendente*—mayor of the town—who

granted us the use of the Town Hall for *conferences*, but recommended that we apply to the Governor of the State for the use of a larger hall in the *Atheneu*, a building devoted to instruction. His Excellency was out when we called. We met him riding a handsome steed, and in a democratic fashion preferred our request in the street. He listened graciously, and said it would be necessary to consult the Director of Public Instruction—the Padre Vicente. We called at the Director's house but he was likewise out. We saw the mother of his children and some of the children themselves, a state of affairs of which he makes no secret. It was not until the next day that we were assured by the Governor that we might have the use of the hall. Meantime I preached at night in the house of an old Roman Catholic gentleman whose daughter married, much against his will, a Protestant. He has been won by the good conduct of his protesting son-in-law to confide in him more than in any other and is willing to incur the censure of the Church by throwing open his house to those who wish to hear the Gospel. He is one of the original settlers of this city—now the capital of the State and has passed by four the limit of three score and ten years. He tells me that his great-grandmother, whose parents came here from Portugal, lived to the good old age of 120 years. It was she who taught him to pray, or rather "say prayers." He is now an earnest *listener* to the Gospel, never having learned to read. The audience which gathered in his house was for the most part made up of his descendants and servants with a few friends; such a gathering as Peter found in the house of the Roman centurion. He had not, however, like Cornelius, preceded his invitation by prayer, hence it was not succeeded by such a pouring out of the Spirit on all them which heard the Word. On the contrary, a "faithful son of the Church" and son-in-law of our host, filled with the spirit of wine, resisted the Word. He was hurried into another part of the house, but it took several of the audience to keep him there and the incident necessarily distracted the attention of the others. "As Jannes and Jambres withstood Moses so do these also resist the

truth—men of corrupt minds \* \* \* but their folly shall be manifest to all." Our unhappy adversary found no sympathizers in the audience, who begged that the Word might be preached again to them. Appointments were made for the following Sabbath. The week was spent in the neighboring town of Larangeiras with nightly services.

#### A RESOLUTE GOVERNOR.

Early on the next Sabbath we sought to obtain the key of the *Athenou*, in the hands of the Padre Vicente, Director of the Public Instruction. But this functionary had changed his mind and refused the key. The friend who called upon him came back saying, "We are out of a house." "Then the Governor is out with his word," I replied, and proceeded to call on his Excellency, the Governor. He dispatched an "orderly" for the key, who returned without it. The Governor went in person. The priest said he would give up the key when he should be out of office.—"You are dismissed," said the Governor, "send the key back at once." It came. In the meantime, while this diplomacy was going on, the people who had come to a service announced for noon-day had dispersed. The worship was marked for 4 P. M., and invitations circulated anew. A goodly audience appeared. On the following days still larger numbers gathered in the Town Hall. The meetings held by daylight were quiet, by night turbulent. Darkness favors evil doers.

#### THE STORY OF A BRAVE CONFESSION.

After a few days we proceeded to interior towns, finding everywhere open doors. The village of St. Paul was the limit of our inland journey, owing to the heavy rains impeding further progress. A most interest-

ing history, significant and prophetic, attaches to this comparatively new settlement. The first vicar of this place was a native of the neighboring town of Itabaiana, who pursued his theological studies in Bahia, and thence went to Rome.

From this Mecca of the devout Catholic he returned after two years, shaken in mind, (from what causes I was not able to learn) and abode some time in his father's house,

#### THE FORBIDDEN BOOK.

and was appointed by the Archbishop of Bahia to the cure of souls in the nascent village of St. Paul (Sao Paulo).

The very name of St Paul has a smack of Protestantism in it. We seem to hear the apostle of the nations saying: "but this I willingly confess unto thee that after the way which they call *heresy*, so worship I the God

NOTE.—The cut on this page is from "South America: The Neglected Continent," by permission of Fleming H. Revell Co.

of my fathers." It did not seem strange to us to listen to the story of the heresy of the vicar Padre Felizmino.

All bore witness to his singular fidelity and devotion to his parochial duties and to his abounding charity. But there came a time when this assiduous confessor began to instruct his numerous penitents to seek the Lord direct for absolution, and finally flatly refused to hear any more confessions, bidding his parishioners come to him for hearing of the Word, but to God for the forgiving of their sins.

Following close on this he ceased to say mass and instead thereof began reading the Bible publicly. It began to be whispered that the vicar was turning Protestant, which he stoutly disclaimed. Nevertheless he was cited to give account of himself, and another priest was sent to assume charge of the parish.

#### PERSECUTED BUT NOT FORSAKEN.

He declined to obey the citation and opened worship in his own residence, to which people flocked by the hundreds, insomuch that it became necessary to buy the adjoining house and tear down the partitions to accommodate the crowd. Meantime but eight or ten waited on his successor in the temple. This would not do, and a "mission" was held, to which the Archbishop despatched friars of the Capuchin order, adepts in terrorizing the simple people of the interior. Vast crowds were drawn into town from neighboring parishes whose priests joined in the crusade against their brother, by whose doctrine their "trade" was damaged. For "mass for holy souls agonizing in purgatory," is a source of revenue which must not be interfered with.

More than one priest convinced of the "vanity" of the mass for the dead, have said to me when I have exhorted them to tell the people the truth, "But I have no other means of livelihood."

#### DELIVERED UNTO DEATH.

The little village of St. Paul became the theatre of a great tumult, such as raged around the fearless Paul, who often had revealed to him in this way how great things he should suffer for the name of the Lord Jesus.

One Saturday night a messenger was despatched post haste to a stout Protestant, a farmer living ten or twelve miles distant, to say to him that if he wanted to be present at the "sacrifice of Padre Felizmino" he must be on hand early next Sabbath, or Lord's Day, as death or expulsion from the town by violence was determined upon by the multitude, whose fanaticism had been kindled by the harangues of the "missionarios do Arcebispo." This Protestant who had been a sincere friend of the vicar, hoping that he might become entirely emancipated from Rome, hastened on to the town of Itabaiana to notify the family and friends of the priest of his danger, and to solicit from the authorities measures for his protection. These rode fast in the dawn of the Sabbath to St. Paul, to find the public square filled with armed men crying death to the heretic. The house of the latter was filled with his friends, determined to resist his persecutors and refusing to consent to his expulsion. The vicar likewise said he was ready to die in the midst of his people, but he would not leave them. He resisted the solicitations of his friends, and called his own brother the messenger of Satan because he urged him to save his life by flight. At length the judge who, as chief authority, had gone from Itabaiana to the seat of war, as a measure of safety, and to avoid the shedding of blood, gave him "*voz de prisoa*," and as a prisoner of the government of Brazil, he was escorted from the town of St. Paul amid weeping and wailing of multitudes who loved him, and the exultation and execration of his fanatical co-religionists. Before this was accomplished José Gregorio (the Protestant farmer) had confronted the howling mob as they cried: "Away with him!" and boldly declared in the face of their threats of violence: "Let him say but one word! Let Padre Felizmino say: '*I am a Protestant*,' and he shall stay here."

But the vicar would not say it; on the contrary he cried with bared head as he bade adieu to his people: "How can I leave you as lambs amid wolves? I am still a Catholic apostolic Roman; but these priests are apostate from the Christian faith."

He did not realize that he had drifted, on the current of his Bible reading, clear away from Roman moorings and was fast running out on a seaward tide into the wide ocean of God's love.

#### CAST DOWN BUT NOT DESTROYED.

He never returned to St. Paul. Settling for awhile in his native town of Itabaiana, his house became the center of ever growing pilgrimages, not only from his own parish but from many others to which the fame of his Bible readings extended. They of his own house became his adversaries, and she that bore him, doubtless moved to this by the priest of Itabaiana, stole away the pestiferous book which was "turning the head" of her son from the faith. He separated himself from his family, who opposed his reading of the Scriptures, and in his own house continued to feed the multitudes who flocked to him. His head seems to have suffered from these perturbations, and he began to announce himself as the herald of the end of the world. This gave his enemies advantage of him. They denounced him as crazy, and prevailed on his family to solicit from the Governor of the State his removal to Bahia. An officer was sent from the capital to say that the Governor wished to see him. He never resisted civil authorities, and quietly obeyed the intimation. He was cajoled into embarking for Bahia whither members of his own family accompanied him, and turned him over to the tender mercies of the authorities of the Holy Mother Church.

#### GOD'S MESSAGE OF DELIVERANCE.

The Archbishop now had him in his power, but needed a pretext for confining him in the Insane Asylum. His case was submitted to a group of medical men. They declared that his was a case of "religious mania." Padre Felizmino was henceforth an inmate of the Asylum of St. John until the Lord in compassion sent the angel of death and took him up to the city where all tears are wiped away from all faces. He wrote constantly letters of exhortation to his disciples who hold his memory sacred, and still meet to read his epistles. Many of them refuse to believe that he is dead, and look for his return and

mourn for him with deep sorrow. A few of them are advancing into the full light of the Gospel. It was my privilege to hold a service in the house of one of these—a farmer who had been intimate with the vicar. He told how the priest had one day when they were alone said to him, laying his hand on the Book: "This is a mirror which too long lay closed on my table; late I opened it and began to see." He put aside images, masses, and the confessional, and bade the people seek God only. He went so far as to say that the Pope was Anti-Christ and that his emissaries were devils, and yet affirmed that he was not a Protestant but still belonged to the Church. The major part of those who still reverence his memory are afraid of the name Protestant and avoid contact with us; but they keep away from mass and confession, and meet to read. His friend is persuaded that had the priest lived he would have led out a vast multitude in exodus from the darkness of Egypt, into the land of promise. The ecclesiastical authorities evidently feared a like result, and found means of inducing his family to request intervention of civil authorities under pretext that he was "beside himself."

I visited his aged mother, who had been made an instrument of the Church for this purpose. She said that her son returned "sick" from two years residence in Rome, but had never been "violent;" on the contrary was gentle towards all, and inculcated on his followers non-resistance. He seems to have become alienated from his family solely on account of their resisting his conscientious efforts to instruct the people in doctrines derived from his Bible reading, but which to Rome are "strange fire." It is evident that his mind became confused and shaken by the vain effort to reconcile the doctrines of Scripture with the dogmas of "Holy Mother Church," from which he was reluctant to separate himself, although evidently separated by an abyss which could not be bridged. The house in which he last held his services is now occupied by the father of the present Governor of the State, a constant reader of the Bible—"a Protestant in everything but the name," said his son. This

old man invited friends to meet me, and his house was packed by an attentive congregation who listened to the reading of the same Scriptures which drifted the priest away from Roman moorings, and are making many of his countrymen in Sergipe "wise unto salvation" Services held in St. Paul in a private house and in the Town Hall were attended by resolute young men who maintain Sabbath worship together, and by their consistent lives are forcing their adversaries to testify only good of them. Pray for them.

### OUR MISSION IN COLOMBIA.

REV. T. H. CANDOR, BOGOTÁ.

Twelve years ago I joined the Presbyterian Mission in Bogotá and remained long enough to get a practical knowledge of the Spanish language, and to do some work in preaching the Gospel in the city, and in starting an educational work in connection with the Mission, for boys and young men.

In 1888, in company with my wife, I opened a station at Barranquilla on the north coast of Colombia, and we remained at that place until last year, 1893, when we returned to the United States for a vacation.

But having been urged by the Bogotá Station to resume work at that place, and being transferred to that station by the Board of Foreign Missions, we sailed from New York on June 2, 1894, and reached Barranquilla June 18.

#### IMPRESSIONS IN BARRANQUILLA.

The city is growing, and has now more than 40,000 people. The business portion and the finer residences are built of brick and are good substantial structures, but the rest of the city is composed of small houses made of adobe clay and roofed with thatch. The streets are very sandy, are not paved, have no sewers, and during the wet season, from May to October, often run with water like rivers. The climate is thoroughly tropical, rarely cooler than 75° nor hotter than 90°; but the sun makes such an impression at mid-day that but few people are to be seen on the streets. Yet the general health of the people is good. Malarial fevers, caused by the river swamps near the city,

are the chief complaints, but they are rarely severe. The population is the most cosmopolitan of any in the country, except perhaps that of Panamá. Here are to be found foreigners from all civilized lands, engaged in trade, or at work developing the country. The large proportion of foreigners make the people anxious to learn of what is transpiring in the world, and this has a tendency to open the way for evangelistic work.

Here our mission has a station with Rev. T. S. Pond and wife, especially engaged in direct evangelistic work, and in the care of a school for boys and young men. There is also a school for girls under the care of Mrs. E. H. Ladd and Miss C. J. Riley.

Here we spent some ten days in visiting friends, encouraging those who profess faith in Christ, preaching the Gospel to all who would hear, and in preparing for the trip to the interior of the country.

#### JOURNEY TO BOGOTÁ.

Resuming our trip on June 27, we went on board a river steamer, commanded by our good friend and fellow-countryman Capt. W. L. Bradford, and started up the river for Honda.

One pleasant incident on the trip was a visit from an American citizen, resident in Colombia, who was just returning to his home from a business trip to Medellin, our third mission station, where Rev. and Mrs. J. G. Touzeau are located. He gave an excellent report of the workers and the work in that station, and encouraged us to believe that much good is being done there for the cause of Christ. Medellin is three or four days' journey from the river, over rough mountain roads, and none of the other missionaries have ever visited the place.

We arrived at Honda on Saturday evening, and spent the Sabbath at our hotel, where much kindly attention was shown us. This is an old Spanish city, partly in ruins, the result of an earthquake many years ago; but it is a busy, driving little place, where Gospel work might be done if we had laborers to place on the field.

However, we were yet a hundred miles from our destination, and on Monday morning we started over the mule trail as the



quickest method of reaching the end of our journey. For three days and a half our party, mostly mounted upon mules, climbed over the rocks, skirted precipices, going up, going down, catching glimpses of some of the grandest scenery in the world, being sometimes above the clouds, sometimes below them, but often directly in them; stopping for meals and rest at some friendly but homely wayside inn, and resting at night in hotels in the villages that cluster in the beautiful valleys of Guaduas, Villeta and Agua Larga that lie between Honda and the plain of Bogota, 8,600 feet above the sea level.

Thursday forenoon, July 12, we passed over the crest of the mountains and entered the plain of Bogotá, the heart of the Colombian Andes. Twenty miles out from the city we took the recently constructed railroad, and at 4 P. M. were warmly welcomed by the members of the station and old friends.

After forty days' travel from New York we really rested, thankful that we had been kept in almost perfect health and saved from any accident during the long trip.

#### IMPRESSIONS IN BOGOTÁ.

A great improvement is noticed in the material aspect of the city. Many new buildings have been constructed, and they are of a better class than the older ones. Electric and gas lights, steam and street cars, sewers and paved streets, and carts and coaches give a more modern look to the city than it had a dozen years ago.

The population is also evidently larger than it was when I was formerly a resident, and must now be considerably more than 100,000, but a large proportion of the people are very poor, ignorant, dirty and miserable; yet there is much wealth, culture and refinement among the other classes. It is not believed that the people are disposed to be refractory and law-breaking, yet it cannot fail to be noticed that the police and military forces are larger in proportion to the population than we are accustomed to see at home. The peace and prosperity of the Republic no doubt depend upon this fact, however, as the history of the country shows that it is necessary in order to prevent civil strife and war.

The present administration is more favor-

able to the Clerical or Roman Catholic party than others have been for many years past. This fact is not favorable to the propagation of Evangelical Christianity, yet as the constitution of the country guarantees religious liberty, and a public treaty with the United States secures for all American citizens liberty of worship, our work goes forward unmolested, and in fact protected by the civil authorities.

#### WORK OF THE MISSION STATION.

Bogotá, being the capital city of Colombia, has the best organized work of any station in the country. This may be divided in three classes.

1. School work for girls and children, under the care of two teachers, Miss Martha Hunter and Miss Nellie Nevegold. This school has its own home, bought several years ago, and it is doing a good work.

2. School work for boys and young men, under the care of Rev. A. R. Miles. This school also has its own home, bought and improved within the last few years.

These schools were opened in part as a means of getting access to those who may be pupils and bringing them under Gospel influences; but the chief object is that of training women and men for service as teachers and preachers of the Gospel, and preparing native converts for leadership in the years to come.

3. Church and evangelistic work, has been under the care of Rev. M. E. Caldwell, who is just now retiring from this field, and this work will then fall to my hands. There is a church organization, which worships in a very respectable building, owned by the Mission. Members of this organization are scattered through the neighboring cities and villages, and to visit them, hold services and establish preaching stations or churches will be an important work in the near future.

In this revisit to Bogotá, nothing has impressed me more than the fact that the great work to be done here is that of preaching the Gospel to the people, earnestly, clearly, and effectively.

Many of the people are now ready to listen to "the old, old story," that to them, however, is really new, and many would hear gladly.



## INSTITUTO INTERNACIONAL, SANTIAGO, CHILE.

## THE INSTITUTO INTERNACIONAL.

REV. J. M. ALLIS, D. D., SANTIAGO, CHILE.

This is one of the few high-grade institutions for Christian instruction in South America. It is situated in the city of Santiago, and is under the direction of the Chile Mission of our Foreign Board.

The rush of students fully warrants the outlay for the new edifice. Every room is taken, we have four boys in the reading-room, and one occupies the hospital, though he is not sick. We have still other applications. We declined twelve or fifteen old students because we wanted only the best. Some of these plead to be allowed to return, but we would have only those whom we could trust.

The fact that so many were not permitted to return has had a good effect on the discipline of the school, for the boys want to return, and they know that they cannot come unless they behave.

In the instruction we are obliged to follow the state curriculum. The new concentric system includes two hours a week for the study of religion, so we have good opportunity to press home the Gospel.

The two higher classes are not yet included

in the new plan, so religious instruction is with them voluntary. As soon as the new plan includes all the classes we will have full opportunity to teach the truth. As it is there seems to be a very good feeling. Parents know that we are an evangelical school. Mr. Christen called for volunteers for Bible study from the advanced classes, and eighteen responded. They became so much interested that once they requested that the Bible class should occur the day before a vacation day so that it might not be lost. Mr. Lowe, of our mission, has the three lower classes, and is taking the lads through a thorough course of Bible study.

Mr. Christen is perfecting a society among the larger boys the object of which is the moral and spiritual uplifting of the people in Chile and in neighboring Republics. The members promise to do *all they can, all their lives*, to accomplish this end, according to the teachings of the Bible, and in order that they may be the better prepared to do the work, they propose having regular meetings for Bible study while in the Instituto, and to keep up correspondence with the Society when they leave.

Some of our pupils attend the English Church and Sabbath-school. Some attend the Spanish Church and Sabbath-school, and quite a number attend the Christian Endeavor Society of the Spanish Church, some of them being active members. We have already a nucleus of Christian boys, and we are hoping that the teaching now given will in due time produce its effects.

On Sunday morning Mr. Christen preaches a short sermon to the boarders. We have 51 boarders, the largest number the school ever had. We have also 70 day scholars. The day scholars attend prayers in the morning, and the classes for Bible instruction.

We had a dedicatory service several weeks ago, and last week a public gathering of the friends of the school and of the pupils. The rain prevented a large gathering in the first instance, but at the last meeting there were about 300 present.

One of the daily papers asked for Mr. Christen's address for publication. We are better known than ever. Our building is familiar to all. A while ago a senator called and said that the President had planned to call and see the school. We have now sons of senators and of deputies, and also the son of a brother of President Balmaceda.

This school is reaching the upper or ruling classes of the whole coast. We have had scholars from Bolivia, and not long ago a senator of that Republic sent for programmes.

Besides this school there are others conducted by our Mission. There is a day school in Valparaiso with 250 scholars, and others not so large in Chillan, and in Copiapó, and one has just been started here in Santiago. This school has already, after five months, over fifty scholars. In all these schools are daily Bible lessons, and most of the children attend our Sabbath-schools and Christian Endeavor Societies.

We continue to push the tract work, which could be extended largely had we the means. We are also enlarging the circulation and usefulness of our mission paper. A few years ago we changed from a free paper to a pay basis. The circulation was cut down to less than 2000. We are now where we were, with about 8000 subscribers, and we send the

paper all through Chile, and to Bolivia and Peru.

We are pushing itinerary work by trips north and south, with the most hopeful signs. This work ought to be constantly followed up, so that we might form centers from which to work. The Valparaiso Bible Society sends its agents in all directions, and the introduction of the Bible in ever increasing numbers aids this work very much.

We have this past year given particular attention to local meetings in large centers and in contiguous places. In Valparaiso there are six meeting places besides the church, counting the contiguous places supplied. In Santiago we had four meeting places. The attendance varies from 15 to 50, and the interest increases. If space afforded, it would be interesting to add incidents in connection with these meetings. They are always opposed by the priests, and they do all they can to keep the people from attending. We have been obliged to give up two places in Santiago, because of priestly influence, and it is not easy to find men willing to rent rooms for this purpose. Mr. Wilson, pastor of the English congregation, had to leave his own house because the owner's wife heard that he was interested in these gatherings.

Counting the temperance meetings and young people's meetings, we have had as many as seventeen different gatherings a week. There are in Santiago two successful temperance societies among the Spanish people, and two or three in Valparaiso. Thus we are trying to press forward all possible agencies. We need more men, we need more funds, so that we can make what we are attempting more effective and attempt even more for the Master. All of our churches have had additions, and there are more coming.

Mr. Boomer has organized a church of 18 members in Chillan, and is much encouraged at the development of spiritual life among the new disciples. We are working among a people unacquainted with the Gospel, and who are far from Christ. The outlook is hopeful. Pray for the opening of hearts, for more laborers, and for the abundant outpouring of the Holy Spirit.

## EDUCATION IN BRAZIL: ITS RELATION TO PROTESTANTISM.

H. M. LANE, M. D.

President of the Protestant College at Sao Paulo, Brazil.

Under the Empire there was nominally a system of public schools, controlled entirely by politicians. The schools were a sham.

Teachers were appointed without regard to their ability to teach, and often hired cheap substitutes to do their work, or let it go undone, while they engaged in other pursuits and still enjoyed the life emoluments.

Under these conditions it became possible for the president of one of the provinces to discharge thirteen teachers because they could not read or write. The teachers were obliged to supply house and furniture, and attendance was optional.

The only inspection was that of the parish priest, who saw that the regulation prayers were learned by heart, so consequently little else was studied.

Under the old régime all serious efforts at education were limited practically to preparatory and professional schools for the privileged classes.

Large sums were spent on the Emperor's pet institution, the College of Pedro II, but the course was overloaded and pretentious, badly directed, and failed of results.

The schools of medicine, law and science were good of their kind. The attempts at education in the provinces was a failure, and the normal schools and lyceums were, as a rule, below criticism.

Preparatory and commercial branches were taught in private schools. Those who desired a liberal education, went abroad.

The whole situation is summed up in the fact that the Empire left to the Republic a legacy of 87 per cent. of illiteracy.

### A MONOPOLY OF IGNORANCE.

In olden time Rome monopolized learning; to-day she is trying to monopolize ignorance.

Even the learning which she permits lacks an ethical basis, so that the education she gives is no bar to vice and crime. This could be shown easily by the penal statistics of our own country.

The new Brazilian Republic has to begin at the foundation and, in spite of internecine strife and financial stringency, she is making a brave, though not always a well-directed, effort to educate the people. Laws are made in abundance, of the most liberal sort, followed by the inevitable "regulation" for their execution. These regulations descend to the minutest detail of administration, and often change the evident meaning of the law to suit old bureaucratic methods, which are also a heritage from the old régime, or to protect old sinecures. It has not yet been possible to separate education from politics, and the ponderous administrative machinery often completely hides the school.

When we reflect that, with the advantage of heredity and almost a century of practical self-government, it was 25 years after our independence before any serious effort was made to organize a system of schools for the people, we shall not hastily judge our Brazilian neighbors, handicapped as they are by old habits of thought and modes of action, as well as by the open enmity of Rome and the cunning machinations of the Jesuits.

#### THE EDUCATIONAL RENAISSANCE.

The situation in Brazil is, however, most hopeful because the best of patriotic Brazilians, keen of intellect, quick to grasp the situation, perceive the absolute necessity of schools for the people, understand the value of modern methods, and have an honest desire in some way and at whatever expense, to educate the people.

It has been stated by prominent Brazilians, that the most valuable factors in educational advance of the last twenty years, are the American schools founded by the Protestants at Sao Paulo.

The educational work of our mission has been confined chiefly to the state of Sao Paulo. Recently, however, a branch school of the Sao Paulo establishment has been started at Curityba, the capital of Parana.

In Brazil the question of the school as an evangelizing agency, is no longer under discussion. The growth and spread of all Christian work wherever schools have been established, and the difficulty of accomplishing anything permanent without schools, is an experience too universal to be put down as a coincidence. Under the influence of good schools churches grow up and become self-supporting, the missionary spirit is soon developed and an intelligent native ministry comes forward to relieve the missionary and the boards, while in the sections where there are no schools, the churches languish and fall into a perfunctory life or disappear altogether.

#### LARGE PLANS AND THOROUGH WORK.

From the earliest days of evangelistic work in Sao Paulo, education has occupied a prominent place. From small beginnings, with painstaking labor and careful study, moulding the work to the needs of the people, adapting all that is valuable in modern methods and appliances to the peculiarities of race and climate, the schools at Sao Paulo have been built up into a complete system of graded schools, from the kindergarten to the college, including manual training and normal classes. There is an enrollment of from 500 to 600 of all ages and both sexes. This is the limit of our accommodations. Many are turned away for lack of room. To this educational work belongs the credit of introducing into Brazil the kindergarten and manual training as a part of a plan of symmetrical education; also of carrying to successful issue the education of both sexes on the same plane.

Our mission schools have the prestige of success, and enjoy the confidence of all classes. They are a success considered from an economical stand-point, being entirely self-supporting. They are also admirable from a pedagogic point of view, having demonstrated the value of the methods evolved, through the students who are graduated, and whose work can be compared with that of those trained in the best institutions of the United States. We adapt, not adopt, the best devices and employ first-class

specialists, wherever we can find them, whether in Europe or North America. Upon the evangelical side we keep constantly in view the central purpose of the schools, and make everything contribute towards laying deep and broad the foundations of a sound Christian character, taking the Holy Scriptures as a text-book, and weaving the Gospel of Christ into the whole plan.

#### THE COLLEGE ORGANIZED.

As a natural outgrowth of this broad scheme of education the Protestant College was organized under authority of the General Assembly of 1889-90, on broad, nondenominational lines. A charter was secured from the Board of Regents of the University of the State of New York, a valuable piece of land was donated in the city of Sao Paulo, and work was commenced in very limited accommodations. The College is now in the third year of regular college work. This work will compare favorably in quantity and quality with that done in any of our smaller American colleges. Here also, as in the preparatory schools, the courses of study are regulated to suit the country and people. The Latin youth, keener of intellect, quicker of apprehension and capable of more intense application, require less rigorous discipline than the stronger but less impressionable Anglo-Saxon. The mere acquisition of knowledge, the training of the mind and will is not difficult; what they lack is the hard, practical sense of the less vivacious but more direct Anglo-Saxon, to make the knowledge acquired available; they also lack the clear views of the ethical relations which characterize the Protestant peoples, and are of New Testament origin.

#### A MUNIFICENT BENEFACTOR.

The late John I. Mackenzie, thoroughly impressed with the ruinous tendencies of the Roman Church, and with the truth that the only remedy for it was in the teaching of the Bible, gave \$50,000 to erect a building at Sao Paulo, Brazil, to be known as "Mackenzie College," in which God and His Word should be forever honored and taught; the building to be under control of the Protestant College. This building is in course of erection. Owing to the sudden death of Mr. Mackenzie, the

fund will fall somewhat short of the amount named. The building will furnish accommodations for about 400 students, and there is every indication that it will be filled.

We shall soon need the assistance of friends of Protestant education.

The people of the United States need no argument to be convinced that neither a pure Christianity nor free institutions can flourish in ignorance. Republics thrive poorly under Rome. The sense of personal responsibility declines, conscience becomes atrophied, salvation is a matter of contract, and the ethical sense is blunted.

#### WHAT THE NEW REPUBLIC NEEDS.

Not only the permanence of Evangelical Christianity but the perpetuity of the republic in Brazil, depends upon education, not any education, but education upon those sound Christian principles that have made our own free institutions possible.

In the organic law of the land they have given freedom to religion; it remains now to give a religion fit for freedom. Freedom cannot thrive on a false philosophy, or prosper under the rule of Rome.

In the state of Sao Paulo responsibility for evangelistic work has been shifted from the shoulder of the foreign missionary to a strong native church, but, the educational institutions of Protestantism, the school and college, the home churches are pledged to foster for a generation or two, at least.

No argument can be made for Christian education in our own country that will not apply with equal force to Brazil. The permanence of Evangelical Christianity will depend upon lifting the whole mass of the people from the groveling and false theories of life, whether of pagan or Roman origin, into the higher and cleaner atmosphere of thought and action which surrounds the teachings of Christ, rather than upon the careful training of a few leaders. The very pith and marrow of Protestant education is the development of conscience, a clear sense of individual responsibility, and the cultivation of character, leading up to the high ideals of Christianity. This is the pressing need of the new republic, in order that a sound patriotism may be developed.

# HOME MISSIONS.

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## DRAGGED AMONG CACTUS AND STUMPS.

The Penitentes are a fanatical sect among the Romanists of New Mexico. Their religious festivals are attended with the most distressing penance. In order to expiate sins committed, and by works and sufferings supererogatory, to atone for the sins that may hereafter be committed, the devotee is subjected to painful flogging, laceration and crucifixion. The penitent is placed upon the floor face downward and flogged by a "Selador" or "Brother of Charity." The harder the brother strikes "without malice" the more loving he is considered. The blows are administered with a rope and received upon the naked back. Then he is dragged over the ground, through beds of cactus and among stumps, thrown into the water and otherwise tormented.

The victim is stretched upon the cross and fastened with thongs instead of nails, where he sometimes dies from pain and exposure.

The penitente then says to the "Picador" or *pricker*: "For the love of God give me the five wounds of Christ, the seven last words of Jesus, the ten commandments, the forty days in the wilderness." Having received the wounds he goes forth whipping himself.

These two forms of torture are illustrated on pages 418 and 420.

The details of this wretched business have been fully set forth in a little volume by the Rev. A. M. Darley, of Pueblo, Col.

We need present no further apology for entering New Mexico with the mission school and the church.



Our church at Fort Wrangell, Alaska, has seventy-six members, and is under the pastoral care of Rev. Clarence Thwing, M. D. It is in every way an interesting and hopeful field. It will be remembered that Fort Wrangell is the place where our Alaska Missions began in 1877 with Mrs. McFarland's school.

"*Dear Sir* :—In that picture on page 316, CHURCH AT HOME AND ABROAD for October, there are nine in that back row; you only give eight names. How can one make eight names go around to nine persons?

Fraternally yours,

CHAS. F. RICHARDSON."

The names are all there except that of the *Sexton* of our church in Nebraska. He stands modestly in the back row,—the third from the left. He is so well known throughout the Church that his picture doesn't need to be labeled.

Let it not be forgotten that the General Assembly at Saratoga, with a hearty unanimity, adopted the following resolutions among others:

*Resolved, 4.* That the attention of Sessions be called to the inadequacy of the ordinary methods of securing funds for this cause, and that they be urged to appoint a Committee on Home Missions whose duty it shall be to co-operate with the pastors in disseminating home missionary information, promoting home missionary interest and devising more effective methods for increasing home missionary offerings, and that these Committees be urged to take into immediate consideration the present needs of the Board, in view of the fact that extraordinary pressure will come upon the Board, and that the Assembly approve the custom of giving home missions a regular place in the Monthly Concerts of Missions.

*Resolved, 13.* That we recommend to all our Presbyteries the holding of simultaneous meetings in the interests of home missions, and we request the Board of Home Missions to prepare literature, and devise means to aid in so doing.

The Board has the requisite literature for gratuitous distribution, and rejoices that the demand for it is growing.

## THE UTAH SITUATION.

REV. J. A. LIVINGSTON SMITH.

In a town of three thousand inhabitants, with less than half a dozen non-Mormon or "gentile" families and but *three* professing Christians (outside of the mission family after seventeen years of Christian mission work it required a special dispensation of grace to inspire the heart of a missionary with hope, and yet I have never been more sanguine in all my life than now. I am not sure that the Lord designed to convert all these hardened hearts "right speedily," but I am quite sure that the seed that has been sown "shall not return to him void" and that the truth is working mightily through all this region and throughout the territory. There never was a day when opportunities were larger, nor when Christian men and women were so respected and demanded, as at present. They are not flocking to our churches; worldliness is *not* at any *apparent discount*.

The people never were so thoroughly dissatisfied with themselves and their possessions and prospects, and never so willing to accept all the comfort and counsel and help that we can bring them.

## STATEHOOD.

Statehood even is not without its "larger hope." On the contrary I believe that we should the rather welcome it as the fullest answer to our prayers, notwithstanding the discomfiture and consternation of many who can see nothing but "clouds and thick darkness" in the future by reason of its coming. I have never favored it in the past. I have always conscientiously opposed it because of the unworthiness of the people and their incapacity for self-government. At the same time I have been praying and laboring for the "hastening of the day" when the people would be both worthy and capable, and now that God has seen fit to bestow that prerogative earlier and on less stringent terms than I proposed or deemed necessary, I have no disposition to consider his ways a "public calamity," and I already discern many evidences of its proving one of the mightiest factors in the disintegration of the Mormon

Church and the weakening of priestly domination that we have ever known. Never has the conflict between the parties been so animated, never has the interference of the priesthood in political matters been so openly denounced, never have the people done so much of their own *thinking* and *talking* and never have they had so intense a hatred of any interference with their right to exercise their own judgment in political and secular matters generally.

#### COUNSEL AND AID WELCOMED.

Consequently they welcome the counsel and aid of everyone who sympathizes with their demand for freedom of thought, of speech and of action. Every Christian *ought* to be that kind of sympathizer and helper and to all such there is the grandest opportunity of their lives to get in the most effective help in the line of Christian liberty and manhood and citizenship. It cannot be wise to exhaust resources and waste time in deploring that which the combined Church and State could not longer withstand. The wisdom of God was wiser than that of the wisest men. That which we felt could only prove a *disaster* unless it came *after* the people were *entirely worthy* of it, the Lord has already demonstrated to be a greater blessing by being conferred before any of us expected it or were prepared for it and long before we were *worthy of it*, before any of us were *worthy of it*! In fact it came to us as grace always does, and coming as grace and not as our desert, it has all the demonstration and power of a Gospel lesson to saint and sinner, to Mormon and missionary, if only we had faith to believe and eyes to see and hearts to receive.

#### OUR PART.

We must identify ourselves with the movement and march at the head of the procession and direct and conduct it, or we will have "neither part nor lot in it" or in the victory that I am confident the Lord is going to get out of it, in the face of our opposition or indifferences if we will not allow him to use us as his instruments.

My prayer therefore is that the Lord may incline the hearts of all his people, in and out of Utah, to hear his voice and recognize his hand, and now that he has opened a

breach in the ranks of the enemy, that the Church may come up as a mighty and solid phalanx "to the help of the Lord, to the help of the Lord against the mighty."

#### BIBLE STUDY.

I have just returned from Nephi where for two weeks, in Bible study, teachers' convention and presbytery, we have been sitting with the blessed Master on the mount of transfiguration and getting new glimpses of duty and of his glory as the Saviour of lost men. It was the unanimous voice of the ministers and teachers, and of the elders and visitors as well, that we certainly never had a feast of "fatter things" than on this mountain top! We had Bible study in the forenoon under Dr. Wishard's excellent instruction. Teachers' institute in the afternoon with street preaching at 7 P. M. and preaching or lectures in the chapel at 8 P. M. each day for a week. Then presbytery began and continued five days with the most perfect harmony and deepest interest. Meanwhile, Dr. Wishard delivered three stirring lectures in the presence of a crowded audience on "Baptism for the Dead," "Preaching to Spirits in Prison" and the "Sufficiency of the Scriptures." So great was the interest and so powerful the assaults upon the Mormon citadel that the officials at once *telegraphed* to Salt Lake City for two of their ablest men, Elders Penrose and Roberts, to reply to Dr. Wishard, and upon their invitation we went in a body to their Mormon tabernacle to hear each of them in a two hour's reply respectively. They then gave Dr. Wishard the use of their tabernacle to reply to their replies and on Monday evening last the "*grand old man*" gave them more Gospel in the house than they ever heard since the day their false prophet made his appearance! Oh, it was glorious! The spirit of his address was as Christlike as the substance was evangelical, and the audience listened as if spell-bound from 8 to 10.30 P. M.!

Never have we had such an open door or received such a hearing of the truth in Christ in the history of Utah Missions. "Our hearts did burn within us," and we were inspired with fresh courage and hope. This is but a "sign of the times" that are upon us.

# Concert of Prayer

## For Church Work at Home.

JANUARY, . . . . .	The New West.
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

### THE MEXICANS.

No part of our country has a more extended or romantic history than that occupied by the Mexicans. Their history is voluminous. It dates back more than two hundred years before the Declaration of Independence. Though first to be settled by Europeans that region is last in the march of progress. Forces of retardation have kept it back from the place which its material resources might have given it. But it has caught the impulse of progress, and has been making rapid strides toward prosperity. The forces of civilization have been actively at work for more than a decade arousing the slumbering energies of the people, developing the resources, discovering the attractions and building highways which bring the people into close relations with the States eastward and westward. One of the earliest of these forces was the missionary. Indeed the mission teacher was the forerunner of those aggressive agencies which have awakened the people to their possibilities, and made known to the outer world the advantages of climate and the wealth of soil and mineral deposit found in that long neglected country.

Material prosperity always follows successful missionary effort, and the reasons are obvious. The Gospel quickens all the springs of life and progress. It not only begets a high and reverential regard for God and his word, but it also kindles a desire for the best interests of society in material as well as spiritual things. It does more. It regenerates the homes of the people, and makes the "wilderness and the solitary place glad"

and causes "the desert to rejoice and blossom as the rose." By its agency the prophecy is fulfilled that "waters shall break out and streams in the desert. And the glowing sand shall become a pool and the thirsty ground springs of water." This has become literally true in those arid wastes formerly known as the "Great American Desert," of which New Mexico formed a hopeless part. Our Christian civilization is rapidly covering its desert stretches with life by means of irrigating waters. The former "habitations of jackals,"—those coyotes of the plains—are covered with "grass and rushes." "And an highway is there" and many of "the redeemed of the Lord walk there."

Our work has been blessed with a steady growth from the first. Where we began with a mission school twenty-eight years ago we now have a Synod comprising three Presbyteries, including Arizona, which enrolls 45 churches and a number of mission stations. The 27 ministers are not sufficient for this work, and the inability of the Board to provide more has compelled the brethren to employ as "helpers" pious and promising young men who have been trained for the work in the mission schools and afterwards by our ministers. Twenty-one of these helpers have been employed during the past year, seven of whom have received regular licenses. In addition to these forces we have twenty-seven schools and forty-four teachers. Several schools have been closed by the stern necessity for retrenchment.

In these 45 churches are 1,739 members, 2,217 Sabbath-school scholars. During the year 265 were added on profession of their faith and 186 by letter.

The present condition of our work in New Mexico is set forth in the following letter from the Rev. James Menaul:

Only four churches have been organized within the bounds of our synod during the past year:

Santa Fé, sp. July 29, 1893, with 11 members  
Las Cruces, sp. Nov. 7, 1893, with 16 members  
Springerville Feb. 17, 1893, with 19 members  
Las Placitas, sp. Feb. 24, 1893, with 35 members.

All the above are important fields and should be supplied with the preaching of the word.

Our synod is composed of about the same number of ministers this year as last year. A number of evangelists and helpers in the Spanish work have been dropped from the work, the Board not being able to provide the means for their support. This has resulted in leaving some of our important stations without preaching during the greater part of the winter.

The Presbytery of Arizona is composed of eight ministers and nine churches. During the past year Clifton and Morencia have been without pastor or evangelist.

At the present writing Morencia has an evangelist who devotes his time to the Spanish speaking people.

The Presbytery of Rio Grande has eight ministers and twelve churches. Of the twelve churches ten have contributed to the Board of Home Missions.

The Presbytery of Santa Fé is composed of nine ministers in active work and twenty churches. Most of the churches within the bounds of this Presbytery are Spanish, and are ministered to most of the time by eleven evangelists and helpers. Reports of large attendance come to us from many of the Spanish churches, especially is this true of the week evening prayer meetings. Great efforts have been made during the year to increase the contributions to the Board of Home Missions, and something has been done in this direction, but not enough.

In the Presbytery of Rio Grande there is a very important field that should be occupied on the lower Pecos. At Vaud, some six miles south of Eddy, a colony of Swiss people have taken up lands and are making good homes. These people are Presbyterians, and it is our duty to take care of them. A man who could speak English and French might do a good work among these people and a church of forty or fifty members might be organized. On the line of the A. and P. Railway we need a man to take charge of mission work at Williams and Winslow, but our new church at Springerville must have a pastor. This is an important field, there is a large Sabbath school and a Young People's Society of Christian Endeavor, and large congregations attend the services.

There are other new fields being supplied by the synodical missionary and superintendents of other denominations, but as yet no attempt has been made to organize churches.

The effects of retrenchment in our synod have been painful not only to the evangelists, but to the people. The evangelists who are now in the work are getting only \$1.25 a day, and some

of these evangelists have to help the needy within the bounds of their congregations. I am afraid some of our evangelists will become involved in debt, and that for the good of the mission work we may have to dismiss some from the work. Then retrenchment has had a bad effect on our American work, as the people fear to undertake work, that they are unable to do without aid from the Board of Home Missions.

The foreign element within the bounds of our synod consists chiefly of Chinese, Swiss, with a large number of Scotch and Welsh in the mining districts of Arizona. The Swiss, Scotch and Welsh are, generally speaking, Presbyterians. The Chinese are heathen, and with the exception of a few Sabbath schools that are carried on by the Presbyterians, nothing is being done for these people.

At present the only thing that is done for this

#### THE CRUCIFIED PENITENTS.

foreign element is a visit and sermon from the synodical missionary. These Scotch and Welsh people are found in the great mining camps of Arizona, and are most grateful for such visits as the missionary can make, and all who can do so are anxious to attend services, and contribute to the expense of the missionary.

As yet little has been done for the Swiss people who are seeking homes in New Mexico. New fields could be taken up among the Indians and Mexicans, but we do not call these people foreigners.

Our duty to these people is plain, "Preach the Gospel to every creature." This is the command of the Master, and again we are to "do good unto all men, especially unto those who are of the household of faith." Many of these people from Scotland, Ireland and Wales are of

the same household of faith as we are, and it is our duty and privilege to give them the Gospel. The tithes, if brought into God's storehouse, are abundant to send the Gospel to all classes and conditions of men, and with godly men to preach the Gospel of salvation, the Kingdom of Christ would come, God would be honored and souls saved.

The exceptional population in our field is very large. Jews, Africans, Chinese, Italians and I might say people from all parts of the world are found in these territories. The East and the West meet in the valleys, and far up on the high mountains where the gold, silver and copper is dug out of the earth you will find people from almost all parts of the globe. These exceptional classes have been entirely neglected by all the Christian denominations as far as I know.

In many places the religious interests during the past year have been more spiritual and earnest than at any other time in the history of missions in these territories. In a number of places earnest religious meetings have been conducted and many have come out on the side of Protestant Christianity, and we hope many have been truly converted.

#### NATURAL RESOURCES.

During the past five years little rain has fallen; the grass has dried up, and most of the cattle have died. At present a change appears to have come, and we are likely to have more rains. This will bring wealth to the country. Our copper mines are immense. This is especially true in Arizona. In New Mexico the gold mines are developing, and new ones are being discovered so that while the price of silver is such that the silver mines are not being worked to any extent other natural resources are being developed.

While it may be true that business in general has not been as active during the past year as in former years, yet there has not been as much real suffering among the poor as in many places in the Eastern states. Cattle and sheep men have suffered much during the past year, but the real cause of this was paying large interest on borrowed money, lack of feed for stock and great loss by death. But the prospects are getting better. Cattle kings will no longer claim the country and count their flocks by ten thousands, but the poor man will be able to own and take care of small flocks, and this will be much better for our territories. In the midst of all discouragements our work in all its departments is in a healthy condition. Considerable has been done, but much is to be done,

and as I travel over these great plains and through these great mountains, I often think of the promise made to Joshua, "Every place that the sole of your feet shall tread upon, that have I given unto you."

#### A PAULINE JOURNEY.

REV. W. WILLIAMS.

During the quarter we made a detailed tour through the greatest part of the district. traveling in our buggy night and day. At times we would be imbedded in deep snow, at other times scorched by the sun. On other occasions we had to slumber out at night on the high mountains, in the midst of snow, without much fire and having to listen to the pleasant chorus of the wild cat, the grizzly bear and their companions. October 30, 1898, we left Santa Fé, with our ponies, box of provisions, rifle, a good supply of bibles, testaments, tracts, etc. The first place we came to was Tesuque, an old historical village. The valley, as it nestles in the bosom of the Rockies, is considered very fruitful. There is plenty of water and many fruit trees are planted. Farming is also in a prosperous condition. In the little town (Mexican) there is an old church, and as the distance is not too great, many visitors who come to Santa Fé drive over. It being noon, we took a sandwich for lunch and drank of the brook. Our destination for the night was San Juan. Night, however, caught us about 5 miles from that old Indian town, and we had to remain at Santa Cruz (holy cross), the first town established by the Spaniards in this part of the "new world." The place is really older than Santa Fé. Early the following morning I crossed the Rio Grande and at Chamita I began to make inquiries about the road, and the best place to ford the Chama river. This is a branch of the Rio Grande and a very treacherous river to ford. One of my neighbors in fording had lost his depth and was drowned. A man with a wagon was coming from the direction of the river. This man I stopped and after getting all the information, we had a general conversation. He was an intelligent Mexican. I offered him a tract and one of the Gospels. His face brightened up and as he ordered his little boy

to come for the tract, he asked me if I was a Protestant. I answered in the affirmative. He then expressed his joy as he was very strongly inclined to Protestantism and tired of Catholicism. Whenever he could attend Protestant services he was always glad to do so. In this district there are none, he said, but I should like you to come and preach to us. My house is on the other side of the river, and rising in his seat he pointed to an *alto* house near a big tree, the most conspicuous and biggest in the little town. "My house is open to you," he said, "and my hospitality for you and your horses. Come as soon as you can and preach to us, you will be safe under my roof." I gave him quite a number of tracts and the Gospels which he promised to distribute amongst his neighbors. As I parted I could not help seeing the kind hand of Providence in this meeting on the road, and I went on my way rejoicing. I also determined that this hungry soul should get the Bread of Life.

It was not long before I came to the river. Finding the approaches very difficult and unpleasant, I asked an old Indian to point to me the best path to take. He very kindly took to the water and pointed the way. With care I crossed in safety, and finding a long stretch of heavy sand before me for about 20 miles I rested and fed my horses and took my lunch in the open air. When I was ready to start the mail carrier for Abiqui came up, a bright young Mexican. We travelled together this distance, and took advantage of the opportunity. I could not but think of Phillip and the Eunuch. The only difference was that my explanation of the Scriptures did not affect the young man so as to call for baptism. It was the first time for the young man to have any conversation about the Bible and its truths, about Christ as a Saviour, and man a lost, condemned sinner. Abiqui is a large Mexican town in a rich valley and situated on the proposed Rock Island Railway from Kansas to California. The pure Gospel of Christ has not been preached at all in the place. There is a Mormon settlement a few miles further up the river, and a very rich gold mine four miles away in the same direction. Here and there,

there are to be found very rich parcels of land nestling in the form of small valleys under the rich ored mountains. In passing I could see veins of iron and other ores projecting clearly out. As I had quite a distance to travel for the night I had to hurry on. My point was El Rito (The Rite), one of the most important towns in this large district. I passed through numerous small villages, where I left a number of tracts and Gospels, visiting most of the families in each. Often I found much natural intelligence, but it was covered, indeed encrusted, with the Egyptian darkness of Catholicism, I had heard of El Rito as an important centre, I was anxious to reach there in time to have service, but, not knowing the road and misinformed as to the distance, I failed to reach before 8 P. M. Tired and sick, I sought a place to sleep, and found it with one of the merchants, a strict Catholic. This place boasts of a Catholic church, but the people are kept in the same ignorance. The people seem to be stronger, taller and more energetic than the Mexicans generally. They are also very fanatical. The day after I arrived I had to seek a blacksmith as my buggy needed repairs. It was hard to find one, as they would not work on a feast day. However, through the help of one of the leading men, who was anxious to have me interested in the education of his children I got a blacksmith to fix my buggy. While he was working I tried to get the edge of the Gospel to his heart. The man was very much afraid of the priest and he declared he would have to confess and seek forgiveness for fixing my buggy. I succeeded in getting a place where I can hold services when we are ready to go to El Rito. In the near future I hope to be able to place an evangelist here, as it is very important for us to occupy these central commanding places. Quite a quantity of tracts and the four Gospels were distributed here, and those will quickly but surely tell.

The next place I had my face to was Tierra Amarilla, the county seat of Rio Arriba. But I had a journey of 45 to 50 miles. The first twelve miles were rough and hilly, but for the remainder I passed through an exceedingly fine country (grazing land)—very rich and fertile. I made a point to strike again—



tance with as many as I could, and turn the conversation always to my own groove. On the faces of many I found the expression, "Who is this American, when he can speak our language, and he talks of things that we have not been accustomed to?" On meeting persons I handed over to them one of the Gospels. These are bound in a very nice, taking cover. As soon as they left I could see the horse left to his own device—the little book taken from the pocket, and read. Invariably when lost sight of in the distance the last I could see was the reading of the book. God alone, and the revelations of the Great day, will be able to reveal what good has been done. In my coming travels, however, I know that these little books will pave the way for a better acquaintance with these Mexicans. In passing along I came through many villages, where I stopped and distributed the Gospels and the tracts. At Nutritas, a village about 12 miles from Tierra Amarilla, the first person I met with was a young woman. I saluted her, and offered her the Gospel of St. John. She was trembling with fear, and this a fear of the Book. No, she could not take it, and she looked upon it as if it was an incarnate devil. I then turned the conversation, and asked her about the distances to different places, names of the mountains, and other objects, number of people in the village. By this time another woman came up. Then I handed over the book to her, and to my surprise she took it. I drove on, and the last I saw of these two was—they had taken to the roadside and were reading. At the other end of the village I found a man, and I placed in the hand of his little girl a tract. Seeing the paper quite a number of the village children came up, and they became the medium to spread my tracts throughout the place. The man, however, pressed me to enter his house and show him more carefully the Way of the Lord. After travelling another four miles I came to another small village called *Nutras*. I turned in to a farm house on the roadside to ask for lodgings. It seems they were in the habit of turning their house to an hotel. During the evening I had religious conversation with about eight persons. The

eldest son was very religiously inclined, certainly in a Catholic way. A strong desire was manifested to have a Protestant school, as the father declared the Catholics unable to give a good substantial education. Early in the day I came to Tierra Amarilla, a very populous place. As I was anxious to be back for the Sabbath in this place, I hurried on for Dulce. Missing my way after crossing the River Chama the fifth time now high north, I took to the Indian (Navajoes) country, which I travelled from one end to the other. Most likely I was the first preacher of the Gospel that passed this way.

The country is the richest I had seen after leaving the Rio Grande Valley. I passed a great many very large lakes. The Indians had evidently been very industrious, as they had cultivated a very large tract, with evidently an ample recompense. Night overtook me in the high mountains, which were covered with snow. After travelling most of the early morning I came to Dulce, where I had that very night a communion service after preaching. Our evangelist met me here, and we returned to Tierra Amarilla along another route, when we visited Amargo, Monero, and a new lumber camp. We reached Tierra Amarilla after dark on Saturday. We found lodgings with a Catholic family. On the Sabbath we visited every family in the town, and in the evening I preached in the court house to an audience of forty men, not a single woman. These men listened with attention to the message of the Gospel. Mr. Chavez, one of the government officials, kindly gave us the court house, and offered it for our use every Sabbath free of charge. We had to provide fire and lights. When we consider that Mr. Chavez and his family are adherents of the Catholic Church, the action is a good omen. A thorough canvass was made of this populous and important centre, and great ignorance was found. Leaving out of the reckoning the merchants and territorial officials, we found only five who could read Spanish. English is unknown to them. Finding the place of much more importance than Dulce, I removed our evangelist from there and stationed him at Tierra Amarilla, with a hope soon to

organize a church here. The Roman Catholic priest who is stationed at Los Ojos (The Eyes) one of the ten villages that form Tierra Amarilla, is pouring upon us the vials of his ire. Well he may, as his life as a representative of the Church of Christ, will not bear the light.

From Tierra Amarilla we made for Las Tusas, a distance of about 55 miles. Here the same evening we preached in Spanish to a full house, and baptized two children. The following evening I preached to the Americans. The school house was full. At the close of the sermon 3 inquirers after salvation came forward in true repentance. We established a church here and placed it under the care of Mr. G. Blinn, a brother who had proved himself very efficient with our Sabbath-school work. After two days sojourn with these noble people I left with our evangelist Mr. A'Guirre, and visited Las Tablas; Petaca where I preached to a full house (hall); numerous other villages that skirted the road for a distance of about 20 miles. Mr. A'Guirre left me after travelling about 15 miles together. He took another direction and made for Vallecito another good-sized town and a place commanding an important section, which up to this last year had not in any way been worked by our Church. After leaving him I made for Ojo Caliente (Warm or Hot Eye). Here are located the noted warm springs of New Mexico; it is quite a large and important village. The people here treated me very kindly. There is here a Roman Catholic church. I came back to Chamita where I placed Mr. A'Guirre, removing him from Las Tusas as this camp is mostly American. Thus I was able to meet the wish of the Mexican I met here, when starting on my journey. This place is soon to become important, as it will be the junction of the new Rock Island route and the D. and R. Grande railroad. Leaving here I made for El Quemado where I preached, held a communion service, and baptized a little child. Most of this vast country is devoid of any religious opportunities of any form. On the north-western side of the Rio Grande, we found only three Roman Catholic churches, which are supposed to

minister to the religious wants of the people. If this church was the least missionary in spirit, these people might be reached, but it is not. From its actions in New Mexico, the Roman Catholic Church cares not for souls. Will our Church then become alive to this noble possibility that offers itself to us? Shall we, in the name of Jesus, true and high morality, and the light of education all moulded by the power of the grace and truth as it is in Christ Jesus, take possession of this vast and rich country?

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## Letters.

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### COLORADO.

REV. M. WITTENBERGER, *Platner*:—In some respects this was a trying year; but God's grace manifested itself also abundantly. No crops of any kind in this vicinity. The majority of the men are gone further west in the irrigating districts to find work to support their families. The most of my salary was paid by the people in provisions and work instead of in cash, and I think I may better call it squarely settled. Thanks to the Board for their prompt payment. Stock still lives here and does well on Buffalo grass.

REV. E. P. BAKER, *Del Norte*:—The article, "The Outlook," in September CHURCH, says: "Aid-receiving churches will find it impossible in many cases, to meet their obligations to their pastors." This is one of the "many cases." When I know that my people are nearly or quite all feeling the pinch of "the hard times," and believe they are making an honest effort to meet obligations, I am willing to bear the pinch with them without complaining.

We continue to plan for a monthly missionary concert Sabbath evenings—alternating Home Missions and Foreign Missions. The one in August on Korea and the one this month on The Outlook, were specially well received.

The ladies' missionary committees take charge of these meetings, and I give any desired assistance in preparation or participation. I think they will prove fruitful in awakening and deepening missionary interest.

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### FLORIDA.

REV. JOHN F. SUNDELL, *Lake Mary*:—A new Scandinavian settlement in Osceola Co. near Kissimmee, of about 100 families, is under forma-

tion, and the first settlers will come in October next. I am looking with interest to that and you have to send another Swedish preacher down here.

### MINNESOTA.

REV. FRANK L. FRASER, *Hallock*.—It is left to our Church and the Swedish Lutheran to do the pioneer work of this county. Their work is wholly confined to the Scandinavians, and ours is for the most part among the English speaking people. The Episcopalians have one service once in two weeks in Hallock and once in St. Vincent, the most northerly point of the county, but they are not a strong body. The Methodists hold service at two points in the northern part of the county, but at these points we have established Sunday-schools, so that virtually the care of this county is in the hands of the Presbyterian Church. The land is ours "let us go up at once and possess it." We say to our friends in the east, and the cry comes from many, many parts of the west, "Come over and help us." The Church is at present doing good work and we are now in a position, if we only rise to the conception of it, to mould the religious thought of this county. Now is the time to lay a strong and firm foundation of Gospel truth. We are here on the ground with doctrines that appeal to the head and heart, and we ought to do our part in the great work God has given us to do in Kittson County.

But we need men and money. Can not our "true blue Presbyterians" in the east help us and show as much enterprise in pushing work in the west as that shown by other branches of the Christian Church? To deepen interest in the northwest, the suggestion made by Dr. Pentecost might be applied in this case.

Addressing a large audience during the meeting of the American Board in Chicago upon the work in India, he urged that the ladies of the Church, instead of seeking a summer change by visiting Europe and exploring Palestine, should visit India. If, therefore, any of our professors or influential pastors, seeking diversion in the way of chicken-hunting this Fall, will come to Kittson County we will welcome them because we shall be glad to see them personally and because we know that they will feel constrained after seeing the need in these western fields of doing more for the cause of Home Missions.

REV. JAS. B. FREEMAN, *St. Paul*.—We, with a very few other churches have kept both services going all summer. Many of the Pres-

byterian churches have been closed in the evening, but we have not omitted a single service and we have had very good congregations. The pastor has been in the field all through, attending the cause and fighting the devil. I think that there is special need for the pastor at home in summer. The laborers are so few then and the devil is so bold. Out here we have balloon ascensions, Sunday excursions, all manner of performances and attractions at the public parks, occasioned by an unholy combination between the Park Board and the city railroad company. The Park Board receives the advertisement and patronage, and the City Railroad Company the nickels of the Sunday crowds. These things deplete the churches and desecrate the Lord's Day, and I have been here all summer fighting them.

### MISSOURI.

REV. PHILIP GRILLI, *St. Louis*.—One thing which I believe makes the work among Italians more difficult is the fact that most of those who know how to read are saloon keepers; and although they don't often go to mass nor believe in the priests, nevertheless they consider us more dangerous for their business than the priests themselves; whilst a great number of Sicilians and Neapolitans don't know how to read, so it is useless to give them tracts, and it is very difficult to reach them because they are suspicious and try to avoid us. It is, therefore, with those who are between these two classes that we find the most to do.

At the meetings, or in the houses, or on the streets a large number of our countrymen and women have heard 'the gospel, and were it not for human considerations and the fear of persecution, a larger number would leave Catholicism and follow Christ. It is very difficult for the Spirit of God to reach Italians' hearts, and when he does speak to them they believe it to be the spirit of the devil.

A young man after the meeting, one Sunday night, asked me to write on a piece of paper where he could find in his Bible the text from which I preached (John 8:16). When he got home he went to bed, but did not sleep, and for two hours he continued reading and reading again the same chapter and especially the sixteenth verse. His cousin who had his bed in the same room, told him it was time to put out the light and go to sleep, but he did not mind his advice and kept on reading. In the morning his cousin asked him what was the subject of his

reading which interested him so much, and the young man answered: "God so loved the world that he gave his only begotten son \* \* \*" And so the following night it was the cousin who took the Bible in his bed and read about the great love of Christ for sinners.

Many of those who attend the French meeting are Swiss; but we have also some French, a Belgian, some Germans (Alsace), a few Italians (Waldensians), and now and then some Americans who come to hear French preaching.

### NEBRASKA.

REV. THOMAS L. SEXTON, D. D., *Supt.*—The most striking features of this period have been the intense heat and the long continued drought. The first part of the quarter was favorable for the growing crops, but the last two months have greatly dampened the prospects of the farmers and removed all hope of an enlarged income. July 26 will long be remembered as the day when the intense heat made such sad havoc in burning up the corn and cutting short the other crops. On that day the thermometer registered not less than 112 degrees in the shade, and at the same time the wind from the South was blowing a gale which was wholly unlike the usual Nebraska zephyrs. The effect of all this will be deeply felt in our church work during the coming months. Many of the churches will not be able to raise the amount of support for the minister heretofore secured for that purpose. Some of the people will not be able to pay anything into the church treasury because they do not have it in their power.

While many of the people are leaving the State and are going where they may be able to find work and food for themselves and their cattle and horses, they who remain will be cared for by the State authorities so that we shall not be obliged to appeal to outside parties to assist in this benevolent enterprise. In some parts of the State there will be enough and to spare, and the readiness to aid the unfortunate will be manifested in due measure. So far as our church work is concerned, it is evident that our ministers will be willing to help in bearing the burden so that we may be able to get through the winter with the friendly aid of the Board of Home Missions. It is hoped that this aid may be extended even to some of the fields which have heretofore been counted as self-sustaining. In my judgment it will be better to do this than to suffer the minister to leave the field and the people to become scattered.

On July 29 I organized the church of Bodarc within the bounds of the Presbytery of Box Butte and located in Sioux County. This church has 14 members. It was worked up by the Rev. Chas. E. Rice, who is a student of the Omaha Seminary, having one more term in that institution. He was ordained last April, having been a licentiate for the past two years, was well approved in all his work and passed a very creditable examination in every department of study. Many of the students of this institution are doing acceptable work among the churches during their summer vacation and will return with renewed energy to prosecute their studies in the Seminary.

REV. VACLAV LOSA, *Olarkson*:—Almost all the people who form this congregation are born Protestants. They migrated to America during the last thirty years. Their religious condition has been the same as that of all other Bohemian immigrants scattered through the different States. They were religiously neglected as they practically had no preacher who would educate them, and the different Protestant missionary societies took no notice of them. Now the times are changed, thanks to the great wisdom and zeal of the Board of Home Missions. Ministers of the Gospel are educated for them, and the families are sought after and brought back to the old faith. But during the long period of their desertion skepticism and infidelity were active in sowing the evil seed. Their influence spread mostly through the press and literature, even to the remotest Bohemian settlements. And though the traces it left behind are not as marked in the country as they are in the city settlements, yet one cannot fail to notice the greatly weakened faith and zeal of the old and the alienation of the young. I could reach all the Protestant families and I trust, God helping me, I will reach some at least who live in this neighborhood, but do not care any more for Church. This congregation could be comparatively large.

Yet some of the families, after the many years of hardship and desertion, remained true to their Hussite origin. It is due to their faithfulness, that for many years past a small band of Christians was gathered from time to time and the Scriptures were read by some pious old man, songs three to four hundred years old, composed by the members of the famous *Unitas Fratrum Bohemorum*, were sung and yearning prayers were sent to the Heavenly Father. Once a year the only Protestant Bohemian pastor

in the United States of America visited these with comforting words. At last, a few years ago, they erected a little church in which we worship now.

### NEW MEXICO.

Miss KATE SCOTT, *Pajarito*:—I have just returned to my work from the Teachers' Institute at Santa Fé. It is the first institute ever held by the teachers of New Mexico. It has proved a success socially, intellectually and spiritually. We shall look back with pleasure over the enjoyable time spent together at our first institute at Santa Fé, and greet with gladness the time for our second one to be held at Las Vegas.

### THE PRICKER.

### OREGON.

Rev. W. C. FORBES, *Portland*:—As a result of special meetings in a destitute place where there is no church organization of any kind, a petition signed by ninety-two persons, twenty-six communicants, was presented to the Presbytery. Also a German mission was organized at Sandy, whence a petition came to the Presbytery for a church organization. It was thought wise, however, to organize it as a mission and receive the members into the Damascus Trinity Church, which is ten miles away. Mr. Fruht is in charge. There were twenty-four members received into the mission. \$850 was raised for church building.

### HOME MISSION APPOINTMENTS.

A. Cooper, Jefferson,	N. Y.
J. McIntyre, Vorheesville,	"
E. Snyder, Scipio and Scipioville,	"
E. E. Grosh, Brandon and stations,	"
J. W. Lowden, Fairville,	"
H. A. Hall, Helena,	"
W. U. Brown, West Chester, 2d,	Pa.
W. T. Veale, Titusville, 1st,	Fla.
J. N. McGinley, Thomas and Easley, Ala.,	Ala.
A. M. Penland, Beech and Pleasant Grove,	N. C.
D. A. Clemens, Huntsville,	Tenn.
L. L. Carson, Jeroldstown, Pine Grove and Castlewood,	"
J. T. Cooter, Lamar,	"
J. M. Alexander, Eusebia and Rockford,	"
D. M. Grant, Pikeville and Salyersville,	Ky.
J. L. McWilliams, Ashland Station,	"
F. A. Hamilton, New Castle and Campbellsburgh,	"
C. Davis, Mission Work,	"
H. G. Blish, Livingston and New Market,	"
W. W. Baxter, Hubers,	"
H. A. Brown, Ebenezer Valley and Murphysville,	"
L. B. Dye, Appanoose, 1st, and Pontoonoc,	"
R. M. Hall, Plymouth,	"
T. Melvin, Burr Oak, 1st,	Mich.
G. D. Sherman, Hamilton,	"
J. Ferriss, St. Ignace, 1st,	"
W. L. Hays, Ontonagon, 1st,	"
D. Morrison, Iron Mountain, 1st,	"
W. Johnston, Hurley and Ironwood,	Wis.
E. H. Bull, Willow River and Rutledge,	Minn.
D. D. McKay, Grand Rapids, 1st,	"
T. Davies, Delano and Maple Plain,	"
O. H. Elmer, Knox of Hamline and Warrendale,	"
R. C. Mitchell, Chester and stations,	"
W. C. Hunter, Wheatland and Howe,	N. D.
J. H. Baldwin, Goose Lake,	"
L. E. Danks, Hunter and Blanchard,	"
J. T. Killen, Milton and Osmabrock,	"
T. D. Acheson, Hamilton, Cavalier and Backoo,	"
G. Gerrie, Alpena and Rose Hill,	S. D.
D. Renville, Wood Lake,	"
T. W. Russell, Dell Rapids, 1st,	"
O. Uttikal, Bon Homme Co., 1st Bohemian,	"
J. Linka, Brule Co. 1st, and Bon Homme Co. 1st,	"
F. W. Grossman, Pastor-at-Large,	Iowa.
A. M. Tanner, Dedham, 1st,	"
W. E. Kelly, Burt, 1st, and station,	"
A. A. Randall, Armstrong and Maple Hill,	"
A. J. Harman, Wall Lake and Auburn,	"
Geo. Bray, Aurora and Lysinger,	Neb.
R. N. Powers, Superior, 1st,	"
H. O. Guthe, Kearney, German, and stations,	"
B. T. Wilson, Table Rock, 1st,	"
W. R. Adams, Goshen, of Benedict,	"
W. E. Kimball, D. D. Madison, 1st,	"
A. T. Aller, Nortonville,	"
C. V. Molnar, Cuba and station, Bohemian,	Kan.
L. Dobson, Miami Afton and Fairland,	Ind. Ter.
C. C. McGinley, Claremore,	"
B. J. Woods, Apell, Spring Hill, and stations,	"
D. H. Dodson, Leonard,	Tex.
F. R. Wotring, Berthoud, 1st,	Col.
R. Robinson, La Salle, 1st,	"
H. H. McCreery, Mt. Pleasant, 1st,	Utah.
F. L. Arnold, Salt Lake City, Westminster,	"
E. M. Knox, Kaysville,	"
O. B. Wilson, Nephi,	"
J. A. L. Smith, American Fork, 1st,	"
J. H. Barton, Caldwell, 1st,	Idaho.
T. G. Watson, Oeur d'Alene,	"
J. A. Hedges, White Sulphur Springs, 1st,	Mont.
D. Walker, Philbrook and Utica,	"
G. S. Rice, Tacoma, Westminster,	Wash.
W. A. Mackey, Fairhaven,	"
B. F. Miller, Roslyn, Mount Pisgah,	"
J. H. Hope, Nooksack City, Deming, Cedar Grove, and station,	"
A. J. Canney, Nooksack Crossing, Clearbrook and Bethany,	"
J. E. Stewart, Starbuck and Prescott,	"
H. J. Furneaux, Pacific Beach, Point Loma and San Diego City,	Cal.
B. Dodd, Glendale, 1st, and station,	"

## COLLEGES AND ACADEMIES.

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### HASTINGS COLLEGE.

PRES. W. F. RINGLAND, D.D.

Hastings College began its work in 1882. In the train of young colleges in the west it was coupled on next to the engine when the Board of Aid for Colleges was created in 1883. Both the president of the College and of the Board of Trustees sat in the General Assembly when Dr. Herrick Johnson read that masterly report which led the Assembly to create that Board without a whisper of opposition. When the Board was created and the President announced, as the first act of the new Board, that a gift of \$5,000 had been received from Mr. Cyrus H. McCormick, Sr., to be passed to Hastings

College, the two aforesaid Presidents had to step around the corner of the old First Church in Saratoga, where they could congratulate one another unobserved. That was a high day.

When the Hastings College was organized in 1882 it was under control of Hastings and Kearney Presbyteries. It is now under the control of the Synod of Nebraska. It has a large and important field. The State University, the colleges of the Methodists, Congregationalists and others are from 77 to 98 miles east of Hastings, all east of the line drawn from north to south equally dividing the population of the State, leaving the western half of the state practically free



from local competition. By the last census Hastings had a population of over 13,000. It has railroads reaching out in ten different directions into this vast college field. The college has two commodious buildings costing \$86,000, and a beautiful campus of twenty-three acres. McCormick Hall stands as the first monument erected under the fostering care of the Board of Aid for Colleges and as the last monument of the kind in which Mr. McCormick took special and personal interest before his death. Ladies' Hall, a four-story brick building, contains excellent accommodations for boarding department and pleasant rooms for eighty-four young ladies.

Teachers are employed who are characterized by rare scholarship, positive Christian character and active Christian influence. Sometimes their salaries descend below the average Home Missionary salary without the helpful "Home Missionary Box."

The college has done a large and important work. There have been over one thousand

different students from fifty-six counties, and over one hundred different towns and communities of Nebraska. More than one hundred have become Christians after coming to college. Thirty-nine have been graduated. Nine are now regularly ordained ministers. Seventeen more are preparing for the ministry. Three have gone to Foreign Missionary fields. Five more have offered themselves to the Foreign Mission Board. Nearly all the graduates are preaching or teaching.

The College has had all the ills that young colleges are heir to. After seven years, in securing buildings and grounds and meeting the running expenses without endowment, a debt of \$37,000 had accumulated. Appeal was made to the Board of Aid for an offer of \$15,000 of endowment to be given on two conditions: First, the debt of \$37,000 to be entirely removed by the citizens of Hastings. Second, that a nominal mortgage such as is given to the Board of Church Election be

given to the Board of Aid for Colleges for \$35,000, (that being the total amount received by the College through the Board, in annual and property payments), to secure the property against mortgage indebtedness in the future. The proposition was met and the plan carried out. Then we learned that the generous hand reaching through this strong arm of the Church and saving the life of the College was the hand of a woman, the widow of that first generous donor for whom McCormick Hall was named. As the day of that first gift was a high day, a day of joy and hope, these days of crisis were days of rich

experience, through self-sacrifice and spiritual blessing. The Faculty by a voluntary process originating among themselves reduced the expenses that year to the amount of \$2,500. One member donated his services, others reduced their remuneration to \$400 for the year. Some brought themselves to extreme need to tide over the crisis.

The history of young colleges in the West cannot be put on paper. The clear vision of a providential hand, the felt blessing of the hovering spirit, the experiences that are woven into its warp and woof and make its character are like the things that Paul could not utter.

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## CHURCH ERECTION.

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### THE PLAN FOR MANSE-BUILDING.

A lady writes to us expressing the interest with which she read an article entitled "For lack of it," published in the August number of the magazine, and then adds: "I wish you would put another article in *THE CHURCH AT HOME AND ABROAD*, giving a full explanation of the way the Manse Fund is carried on. I think I understand it, but I am sure many do not, and as I know people were struck just as I was by the above mentioned article, more money might be given for that cause which I think is one of the very best agencies in the Church."

In accordance with this suggestion we give the action of the Assembly establishing the Manse Fund and the rules touching its administration. The Assembly of 1885 upon the recommendation of its standing committee took action as follows:

"An additional fund to be known as the *Manse Fund* shall be raised by special gifts and such portions of church collections as may be designated for this end to be used as hereinafter provided to enable feeble congregations to erect manses for the use of their ministers."

#### RULES GOVERNING THE ADMINISTRATION.

##### APPROPRIATIONS.

1. No loan shall be made to any congregation, unless such congregation own in fee simple, and

free from all legal incumbrance, the lot on which their Manse is situated, or on which they propose to build.

2. No loan shall be made for the payment of any debt, except that which may have been contracted within one year previous in erecting the Manse.

3. The appropriations of the Board for Manses shall be made only from such special gifts, and such portions of church collections as may be designated by the givers for this end.

4. The appropriations in all ordinary cases shall be made as *loans*, the amount *without interest*, to be paid by installments or otherwise, within three years, such loans never to exceed one-half of the cost of the building. In case the appropriation, for exceptional reasons, is a *grant*, then the amount shall not exceed one-third the cost of the building.

5. Such limit shall be fixed as will confine the work to the feeble and Mission Churches.

##### PAYMENTS.

After the loan is voted, the conditions to be fulfilled before the payment of the money are as follows:

1. Before any Church shall receive the loan the trustees shall certify that the amount necessary to erect and complete their Manse, less the amount of the loan of the Board, has been collected and actually expended upon the building, and that the sum to be received from the Board will entirely complete the building and leave the congregation free from debt for its erection.

2. A mortgage upon the Manse property duly

executed and acknowledged by the trustees, and recorded in the County Clerk's or Register's office, is to be returned to the Board with a certificate endorsed upon said mortgage by an Attorney-at-Law, designated by the Presbytery, to the effect that the Church has a valid title to the property, and has full liberty to mortgage the same, and that said mortgage is a *first* lien upon the property, and has been properly executed, acknowledged and recorded, according to law.

8. A Policy of Insurance in some trustworthy Company is to be procured by the Board, said policy to run five years. The premiums upon all policies are deducted from the amount of the loan in the first instance, and when the loan is repaid, a rebate of unearned premium, if any, is returned.

[Blanks for the above mentioned forms of mortgages and insurance will be furnished by the Board. Care should be taken to secure accuracy in the form of the papers—especially the *mortgage* instruments—to be executed at the time of receiving the appropriation, as thus vexatious delay will be prevented. *The Board is not at liberty to depart from the rules established by its Charter and by the General Assembly.*]

#### THE NEED OF THIS FUND.

In this connection we give the following letter as an illustration of those we are constantly receiving:

*Dear Secretary:*—We are very greatly in need of a Manse here in Sigourney, Iowa, and as some interest has been awakened would like to have you send us the full condition of a loan. Please do this immediately as I have come here to undertake the work on this field, and now for seven weeks have been trying to rent a house, and am not able. Houses are not to be had. Another minister who visited this field shortly before I came here and had accepted a call conditionally, provided a house could be had, after several weeks looking for and waiting was obliged to go elsewhere, for no other reason than that a house could not be rented. Another sur-

prising fact is that boarding has been secured only after much difficulty.

What is said in the above letter of Sigourney is true of the great majority of the new towns that spring up in our young states and territories. The population is always pressing upon the accommodations. Each man has to build his own house, so when the minister comes to the little village ordinarily there is no place for him to live excepting the so-called hotel, usually, in the early days more noted for its bar-room than for anything else. A few days ago at the meeting of one of our largest presbyteries I was making some such statements as these, and when I sat down one of the pastors said to me:

"Dr. White, you do not put this case any too strongly. More than once when I was a missionary in Washington I was obliged to shelter my family in a tent while I built a cottage with my own hands."

Think of it, women of our Eastern churches! Many of your sisters, wives of missionaries upon the frontier, women as delicately nurtured as yourselves, accustomed to like comforts in their Eastern homes, have literally no place where with decency they may establish a home and protect their little children, unless a home can be built especially to receive them.

It is to accomplish this—to make it certain that those who have consecrated their lives to pioneer work shall not be homeless—that the Manse Fund was established.

When you are apportioning the contributions of your societies this year remember that money given to the Manse Fund remains a perpetual blessing. It is loaned to be returned; and then is loaned again, so that in effect, a gift of \$800 is a manse endowment in perpetuity. It ensures the erection of a new home every three years.

## FREEDMEN.

### TO THE WOMEN OF THE PRESBYTERIAN CHURCH.

*Dear Sisters:*—It is written, "The poor shall never cease out of the land; therefore I

command thee saying—Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." Duet. 15: 11.

Recognizing as we all do the authority

that issued this command, we again come before the women of the Church to plead the cause of the poor who are likely to be overlooked. We have *among* us 8,000,000 fellow-citizens who are made to feel that they are not *of* us. Suffering, which if felt by any other race would call loudly for help, is endured in silence by this people, and they toil on and suffer, and if need be die with few to pity or relieve. The hard times felt in the North cause positive suffering in the South, and we hear in places of starvation, of families boiling grass to eat, without meat or bread—of children who when strangers approach hide among the bushes because they are without clothing. These are physical discomforts; but we find their higher natures also suffer starvation. Want of money has compelled the Board to cut down schools, to refuse to enter upon new evangelistic work, no matter how promising. My dear sisters, ought these things so to be? While every mail brings the word of extreme suffering, it also brings news of souls being born into the Kingdom, and spiritual blessings resting upon the work. Ought not the Church of Christ to be ready to follow where he so manifestly leads? It is due you to know how we stand in this work. Last year we did not reach the mark set before us. This year we have in the first quarter fallen \$2,500 below what we received during the same period last year. We do rejoice that the Women's Executive Committee has made a gain of \$25,000. This we ought to have done, but we do entreat that work for the Freedmen should not be left undone.

MRS. C. E. COULTER,

General Secretary,

Freedmen's Department, Woman's Executive  
Committee of Home Missions,  
516 Market St., Pittsburgh, Pa.

### MUST WE CLOSE SOME OF OUR SCHOOLS?

To call a halt is one thing; to order a retreat is another. The Freedmen's Board has for some time been replying to new calls for help: "We cannot grant your request, since for lack of funds we are compelled this year to take up no new work." We have all

along, however, cherished the hope that we might be able to maintain the work we already have on hand. We have therefore arranged to open our schools this fall and winter with about the same amount of teaching force as last year. We have, however, of necessity, lowered the salaries of most of the teachers.

As the time to open these schools, and begin the payment of these teachers' salaries and the other necessary expenses connected with many of these schools draws near, the very serious question begins to stare us in the face, where is the money to come from? Our debt has been creeping up each week and month until now it amounts to the unprecedented sum of \$80,000. We have reached the limit of our credit in bank, and unless money comes in soon sufficient to meet the *immediate demands* of the work the order will have to be given not simply to *halt*, but to *retreat*.

The debt of last spring has increased, because while ministers were taking their needed rest, and many of the churches were closed during the summer, and contributions to our Board in a large measure suspended, the pay of our one hundred and seventy-two colored ministers went on, just the same as in winter. To take on this winter the additional expense of the schools, with a debt already up to the limit of our credit, demands a very prompt and generous response on the part of the friends of the work to prevent our being driven to the extremity of absolutely closing a part of our schools until the Church at large, whose work it is, shall generously come to our relief.

If we do have to adopt these measures what will be the consequences?

1. How bitter will be the disappointment of many of the students who have set their hearts on gaining all the advantages our superior schools afford!

2. How unfortunate for us to be compelled to lose ground it has taken years of hard work and expense to gain!

3. How cruel to the teachers who perhaps have let other opportunities pass by, and have accepted work under our Board from their strong faith in the stability and fidelity

of the promise and purpose of their own great Church!

4. How humiliating to that Church herself to feel that she has failed to meet the requirements of her own work on one of the purest missionary fields that her Master has ever given her to cultivate!

Oh no, it *cannot* be, it *must* not be that the members of the Freedmen's Board and the stewards of the Church in the management of this work will be allowed to be pushed to the extremity of closing any of our schools this winter! The reproach attached to such a course would be more painful and more lashing than the Church would be willing to bear. We appeal to you pastors, who as leaders in the Church

having under your care and control all the various agencies of benevolence in your own congregations and Presbyteries and synods, in the hope that *through you* our cause may be pleaded, and the needed help secured—*and that right early!* We are too poor to appoint special agents to reach the various young people's organizations and Sabbath-schools of the Church. But our hope is in the many faithful pastors through whom we hope to have our cause brought to the mind of those who are willing to help us. Circulars and statistics will be gladly sent where information is needed. A better knowledge of our needs, we feel sure, will bring us a better support.

E. P. COWAN.

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## PUBLICATION AND SABBATH-SCHOOL WORK.

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### THE STORY OF A CHURCH.

The interesting picture on the opposite page is copied from a photograph sent to us a few weeks ago by Mr. S. A. Meredith, one of our Sabbath-school missionaries. It represents so beautifully some of the characteristic features and results of our work, that we resolved with the permission of the editor to have it reproduced in these pages. To give additional interest to our picture, we wrote to Mr. Meredith for full particulars, and received the following reply, which we have great pleasure in printing in these pages, for the information,—of course in the strictest confidence,—of the beloved members of the great Presbyterian family who read this magazine:

This church is the outgrowth of a Sabbath-school organized for the benefit of a community destitute of Sabbath school and church privileges.

The school was first organized August 13, 1890, and continued prosperous until it was refused the use of the school-house, when it had to remove to another school-house nearly two miles distant. Owing to this those interested deemed it necessary to have a church organization and a house of worship.

On the 24th of April, 1891, just eight months

after the first organization of the Sabbath-school, a church was organized with eleven members. On the day following, this little band with some of their neighbors assembled for worship, and to consult about carrying the work forward properly. After the services all left except the members, and they looked like a little flock of sheep in the wilderness, with no shepherd and no fold. But while discouragements appeared on every hand they resolved to make an effort, and a paper was prepared to secure funds if possible to build a church. It was resolved that each should subscribe all they could afford, and no one should know what the other subscribed until all had subscribed. This was done, and to their astonishment enough was pledged to warrant their building. On the day following a member of another church, living five miles distant, donated from some land near them a beautiful parcel of ground to build on, which lay adjoining the school-house which they were forced to leave. On the tenth of January, 1892, a beautiful church was dedicated free from debt. But this was not accomplished without a struggle. Just at the time of getting the building fairly under way some discouragement was encountered, and caused some to think it best to abandon the matter for a time. But a young man who had just started in the Christian life heard it and drove to the place of building and in a clear tone inquired "What all this

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meant." "Why," said he, "this house not to be built! Do you think we as Presbyterians will suffer such disgrace as that? No siree. This house will be built if I have to do it myself. Why I have just got *interested*, and then you say 'stop'!" By this others were encouraged, and the house was built and paid for.

In front of the church, with the children around her, stands the mother of the church and Sabbath-school. One of the Lord's chosen, purified so as by fire, staunch and unwavering in adversity, zealous and aggressive in prosperity, with her eyes ever Zionward, pressing forward in the master's work of saving souls. Her beloved companion having been called home long since, the burden of her family fell upon her at a time when it was heaviest, but she did not waver nor falter from duty; living for her family, and those around her, and now they all rise up and call her blessed.

In a letter of late date she writes: "How I wish you and Mrs. M. could have been here last Sabbath. We have such a nice school—eighteen young ladies in one class and fourteen young men in another, with the classes all full, and we now have a superintendent, who is the right man in the right place. And then we had such an excellent sermon from our minister. I could not but rejoice and wish you were here to rejoice with us. Come up and spend a week with us, everybody wants to see you."

At the right of the picture, in front of the window, stands the young man who was *interested*. Back of him, next the window, stands his brother, an elder, and to the extreme right, at the corner of the building, stands the man who bore the burden of the work. The two first the sons and the last the son-in-law of the lady in front. To the left, almost in front of the door, is the superintendent *so highly spoken of*. Others I might mention, but time and space prevent.

This church is located in as fine an agricultural district as there is in this state, or any other state, and there is no reason apparent why it should not continue to grow and prosper."

### THE NEW HYMNAL.

TO BE PUBLISHED BY THE AUTHORITY OF THE  
GENERAL ASSEMBLY.

The Presbyterian Board of Publication and Sabbath-school Work desires to call the special attention of pastors, churches and all persons interested in the use of hymns and

tunes in sacred worship, to the fact that the new Hymnal is practically now completed with the exception of putting the material in proper shape for the mechanical work of printing, binding, etc., and the work of that character.

At an earlier stage of the undertaking, the results then reached were submitted to the Standing Committee of the last General Assembly upon the affairs of this Board. That Committee, through its Chairman, the Rev. David R. Breed, D. D., of Chicago, reported upon the subject as follows:

The Board, acting upon the recommendation of former Assemblies, is still laboriously engaged upon the preparation of the new Hymnal.

The Committee, after diligent investigation and some inspection of the methods actually employed in the preparation of this book, is satisfied that the work is progressing under the most favorable auspices and with brilliant promise. The agents in this work are fully equipped for their task, and are experts in the subjects of hymnology. They have traversed the entire field with minute and intelligent care. The result will probably appear, and the Hymnal be published within the next year. The fact should be extensively advertised for the information of our congregations.

It is the intention of the Board not to disappoint the high expectations that would naturally be raised by the language of the Assembly's Committee. Since that report was made, much additional labor has been expended in the selection of hymns, and in efforts to arrive at their original form and text, in order that, so far as possible, the proposed Hymnal may exhibit the thought and inspiration of the authors of the hymns. It is believed that the collection of hymns thus prepared will commend itself to the churches as the best and most serviceable of any that are now at command.

While due respect has been given to the old hymns, which have become sacred from long use, many new ones, that later experience is proving to be helpful and inspiring in the worship of the sanctuary, have been inserted. A vast deal of labor has been expended in the selection of tunes; and the Board expects that, in this respect, the new book will receive high commendation. It is not proposed to eliminate the old melodies and harmonies, which have become precious to the people of God, but it is intended to furnish in addition, and in such a method of arrangement as will allow an alternative use, a large amount of the best music which, in this country and in England, has been found to be expressive of the true devotional sentiment of hymns. Moreover, original tunes will be furnished, which, it is believed, will greatly add to the freshness and value of the book.

The special Committee of the Board, to which the details of the whole work have been intrusted, is confident that, both in respect of hymns and tunes, the new Hymnal will note a decided advance upon any like publication that has previously appeared in this country. The aim has been to combine a high standard of excellence with practical adaptations to the demands, or necessities, of congregations of different degrees of culture.

In view of what has been stated, especially in view of the fact that it is endeavoring to supply the wants of the great Church, of which it is the agent and representative, the Board feels itself justified in asking that all churches contemplating the introduction of a new hymn and tune book shall defer action until the proposed Hymnal shall be issued. Owing to the nature of the work, the type-setting, proof-reading, electrotyping, etc., must necessarily be careful and slow. All possible expedition will be used in that regard, and it is expected that the book will, without doubt, be published and for sale during the year 1895. When issued the book will be of various sizes, and it is expected that the price will be such as, in itself, will make the book worthy of consideration. ROBERT N. WILLSON,

President of the Board and

Chairman of the Hymnal Com.

E. R. CRAVEN, D. D., Secretary.

### SOME STRIKING RESULTS.

Since April 1, 1888, up to and including the month of July, 1894—a period of six years and four months—our Sabbath-school Missionaries have directly organized 6,588 new Sabbath-schools, and gathered into these schools 29,558 teachers and 247,921 scholars. In addition to these, 729 schools were organized during the same period under a standing offer of the Board to supply lesson helps.

It is not easy at first to realize the vast meaning in these figures. They mean an average of 1,081 schools and 48,812 teachers and scholars every year; 86 schools and 3,648 teachers and scholars every month; 8 schools and 125 teachers and scholars every day for over six years.

From these schools we have seen grow during the last five years over 309 Presbyterian church organizations.

Can any one estimate truly the amount of good flowing from these efforts to individuals, to families, to communities, to the entire country?

And yet it is the want of money alone that has prevented our doubling and trebling this work.

### CLOTHING FOR THE FRONTIER.

Gratifying responses are being received by almost every mail to an appeal for clothing for destitute people among whom our Sabbath-school missionaries are often called by Providence to labor. Reports from all the mission fields, west, northwest, south and southwest tell of unusual hardships, and of the prospect of much suffering, which timely gifts will materially lighten. Our missionaries will act as faithful almoners, and we will gladly place any one who desires to forward clothing in communication with one or more of these brethren.

### THE HOPE OF THE CHURCH.

The Rev. C. D. McDonald of Grafton, North Dakota, writes us as follows: "The hope of the Presbyterian Church in our great northwest depends under God upon the thoroughness of our work in and our care for the present Sunday-school population.

Earnest calls for the appointment of Sabbath-school missionaries reach us from Presbyteries in all parts of our land.

### FOREST FIRES IN THE NORTHWEST.

Through the daily and weekly press our readers have doubtless learned the principal facts connected with the recent deplorable forest fires in Minnesota and Wisconsin. We have received the following letter:

*Dear Brother:*—Replying to yours of the 17th, our Sunday-school at *Hinckley* of about fifty and flourishing, the only one in town, also at *Sandstone* of about thirty and the only one there, were both, with our handsome little churches, swept off the earth by wind and flame. A Sunday-school just started at *Mission Creek*, and another at *Finlayson*, by Mr. Renick, student at Princeton, were also both destroyed. The scattered children are not yet all found. Some are orphans, some have perished.

J. A. PAIGE,

Stated Clerk, Duluth Presbytery.

Two other mission schools were destroyed in addition to those mentioned in Mr. Paige's letter.

Rev. T. H. Murphy of Phillips, Wis., also writes in regard to the disastrous forest fires in Wisconsin. We have gladly forwarded special offerings for the sufferers in both states, and shall be glad to take charge of other contributions for the same purpose.

# EDUCATION.

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## HEIDELBERG UNIVERSITY.

It is possible that our readers may be interested to see what appearance is presented by one of the universities across the ocean, and to learn something of the manner of life among the students. We have accordingly secured for this number of the magazine a picture of the old and famous University of Heidelberg, and a portrait of one of its most accomplished professors. All American students must look with peculiar interest upon this institution and others like it in Germany, not only because they are the pride and glory of that land, but also because of the very great influence which they have in the past exerted over the thought of the age in the various departments of human learning, and which they are evidently destined to exert in the future. So long as our sons continue to cross the sea in order to enjoy the advantages of studying under the dis-

tinguished professors who give their lectures in these halls, so long must we in a very peculiar manner be interested in the universities of Germany. Eight of them are conducted exclusively in the interests of the Roman Catholic religion. Thirteen are classed as Protestant. Five have two theological faculties, one Roman Catholic and one Protestant.

There are four departments in each university, theology, philosophy, law, and medicine the post of honor being given to theology. It is well known that in Germany the "lecture" is the characteristic feature, and that a degree of liberty is enjoyed by both professor and student to which we are strangers in the colleges of this country.

It is the function of the university, according to Matthew Arnold, to "develop into science the knowledge a boy brings with him

from the secondary school, at the same time that it directs him towards the profession in which his knowledge may most naturally be exercised." It has been estimated that, taking the whole of Germany, one person in every 2,600 of the population finds his way to a university. This ratio is about twice that which prevails in England. The German university is an institution of the State. The Minister of Public Instruction appoints the professors, and the public treasury makes up all deficiencies in the income of the institution. No new regulations may be made for the government of the university without the sanction of the minister and of parliament, and in each university is the *curator*, who represents the government and sees to it that all laws and regulations are faithfully observed. The *rector* is the head, and with an *assessor* takes care of the discipline of the institution. The *Academical Senate* consists of the rector, the outgoing rector, and a professor from each faculty. The *quaestor* collects the fees from the students and pays them to the professors to whom they may be due. There are in the universities also a large number of assistants to the professors who are known by the name of *privatdozenten*. Of course the students do not all observe the laws and regulations which are laid down for their guidance in an absolutely perfect manner, although they sign an agreement to that effect. It is amusing to the stranger to learn that one of the penalties imposed for breach of ordinances is imprisonment in the university *carcer*. It is very plain, however, that many circumstances contribute to the alleviation of the miseries of prison-life as experienced in pleasant Heidelberg. Much has been said, and very earnestly, of the advantages of the free life at the German universities. But it is plain that there are many drawbacks. The number of idlers is very large. Probably not more than one-third really work hard. There seems to be moreover no satisfactory substitute for the delightful social life of our American colleges. The duelling clubs still flourish, and it is a common thing to see students with numbers of gashes on their faces received in the settlement of affairs of honor. These wounds are

their pride. Duelling with sabres is strictly prohibited, but is secretly indulged in. The contestants meet each other stripped to the waist and with little or no protection for any part of the body. The contest is exciting and full of danger. Ordinarily another weapon is chosen, which is used for attack only upon the opponent's face and head. Neither of the contestants moves from the position assumed in the beginning of the duel, nor does he from the beginning to the end lower his arm from its elevated position. The whole movement is of the wrist, and the aim is to reach the face of the adversary. The eyes are protected and the ears in part, and the wounds inflicted are commonly upon the face and the scalp. Nothing could well be more absurd than this custom: but it is bound up in the social life of the university and helps to constitute it. In some of the institutions it is said that an *Ehrengerichte* has been established, a sort of student's jury, before which all quarrels may be brought and adjusted by arbitration. Our American students are simply amazed at the enormous quantities of beer that their German brethren are capable of consuming. The drinking, smoking, and singing all contribute to good fellowship, but are sadly in the way of earnest study. Favorite songs are "Gaudemus igitur," "Was ist des deutschen Vaterland," "Es zogen drei Bursche wohl über den Rhein," "Wohlauf noch getrunken den funkelnden Wein." It seems a pity that such good fellowship could not be dissociated from addled brains and aching heads. In our American colleges there is, alas, too much drinking; but sober-minded students find the most delightful fellowship without the brutality and folly of duelling, and without debasing themselves with strong drink.

Heidelberg is a delightful spot for the seat of a university. The building is exceedingly plain, as the picture shows, and one misses the charming campus which so often adorns the American college and is the centre of so much that is attractive in the life of our students. But there is the charm that attaches to that which is venerable and which has so much of interesting history associated

PROF. KUNO FISCHER.

with it. The universities of Prague and Vienna are the only ones that antedate it in Europe. It was founded in 1386 by the elector Ruprecht. Its later history dates from the year 1803, when it entered upon a new career under the grand duke Charles Rupert. Its name is closely associated with the revival of learning and with such men as Wessel, Agricola and Reuchlin. It was the alma mater of Melancthon, Oecolampadius and Bucer. The theology of the reformed churches of the continent was fostered within its walls. Its chair of theology was occupied by Ursinus and Olevianus, to whom the preparation of the famous Heidelberg catechism was intrusted. In the early part of this century, however, very different influences prevailed in the theological department, and Paulus with his extreme naturalistic views exercised a controlling power. More lately men like Rothe, Hundeshagen, Schenkel, and Umbreit, have devoted learning and ability to the rebuilding of what rationalistic thinkers were striving to destroy. It is a pleasure to be able to give our readers so excellent a likeness of Prof. Kuno Fischer, who is one of the most distinguished men in the present faculty. He is the author of a number of valuable works, one of the most important of which is his *Geschichte der neuern Philosophie*. It

may interest Princeton men to know that among the students from America who have lately been attending his lectures is one who bears the familiar name of Caspar Wistar Hodge. It would not do to close a notice of Heidelberg without at least a brief allusion to the famous castle which is to visitors perhaps the most interesting feature of the place. It is in ruins, and great masses of the wall lying prostrate tell of the fury of the bombardment to which it was subjected by the French, and the name of the ferocious general Tilly (1622) and the name of Melac (1688) are not held in very pleasant remembrance. The ruins are now kept from further injury with the utmost care, and the pleasure-grounds about the castle are in the most beautiful condition. The "Church of the Holy Ghost" in the town of Heidelberg is remarkable for the fact that a division wall has been built through the structure and Roman Catholic worship is celebrated in one part of the building and Protestant worship in the other. On the other hand the church of St. Peter is famous as the building to the doors of which Jerome of Prague, the companion of John Huss nailed his theses, after the fashion of the times. May Heidelberg be ever true to the Reformed doctrine and the principles of the Reformation.

WHAT WILL THE CHURCHES DO!

Nine hundred students are anxiously waiting to know. The summer has been a trying one for many of them. It has been exceedingly difficult for them to secure remunerative employment; and one case has come to our knowledge in which the student after a hard summer's toil is unable to collect the money earned and on which he depended for his winter's support. It is not pleasant under such circumstances to learn that the amount to be received from the treasury of the Board must probably be twenty dollars less than the amount upon which they had been depending. If it has been a hard year for the churches it has been a peculiarly hard year for the candidates under our care. Our sympathies are strongly excited for them because they are almost without exception men who are making heroic exertions to earn their own support.

## COLLEGE AND SEMINARY NOTES.

**PARK COLLEGE, Mo.,** reported this year 313 students, of whom 305 were professors of religion. 70 per cent of the graduates of this institution have entered the ministry. There are 26 in the Student's Volunteer Band.

**GROVE CITY COLLEGE, Penna.,** reports 310 students, of whom 230 are professors of religion, and 15 are candidates for the ministry, besides 11, who are members of the Student's Volunteer Band.

**HARVARD UNIVERSITY.**—The papers bring the information that the entire estate of Mrs. Harriet Hayden of Boston, valued at about \$4,000 or \$5,000 has been given to Harvard College, in trust, to establish "the Lewis and Harriet Hayden Scholarship for Colored Students." The income is to be used for the benefit of needy and worthy colored students, the medical school to have the preference. Provision is made that if no such student is to be had in any year, the income is to be sent to the Home for Aged Colored Women in Boston.

The following are President Eliot's recommendations on the subject of college athletics.

He recommends first: That there should be no freshmen inter-collegiate matches or races.

2nd. No games, inter-collegiate or others, should be played on any but college fields belonging to one of the competitors, in college towns.

3rd. No professional student should take part in any inter-collegiate contest.

4th. No student should be a member of a University team or a crew in more than one sport in the same year.

5th. No foot-ball should be played until the rules are so amended as to diminish the number and violence of the collisions between the players, and to provide for the enforcement of the rules.

6th. Inter-collegiate contests in any one sport should not take place oftener than every other year.

Finally, if trial shall prove the insufficiency of all these limitations, inter-collegiate contests ought to be abolished altogether.

## THE YOUNG MINISTER.

[A lady, who modestly writes, "Do not print my name unless necessary," sends us the following from the distant State of Washington. Certainly it is not "necessary" to give any name to enforce such wise, womanly, motherly, counsels. Young ministers and old ministers, who remember when they were young, will heartily thank her for them.]

The young minister has taken his first charge; he is to deliver his first sermon to the people with whom he is to labor. He knows they will criticise his language, his delivery, his dress and his gestures. Consequently he is somewhat disturbed. He looks at the audience to find one sympathizing countenance which if he does find, it cheers his heart like a benediction.

But if nothing greets him but curious faces he is more ill at ease than before. He sends a swift silent prayer to the sympathizing friend for help which is always sure. He gets through with the service in some way, but is weary and sad.

Does some one take him by the hand and speak a thoughtful word about the sermon? I hope so; he will remember it, and will

know where to expect help and sympathy on the next Sabbath. Friends, be very kind and helpful to the young minister, he is a stranger and does so much need an encouraging word. Help him by thoughtful appreciation of his work. Remember that he is mortal and enjoys kind words and consideration as much as anyone. I think that during a minister's first work is when, if ever, he needs love shown to him, make him to feel that he is welcome. Do not stand aloof, and wait to know whether he will please you or not. How can he if he is made to feel that he is an alien, and that he has not the trust and confidence of God's people? Remember, too, that he is a studious person, and must have time to prepare his discourses. If he does not call on each one every week, think not unkindly of him, he loves you every one, or he would not be in the ministry.

Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee.—I Timothy, IV, 12.



## Thoughts on The Sabbath-school Lessons.

### I.

November 4.—*Jesus Lord of the Sabbath.*—*Mk. 2: 23-28 and 3: 1-5.*

In the healing of the withered hand we find one of many instances in Christ's ministry, of his teaching that with him "mercy is better than sacrifice."

But perhaps some cavilling Pharisee would say, "We will admit the force of *that* example, but the *disciples* might have provided their lunch beforehand and not depended upon gathering it from the fields on the Lord's day."

The giver of all good sets us an example here of the mercy which he wishes us to show to those less favored than ourselves.

In spreading his bounties before his children in the fields as freely as he furnishes them to the birds of the air, he invited them to "stretch forth" their hands as truly as he commanded the afflicted man to do the same act. And their response was as acceptable to him as that of the other.

### II.

November 11.—*The Twelve Chosen*—*Mk. 8: 6-19.*

Favored twelve; chosen by the Great Teacher to be his disciples! Chosen by the Great Captain to be his body-guard! Chosen by the king of kings to be his special messengers! Chosen before the foundation of the world to be holy and without blame!

As disciples, it took them long to learn what manner of spirit they were of. As soldiers, they deserted their Captain in the hour of his greatest need, but afterwards fought for his honor even unto death. As messengers of the King, it was hard for them to learn that the message was to Gentiles as well as to Jews; but they carried it to all parts of the known world and left their testimony to future generations.

And they grew in holiness and in likeness to their pattern until they attained unto the "measure of the stature of the fulness of Christ," when they saw him "as he is."

### III.

November 18.—*The Sermon on the Mount.*—*Lu. 6: 20-31.*

What a succession of mysteries this passage would present to one reading it for the first time, if we can imagine such a one, without

NOTE.—For the cuts on this and the following page we are indebted to the courtesy of Messrs. Whittet & Shepperson, publishers of the new *Primary Quarterly* of the Presbyterian Church, U. S., Richmond, Va.

the aid of any other portion of the Gospel! Not until he reached the last verse, that wonderful Golden Rule, would he discover the least clue to its meaning. A little reflection would then perhaps make him see that that rule, if universally adopted, would be the surest means for abolishing from the world all enmities, curses, smitings and thefts.

From the first part of the lesson he would at least gather that the joys and sorrows of this world are under the control of a just God, who will not always leave things as they are now, but will bring right out of what seems most wrong.

How much reason we have to be thankful that the Truth is so fully revealed to us in the Bible, and that it has been preserved to us entire for our instruction.

#### IV.

November 25.—*Opposition to Christ.*—Mk. 8: 32-35.

It is not the name of Christians, nor membership in any church that can give us a right to call ourselves brothers and sisters of Christ,—but *doing the will of God*. He who came down from heaven not to do his own will, but that of the Father who sent him; whose meat was to do the will of him that sent him; whose *delight* was to do the will of God,—will not own as his brethren any but those who bear a family likeness to him in this respect.

“The end of life is not personal enjoyment; it is the image and glory of God.”

#### JOHN THE BAPTIST AND JESUS.

John could receive the haughtiest of Pharisees, and the most venerable of scribes, coming to his baptism with no timidity. No sense of unworthiness to baptize them did he betray. His only hesitation about them was, whether they were spiritually fit to receive the rite; whether they did truly repent.

But now he saw before him one whose moral blamelessness, whose absolute innocence, whose unstained holiness he could not help feeling. How much he had known of the actual life in Nazareth, of that son of his mother's cousin—something of whose

marvelous story must, we should think, have been told him—we are not informed. But John's visible awe of that presence; his conscious spiritual inferiority to that person is manifest. “How can I apply this symbol of purification to one whose soul I feel to be so much purer than mine!” This doubtless was John's honest feeling. “I have need to be baptized of thee, and comest thou to me!” John shrank from an action which would set him in official superiority over one to whom he felt himself spiritually so greatly inferior. No wonder, it was difficult for John to consent. No wonder, he felt, what a privilege it would be, to confess all his own sins, and to receive from that saintly one the symbol of cleansing upon his own person.

Jesus did not disclaim the spiritual superiority which John ascribed to him. He did not deny the spiritual need of John, which John had so honestly confessed. But, even in this distant reading, we can feel the quiet dignity and power of his word, “Suffer it to be so now, for so it becometh us to fulfill all righteousness!” And do we need any more ample account of John's compliance, than the simple sentence, “Then he suffered him?”

What if John could not see how his bap-

tizing his Lord would tend to the fulfillment of all righteousness, it was enough for him, that the Lord assured him that it would. John's reverence for Jesus was too sincere to be made a reason for disobeying him. His modesty was too genuine to insist upon his objection to assuming an apparent precedence to his Lord when assured that such was his Lord's will. Doubtless he who had come into the world "to fulfill all righteousness" knew how to accomplish it. Ill would it become one who felt himself unworthy to loose his shoe-latchet to undertake correction or criticism of his methods. Can you imagine the devout and holy comfort with which John at length realized the privilege and the honor of applying the consecrating water to the person of Jesus? Doubtless the prompt and full surrender of his own judgment and his own will to that of the Lord was a principal ingredient in that holy joy.

#### RECENT EFFORTS TO REFORM OUR MARRIAGE LAWS.

[From the *Philadelphia Public Ledger*.]

When the true history of the moral and social progress of the American people shall be written not a little space will be given to record the work which the closing years of the century have witnessed in the defence of purity and permanence of the family. This will include the legislation and the wise and patient enforcement of the laws which were necessary to suppress polygamy in Utah and other Western Territories. The Edmunds law for this purpose, the constitutionality of which was upheld by the Supreme Court, will be regarded with increasing interest as the full significance of this whole passage in our history is better understood. It was the affirmation of the nation's right and the declaration of her purpose to maintain over her whole territory the Christian or monogamous type of the family. It recognized the fact that identity of social institutions is a chief factor in the unity of the nation, and that, under the law of self-preservation, the nation has the right to establish one domestic order for all households within her pale.

But it was impossible to suppress polygamy in Utah, and at the same time to take no note

of the "consecutive polygamy" which has become possible in many States. The pending movement for "divorce reform" was therefore, the logical corollary of our legislation against the Salt Lake abomination. The moral instincts and convictions which were offended by the one evil are arrayed equally against the other. From the beginning of our history the uniform tendency of our legislation had been toward greater laxity in the recognized grounds for divorce. As the result of discussion this tendency has been reversed, and the trend of legislation for some years has been towards greater strictness in the safeguards of marriage. The first organized effort in this direction was the formation of the New England Divorce Reform League, which has since been made a national society. The National Reform Association, organized to maintain and promote the Christian features of the American Government, found the maintenance of the Christian law of the family an integral and unavoidable part of its operations, and appointed a special Secretary for service in this field, and, later, created a special committee to superintend the work. The active members of this committee, with Dr. John Ashhurst as their Chairman, have been chosen from the citizens of Philadelphia.

To the former of these organizations we are indebted for the national investigation into the working of our marriage and divorce laws, the report of which shows the number of divorces granted in every State and Territory and in every separate year from 1867 to 1886, enabling the student to ascertain both the distribution of the evil and the rate of its increase in particular States and in the nation. The whole is a volume of more than one thousand pages, and is, beyond doubt, the most important report on any sociological subject ever issued by our Government.

For several years discussion was directed to the securing of a National Marriage and Divorce law. No doubt this would be the ideal solution of the problem, but for the present it has been found to be impracticable. The States must first, in the constitutional manner, surrender this matter to the control of the General Government. The friends of

better morals are, therefore, thrown back on the legislation of the several States, and the fact that 21 States have appointed Commissioners to frame a uniform code of laws relating to marriage and divorce is an impressive monument to the zeal and earnestness with which the movement has been pressed forward. No more important juristic work has been undertaken in the United States since the adoption of the National Constitution.

The number of States represented by Commissioners at Saratoga would have been larger but for the fact that so many of the Legislatures were not in session last winter. Every State will wish to have a voice in deliberations affecting so large and so important a body of laws. The investigation and discussion out of which this whole movement has grown will continue and become more intelligent and more earnest. The outcome of the whole can hardly fail to be a purer and more uniform marriage code. This will mould and educate the people. The moral forces which work so powerfully and so beneficially in our national life will find a noble reinforcement in these better laws. The steady increase of divorces will be checked, and a diminishing ratio will be established in its stead. The typical American family, in which one man and one woman remain husband and wife until death, will become more and more the rule, and the exceptions will every year be fewer, and we shall enter the twentieth century under the benignant influence of a great social reformation. To the end that this fair vision may become a beneficent reality, the labors of a host of good citizens will be steadily put forth.

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#### TREASURE LAID UP IN HEAVEN.

Will the missionary, whose life has been spent far away from Christian association and intercourse, be permitted hereafter personally to know those who, at home, in humble spheres and laborious occupations, have carefully saved from scanty earnings their willing contributions toward his support? Will those to whom God has entrusted large

pecuniary resources, and who have used them for his cause, be greeted by the men who devoting their lives to religious labors, have been sustained by their endowments or their contributions? Will not these then look together, in perfect sympathy and in unutterable joy, upon the blessed immortals, who have been saved by means of their sacred partnership of labor? Happy are those rich men—rich in faith as well as in earthly goods—who thus “make friends of the mammon of unrighteousness,” and lay up treasures in the “everlasting habitations.”

No less blessed will that poor widow be whom the Lord saw casting in all that she had into the treasury, and many such ones who now, out of scanty resources, or with restricted opportunities, give what they are able, or do what they can.

All this will doubtless then be seen much more than we are apt to see it now.

Will it not be a joy worthy of that life to study what may then be revealed of the numerous and various instrumentalities which have all been connected with one another and with the grand result then to be witnessed? That we shall there know much that here is wholly concealed from us, and know fully much that here we know only in part, we have ample assurance. Doubtless the more we know of the way in which the work of God here has been carried forward, the more we shall admire the secret connections and harmonies of the so various agencies; and will not they all then rejoice together who have had part in these agencies?

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#### THE TREE KNOWN BY ITS FRUIT.

It is right to judge of a religion, by its effects on the character of those whose who embrace it, and to choose, or reject it, on that ground.

A religion which makes people worse, which debases them, corrupts them, makes them, impure, dishonest, unkind, unthankful, unholy—

such a religion is not a good religion. It is not best to have such a religion. One is better without it. On the contrary a religion which makes its believers better, improves their character, ennobles and purifies them, makes them more upright, more kind, more honest, more conscientious, more lovely; every way *better* people—such a religion must be good.

It must have been much in this way, that Ruth, the Moabitess, judged of Naomi's religion. Naomi had doubtless commended her religion to Ruth most decidedly and effectually. One might rashly profess adherence to another's religion without any correct understanding of it. But the subsequent career of Ruth shows that her choosing Jehovah for her God, was not like that. Her behavior in the country of her adoption was such as to convince such a man as Boaz, that she had a sincere faith in God. We are justified in assuming that when she said to Naomi, "Thy God shall be my God," she made an intelligent and sincere choice. Probably she had to a great extent judged of Naomi's religion by its effects on her character. Naomi had doubtless related to her the wonderful things God had done for her nation. She probably had read to her such portions of the sacred writings as she may have possessed and Ruth could see and feel the excellence of those writings and of the doctrines and precepts which they contained. But their principal influence with her must have been by means of their perceived effects on her mother-in-law's character. If Naomi had not exemplified those principles—if it had not been manifest that in so far as she was under the influence of that religion, she was made good and lovely by it, is it likely that Ruth would have been led to embrace it?

Ruth acted reasonably in thus judging of the Hebrew religion. It is proper to judge any religion in this way—by its effects. This is not the only kind of evidence we can have, but it is a legitimate kind, and rightly used it will guide us safely. We would be willing to say that any person should choose among all the religions of this world, on this principle fairly applied to them. That one which uniformly, so far as it is

sincerely embraced and faithfully acted on, produces the best effects on men's character, is the best religion. It must be the true religion.

In all sections of the British Empire prayer is frequently made for the rulers of that great realm, and especially for Queen Victoria. In Canada, during a sojourn of a few weeks there for several summers past, we have been struck with this more than ever, though familiar with it from early years. May not the purity of the court of Britain's Queen, and the beneficence of her reign be due in part to this. Further, it was pleasant to find that in such prayers made in pulpits of the Canadian Presbyterian Church, prayers for the President of the United States were very often coupled with those for the Queen. We are almost certain that we have heard public prayers for the President of the United States made as often in a given time in Canada, as we have heard such prayers in a like time in the United States. The experience of others may differ with ours, but such has been ours.

In the above suggestions of *The Christian Observer* we heartily concur. And why should our prayers be limited to the rulers of our own land? Why should not British subjects sojourning with us be cheered and comforted by hearing the revered name of their Queen coupled with that of our President in the prayers of the sanctuary as our countrymen do when sojourning in the British dominions? And when we pray for our missionaries in more distant lands under less free governments, do we remember to pray for God's blessing and guidance for the rulers whose people they are evangelizing?

Does not every king, czar, sultan of them all, and "all in authority under them" need the blessing of God as much as our rulers!—the mercy of God as much as we ourselves! Do we truly care for the souls of their subjects, and not also for their own?

## IN HARVEST TIME.

[From *Heathen Women's Friend*].

Where blithe the merry reapers bind  
 The Summer's golden store,  
 I hear upwafted on the wind,  
 Re-echoed o'er and o'er.

The joyous rush of swinging scythe,  
 The sound of eager feet,  
 As to and fro the workers lithe  
 Bear happy sheaves of wheat.

Ah, lightest hour her glad heart knows  
 When down the sunny slope,  
 Beneath her sheaf the reaper goes  
 In joy of garnered hope.

Dear Lord of years and harvests kind,  
 In day of ripened leaf,  
 Forbid it then, that I should blud,  
 In harvest-time, no sheaf. L. M. H.

## Young People's Christian Endeavor.

### MUTUAL CONFIDENCE.

There are many relations in which reciprocity is essential to fulness of enjoyment in faith. Every one sees it to be so in the conjugal relation. It is equally true as between parents and children. The little child needs to be able to trust itself wholly to its parent—the infant smiling in the parent's arms, nestling close to the parent in the dark, clinging to the parent's garments in danger real or imagined. A little further on in life parental prescription and

direction will be of no avail unless they win the child's confiding obedience. No sullen, reluctant, compelled submission can suffice. That such faith, confidence, trust in the parent is essential to the child's happiness needs no assertion. And is anything in human life more beautiful than the reciprocal trust of the parent in the child resulting from the child's rendering of appropriate filial trust to the parent?

Children that can be trusted out of their mother's sight—a mother who can come home after being a while away and feel sure of finding that her children have tried to do just as they knew that she wished—a boy who can be trusted down the street, in sight of places into



which he must not go, who can be sent on his father's errands, left in charge of his father's business, trusted with matters which concern his father's honor and his mother's happiness—is any other human experience more delightful?

"The heart of her husband doth safely trust in her" is the sweetest encomium that can be spoken of a wife. The true fulfillment of filial dutifulness is realized when it can be said of sons or daughters, "the heart of their parents doth safely trust in them."

Some feelings are to mortals given,  
With less of earth in them than heaven;  
And if there is a human tear  
From passion's dross refined and clear,  
A tear so limpid and so meek  
It would not stain an angel's cheek,  
'Tis that which pious fathers shed  
Upon a duteous daughter's head.

Filial faith fulfills itself when it wins complete reciprocal parental faith.

The confidence of pupils in a teacher fulfills itself in his willingness to trust his reputation—to trust himself to them.

How vain were all valor and wisdom of generalship if they did not so inspire armies with confidence in their leader that he in turn can safely entrust the flag and the cause it symbolizes to them?

Is our trust in Christ to be similarly fulfilled by winning his reciprocal trust in us? Certainly it is. In the Gospel according to John, we read of many believing on his name to whom Jesus did not trust himself. John ii: 24. Evidently that believing on his name was not satisfactory to him. Our gracious, loving, faithful Lord wants disciples who not only trust him, but whom he can trust. He is trying to train us into fitness to be trusted on his errands, with his business, with sacred and precious interests of his kingdom. Can there be a more worthy Christian Endeavor than to become, and help each other to become such trust-worthy disciples?

#### THE YOUNG CHRISTIAN IN BUSINESS.

I am disposed to lay claim for the good word, *business*, to its primary significance, including all things with which earnest men

and women busy themselves. It would perhaps be a gain to our literature and our speech and our thought, if we could bear back our usage toward that older and broader meaning, instead of yielding to the tendency to restrict the word *business* to trade.

There is an unhappy suggestion in distinguishing professional men from business men—even a hint that lawyers, doctors, teachers, writers and ministers are not expected to be as busy as merchants. There is not only a verbal but a practical gain in understanding that in the pulpit, the Sabbath-school and the church—in our preaching, in education, in all our practical Christianity, we "mean business." Let us keep the earnestness and the diligence which that strong word expresses. Let us, as Christians, fully occupy all its wide and deep meaning.

In that primary and large sense of the word, all Christian endeavor is business, and every member of a Young People's Society of Christian Endeavor is a Young Christian in Business.

It is, however, convenient and not improper to use this word, as we do use many another, sometimes in a more restricted sense, and we would in this article consider the relations of the young Christian to those transactions which involve commercial dealing, buying and selling, trade, traffic. This includes all exchanges of one commodity for another or for money. It also includes all dealing in money, as lending or borrowing it, keeping it in safe custody, and facilitating exchange and transfer of it—all that is meant by *banking*. Trade and finance may perhaps be regarded as covering the entire field of commercial business.

In the various departments of such business a large number of young Christians now have their daily employment. The larger number of these are young men, but already a considerable and increasing number are young women.

It is also to be noted, that, as purchasers, all men and women have more or less mercantile business to do. We all buy most of the things we use, and we are thus in con-

tact and have dealing with those whose habitual employment is to provide and to sell the things which others need to purchase.

The Christian principles of trade apply to both parties in commercial transactions—the buyers and the sellers.

A good bargain is not one in which you buy something so cheap that the seller has lost a part of its value, or in which you have sold something at so high a price that the buyer has not received the worth of his money. Such a bargain is bad for both parties. It hurts one in his purse and the other in his character. The one who gets the pecuniary advantage has the worst of it, for he has lost character. That only is a good bargain which benefits both parties—that is, when each gets what is better *for him* than that which he has exchanged for it. Each has accommodated the other, each has helped the other to that which he needed. Now there are two rules which apply to this.

One is, "Let each party in a trade look out for himself." The other is, "Look not every man on his own things, but every man also on the things of others." Surely no Christian Endeavorer can have any doubt which of these rules is according to the mind of Christ.

#### THE PLEDGE.

The first promise in the pledge of the Christian Endeavor Society is: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do."

An exceedingly busy merchant once said to his pastor: "The days in which my business presses me most are my best days spiritually, for in such days, I have the most frequent occasion to ask myself, 'how would my Saviour be best pleased to have me transact this item of business? What does he wish me to do or to say to this customer?' Thus I am kept in closer communication with him than in days of comparative leisure. It is in the evening of one of those busy days that I find myself in the best mood to enjoy a prayer-meeting."

The same good man once said: "I think that we should make all our secular business not only subordinate but subservient to our

piety." If every young Christian in business will follow that rule and example, we shall by and by have a mature generation of business men and busy women who make "earthly care a heavenly discipline"; a generation with whom the phrases "business principles" and "Christian principles" will have the same meaning.

#### THE YOUNG CHRISTIAN BEHIND THE COUNTER.

Are you a salesman, a cashier, a teller, a railroad ticket agent, a post-office clerk? You are at that post through all the business hours of the day, the week, the year. Those with whom you there have dealing are there only occasionally, and each one only for a little time. To many of them their business transactions are not so frequent as to make them feel at home and at ease as you have learned to feel. Some of them are timid, shy, consciously awkward. What precious opportunities to show kindness, considerateness, courtesy! In some cases—perhaps not a large proportion, but *some*—there is opportunity to "speak a word for Jesus," and try to win a soul for him. But in every case there is opportunity to do business exactly as the Lord Jesus "would like to have you do it." And how is that? Think how that young carpenter in Nazareth probably took orders for tables or stools or chests to be made in that shop, or took pay for them when they were finished. It does not take any time to have such thoughts, the more familiar such thoughts are to you, the less time it will take, and the less it will weary or worry you to complete any business transaction.

#### BUSINESS ON WHEELS.

More and more, in our time of swift and easy travel, wholesale purchases of goods are made, not in the store-houses where the goods are kept, but by agents going to the purchasers at their places of retail business, showing them samples, and taking their orders. This has called into service and trained a numerous army of travelling salesmen. Many of these are Christians, Y. M. C. A. men, Y. P. C. E. men, church-members. No class of young Christians have more use for all these Christian organizations. None can make better use of them, for their own improvement, and for helping others.

A traveling man's simple and frank testimony, in the prayer-meeting of a village or city where he is stopping for a night is welcome and encouraging to the Christians who live there, and such brief contact with any company of disciples, in such a meeting, will refresh the visitor, and renew his spiritual strength.

#### THE OTHER SIDE.

I am not forgetting the other side of this. You who are at home—young or old—can help such an occasional visitor to your prayer-meeting, your church, your Sabbath-school, by cordially welcoming him, shaking hands with him, showing him that his few words cheered you—perhaps inviting him to your home and table—at any rate assuring him of welcome to your meetings whenever business may bring him to your town again.

There is another side too to the business done over the counter. If the experienced person behind it should be considerate and sympathetic, as well as careful, truthful and just to the timid, bashful or awkward purchaser, so is it equally incumbent upon the experienced purchaser to be considerate and sympathetic towards the young person behind the counter, who may also be timid, or tired, or over-fearful of making mistakes. There are frequent and precious opportunities to help and encourage such youth—to speak words for Jesus to them—and perhaps to do them more good by letting them see that you are as unwilling to pay too little as to pay too much for what you buy—as careful not to make unnecessary trouble as to exact all the attention due to you—in short, to let them see how the Lord Jesus doubtless made purchases, if he ever made any in Nazareth or in Capernaum.

You need not try to show this to the persons of whom you make purchases. They will probably see it, if it is true. They will be sure to *feel* it.

H. A. N.

#### ONE WAY TO LEARN THE LESSON.

*From The Free Church of Scotland Monthly.*

Charlotte was standing at the counter waiting for her parcel to come to her. Suddenly the girl behind the counter spoke up sharply.

"Sam," she said, "there was a lady sick in here just now; they sent for water for her, and the cooler was empty."

The slouching, good-natured negro looked guilty.

"That was too bad. I'm sorry."

"The lady was sick," repeated the girl with still greater emphasis, "and she needed a glass of water, and there wasn't any."

By this time the bundle was ready. As Charlotte made her way along the crowded aisles out of the great establishment, she was thinking of the little scene which she had just left.

"It reminds me of the cup of cold water," she said to herself when she reached the street, "and throws a new light on it. I always thought this just meant that every little helps, but, if this is a good illustration, it means more. I shall tell my Sunday-school class about it. Maybe this morning, or yesterday, or some time last week, somebody in God's big world was sick—heart-sick—tired, maybe, or lonely or discouraged, and needed a cup of cold water (the children understand that), and could not get any. Perhaps it was one of my own little girls who ought to have had it ready for her and didn't. Yes, I will certainly put 'Sam' in the lesson next Sunday."

She turned the idea over in her mind for a square or two further, and then another thought came.

"And meantime I might put him into my own daily walk and conversation. I could teach it better than probably."

Charlotte was nearly home when she met a tall, thin young woman, carrying several books under her arm.

"She is a typical school-mistress," thought Charlotte, as she bowed and smiled—"more typical than usual this afternoon; her eyes look more owlish behind her great gold-rimmed spectacles. She must lead a dreadful life with that mob of boys."

Charlotte walked on a few steps, then wheeled around, and, dodging a woman with a big market basket, hurried after the school-teacher.

"Miss Gardner," she said, "what have you done to my small brothers?"

"I beg pardon!" was the stiff response. But Charlotte knew that she had heard.

"Harry and Jack are getting on so splendidly with their lessons this winter; they really enjoy studying. You seem to have a genius for keeping them interested. I heard father tell the boys last night that he hoped they realized what an uncommon teacher they had. And they said, of course they did; she was all right all round—the fellows all thought so."

"Your father is satisfied with their progress, is he?" asked Miss Gardner, trying not to seem too eager.

"Satisfied! he is beamingly delighted, and is never tired of talking about it. All the family feel themselves very much in your debt."

"You are very kind to say so," said Miss Gardner. Then, losing some of her primness, she added, "I was needing a cheering word this afternoon. It has been a hard day, and as I walked home I was thinking that perhaps my work was a failure after all."

"Oh no. Never think that when you teach those growing boys so much every week, and teach it with a moral, too, which they respect and will remember."

"It helped her; she was thirsty," Charlotte told herself when they had parted; but she did not know how much it helped, how often the solitary, hard-worked woman thought of her words of praise when the pranks of "those growing boys" had brought her spirits to the lowest ebb, and how it rested her.

Charlotte's room at home was next to the nursery. When she was putting her hat and coat away she heard Katie the nursemaid through the half-open door say coaxingly,—

"Now, Daisy'll be a good little girl and sit quiet a while, and let Katie get her letter done, won't she? It's a poor writer that Katie is; and what with the rushin' and hurryin' we've gone through with, I ain't found a bit o' time to attend to it, and my mother'll be waiting a week to hear from me. I fear she'll go to worryin'. So you'll just look over all your beautiful pictures here and leave Katie to herself, won't you?"

But Daisy clamorously objected to any such arrangement.

"Write your letter, Katie," said Charlotte, appearing suddenly on the scene; "I will take care of this small nuisance for a while."

"Oh no, miss," said Katie, flushing and deprecatory; "I can do it to-night just as well when she gets asleep."

"You will be asleep then yourself. You must go to bed early to-night, for you are tired.—Come on, Daisy, into sister's room and make her a visit.—And, Katie, tell your mother that if everybody were as good-natured and helpful when a rush of work comes as her daughter always is, the world would be very much better off."

You may be sure that Katie delivered the message faithfully, her smiling lips working as laboriously over the construction of the words as did the pen in her slow, cramped fingers. When it was complete, she added this somewhat Irish comment, "I guess more of us gurls would be willing to oblige if the ladys would only take more notis of it."

It was wonderful how many Katies and Miss Gardners showed themselves in the course of the next few days. Charlotte was kept busy. On Saturday afternoon, on her way home from the Mission Band, she was joined by Miss Lansing, an eminently stylish young person, who chatted about her many social engagements at a rate that took Charlotte's breath away. Presently, however, she broke off with a sigh.

"But what a bore it all gets to be after a year or so! I feel about a thousand already at the very lowest. I am sick and tired of everything, myself in particular. Yet I'm not really any older than you are, and you are as fresh as a rose. What is your fountain of perpetual youth?"

It came so close to what had been uppermost in Charlotte's mind all these past days that involuntarily she spoke out her thought with unsmiling earnestness,—

"The river of the water of life."

There was an awkward pause. Charlotte, painfully startled and embarrassed at what she had done, did not know how to break it, and Miss Lansing was silent until they reached her corner, which was near. There she stopped.

"Do you know," she said, "that those

five or six words are the first such that have been spoken to me in years? I often long for somebody to talk religion to me, but nobody does. It is a great mistake to suppose that butterflies never think, and would scoff at the person who tried to make them. It isn't by any means only in the highways and hedges that people are waiting for an invitation to come in."

The little girls in Charlotte's class were unusually quiet and attentive the next day.

"It was a lovely lesson, wasn't it?" said one of them to another afterward. "Miss Charlotte made it so plain, and as if we really could live that way ourselves, not just as if all the things were done by make-believe girls out of the Lesson Helps."

And Charlotte said, "It was a good way. Personal experience is about the best commentary on the Bible I know."

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## Children's Church at Home And Abroad.

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### THE BOSTON PRINTER'S BOY, THE PHILADELPHIA PATRIOT AND PHILOSOPHER.

The little Presbyterians who will read this, or whose mothers will read it to them, have probably heard a good deal about Benjamin Franklin. Indeed, the boys in all civilized countries are almost as sure to have heard or read about him as about George Washington. He was twenty-six years old when Washington was born; and he died when Washington had been President of the United States only one year. Franklin was born in Boston, Mass., January 17, 1706, and he died April 17, 1790. Washington was born February 22, 1732, and died, December 14, 1799. You all knew these dates before, I presume, and certainly you all know how to find, from these dates, how long each of these two great men lived. Through the greater part of their lives they knew each other and were among the most distinguished men in the world. They were both wise and patriotic men, and both did a great deal to make our country free and to give us the excellent government under which we live.

Benjamin's father was a chandler, that is a maker of candles or a seller of them—probably both—and his mother was a daughter of a prominent citizen of Nantucket, named Peter Folger. I think it was from that family of Folgers that Charles J. Folger was descended who was the Secretary of the Treasury of the United States when he died ten years ago. Earlier than that Mr. Folger was Chief Judge of the State of New York. There was rather a funny prediction of that when he was a very young man and a student in the college at Geneva, New York. He was always in the habit of writing his name in this way, "Ch. J. Folger." Once when he was writing it so, one of his fellow-students playfully asked, "Does that Ch. J. stand for Chief Judge?" He remembered this, when the people of New York made it true.

But I was not to tell you about Charles Folger but about Benjamin Franklin. He was one of a very large family—seventeen children—and only two of them were younger than Benjamin.

So, it is not strange that James, his oldest brother, was quite grown to manhood, when Benjamin was a little boy. James was a printer, and Benjamin was apprenticed to him to learn his trade. He wished to go to sea and be a sailor, but his parents preferred to have him stay on land.

He was that kind of a boy who would learn to do well whatever he had to do. That is the kind of boys that great men are made of. There is a good story of him, when he went to London a number of years later, and wanted to get employment in a printing house. The English printer had not believed that a boy could learn to be a good printer in such a new country as New England was then. He asked the young Yankee if he really could set type, in such a tone as showed that he did not believe he could do it well. But Benjamin very pleasantly asked him to let him try. So, the man gave him a "composing stick" and Benjamin quickly put the types into it, which spelled these words, "Can any good thing come out of Nazareth? Come and see." The printer saw at once that the boy understood his business, and he was

pleased with his quick wit, so he gave him a job.

I think that he showed, at the same time, that he was very familiar with the Bible. Although I am afraid that he did not then think much of the highest things in the Bible, I have no doubt that he learned from it much of the wisdom by which he was distinguished, the same sort of wisdom for which Solomon was remarkable.

But you must not suppose I have forgotten, that Franklin did not go from Boston to London, you know that when he was seventeen years old, when he thought that his brother James was hard upon him and unjust, he ran away and went first to New York and then to Philadelphia.

When he came to Philadelphia he had very little money left, and taking good care not to waste any of it, he bought some cheap rolls and went along the street carrying one under his arm while he ate another. He found out how little money it took to buy enough of such plain food to live on, and he always took care to content himself with what he could pay for out of honest earnings. He was such a good workman, so industrious, faithful and frugal, that he always had work, and never lacked food or clothes or money to buy books. He bought good books and read them and gained useful knowledge fast.

He became one of the greatest philosophers of his age, or of any age. After he became famous and rich, as well as wise, he established the Philadelphia Library, the American Philosophical Society and the University of Pennsylvania, which is now a great institution with more than two thousand students in its various departments.

In its beautiful grounds on Woodland Avenue near the noble library building, there has lately been placed a statue of Franklin which represents him making one of his great scientific discoveries. Probably some of you have taken a cat into a dark closet and rubbed the fur on her back to see the sparks fly from it. You know that there are other ways of getting such sparks of electricity, but none more simple or more amusing than that with the cat. You

know very well that this is the same electricity which flashes along the clouds, and which we call lightning. This was not known before Franklin's time, and this statue shows him making one of the experiments to prove it. He took a common boy's kite, and went out into a field near Philadelphia, when there was a thunder shower, and sent his kite up toward the cloud. He hung a brass key on the string of the kite, and when he held his knuckle near it a spark would fly from the key and prick him just as it would when he put his knuckle near to the brass knob of an electrical jar charged with electricity. By such experiments it was clearly proved that the electricity produced by rubbing glass with silk or rubbing the cat's fur with the hand is the very same as that which flashes and thunders in the cloud and that sometimes strikes trees and buildings and men so terribly. He also discovered that a rod of iron suitably placed, reaching its pointed end high above a building, while its lower end is buried in the ground, will lead the electricity down silently and without harm.

This statue of Franklin, much larger than life, has its right hand resting upon the top of a kite beside his knee, as if ready to be sent up to the cloud, and in his left hand is a key.

His large, intelligent face is looking up as if watching the cloud.

When Franklin lived in Philadelphia, if he was ever at the spot where his statue now stands, he would have had to walk more than a mile east, to reach the Schuylkill river, and, after crossing that, he would have had to go nearly another mile before he would come into sight of Philadelphia, which was then a small town lying along the west bank of the Delaware. Now the city has been extended west across the Schuylkill, far beyond the University grounds in which that statue stands. I am writing this in my own home, more than half a mile west of the statue, and I am by no means at the western edge of the city. There are well-built streets, and trolley cars are running much farther west.

Many of you now ride in trolley cars, but some of you never have seen one. Have any of



you considered how wonderful it would have seemed even to Franklin, if the thought had come into his mind that before the end of the next century after his own, that strange power that came down from the cloud on his kite-string, would set cars full of passengers running along the streets of the great city that Philadelphia was to be, and in all the cities of the civilized world?

Have you studied the trolley cars—you who ride in them? They run on wheels on iron tracks much like those on which horses have drawn tram-cars for thirty years or more. But what makes them go? You see a slender pole reaching up from the roof of the car pushing a grooved wheel at its upper end along a wire upheld by cross wires, and these upheld by iron posts set at intervals along the sides of the street. That wire running for many miles along various streets is connected with a battery somewhere that generates the electrical power. "Generates" is the word now used. I am not altogether sure that it is accurate. The battery does not make that power begin to be. The power seems to be diffused through all the air, and rightly constructed batteries concentrate it, and apply it. The men of science, from Franklin down, have studied and experimented, and found out the ways and means, which God has appointed for bringing down this power to these wonderful human uses.

Sometimes when I am riding in a trolley car, it suddenly stops, and I soon see that the pole reaching up from our car, has sprung aside and lost its connection with the wire. That is soon readjusted, and we move on again. But sometimes there is some larger or more serious breaking of connection with the battery, and the cars stand still until the break is repaired and the connection restored.

The car reaching up its pole into the air to bring down to its wheels the unseen power that moves them so swiftly seems to me like prayer; and this great system of wires stretching along many streets, all carefully arranged for the many cars running hither and thither under them, reminds me of our arrangements for prayer

—our closets, our family prayer room, our church prayer-meetings and our concerts of prayer.

Could not God who made the world and the air and this wonderful electric power that is all through it, make it move our cars, as his winds move our ships, without wires or batteries? I suppose he could, but he has not chosen to do that. Would it not be very foolish to throw away our wires and batteries, because we believe that God could give us all the good of electricity without them?

How is it any less foolish to neglect prayer, because we cannot see why God has any need of it, as a means of giving us the spiritual help and power which we need? Is it not enough, in one case and in the other, that he has told us or shown us that he has so planned and ordained?

#### THE LOVING ACT OF A DOG.

During mother's long and severe illness Carlo took great interest in all that pertained to her, watching the doctor very closely and sitting by the half hour with his chin on the bed by her side. We bought our bread, and knowing Carlo's fondness for warm biscuit the baker often gave him one, which he quickly dispatched. Once during a severe attack of mother's when we were doing our utmost to tempt her appetite, Carlo came in early one morning, bringing his warm biscuit untouched, and laid it on the floor by mother's side. She was too sick to notice this act of his, but not to be disappointed in his own plan he came forward and lifted the biscuit to her pillow and retired again to his corner to wait some look of thanks from her. It came, and such a happy dog! He had brought his choicest offering—a warm biscuit—and it had been recognized. Was there not a loving plan and careful observation in this act?—MARY E. HOLMES, in *Science*.

Seven years ago diphtheria entered a country parsonage in Maine, and for a week the father and mother and little child were in an agony of suffering and anxiety. God took the child to Himself, and just before he died he asked that his money might "go to tell little children about Jesus." The money went for the support of an evangelist in India, and as a result there is now an "Arthur" Church in that place with thirty earnest members—a light in the surrounding region.—*The Congregationalist*.

## Gleanings

### At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—“Consecration ought to mean *Coinsecration*.”

—Says one pastor, “My church is not my *field*, it is my *force*.”

—*Expediency* is man's wisdom; *doing right* is God's.—*George Meredith*.

—The highest service that man may attain on earth is to preach God's Word.—*Wycliffe*.

—Missions constitute a criterion of spiritual vitality, says a writer in the *London Quarterly Review*.

—The spirit of Christian Endeavor may be expressed by the motto, “Do something, and do it now.”—*William Shaw*.

—“Don't forget to take your purse along,” says Rev. A. W. Spooner, “when you present your *bodies* a living sacrifice unto God.”

—The essential heathenism which still exists in the Armenian Church is the one great justification of foreign missionary work in Turkey.

—It is always to the credit of the church when its own building operations are not allowed to affect its benevolent contributions.—*Congregationalist*.

—The Christian Indian Vernacular Translation Society receives \$100,000 from Mr. John Clark formerly at the head of the thread manufactory at Paisley, Scotland.

—“The Club of Love and Friendship” in Sendai, Japan, organized for the study of the Bible, has become a centre of moral and religious influence, says *Gospel in All Lands*.

—The *Home Mission Monthly* tells of a missionary teacher who sent two dollars to the Emergency Fund, one for herself, and the other “for one who does not see her duty aright.”

—The immigration of heathen from India to the Fiji Islands is increasing so fast as to seriously threaten the Christian character of the islands.—*Baptist Missionary Magazine*.

—The history of the Church proves that every pastor should receive practical training as an evangelist, and that every evangelist should receive practical training as a pastor.—*Rev. B. Fay Mills*.

—A writer in the *London Times* states that among the Fiji Islanders the deaths now number about five to one birth, and claims that the natives are rapidly decreasing and lapsing into barbarism.

—The very existence of a Church, says B. G. Tutt, D. D., is proof of its ability and obligation to support the work of missions. If it is not in the least concerned in the spread of the gospel, it forfeits its right to live.

—Invitations to a Biographical Tea contained this notice: “Each one is requested to come prepared to give the name, station, and at least one item in the life of some missionary, home or foreign, past or present.”

—The influences which are helping to break the power of Mormonism—legislation, immigration, education—are efficient, but not sufficient. Only the Gospel of Christ is sufficient.—*Mrs. Hawkes*, at Omaha, June, '94.

—A debating society in Hankow, composed of Chinese boys, after gravely discussing the question, arrived at the unanimous conclusion that tight lacing or waist binding was a far greater evil than foot binding.—*The Missionary*.

—Reviewing the recent published dictionary of the Nyanja language by Dr. Robert Laws, an expert says: “Next to Swahili, the Nyanja language is by far the most important in East Africa, and it has a great future before it.”

—In England five per cent., with good security, is thought liberal interest; in China, twenty per cent. is often secured; but our Lord assures us of a *hundred fold*. Is not that pretty good interest? And no anxiety about securities.—*J. Hudson Taylor*.

—A medical missionary in Southern China was at first called “the foreign devil.” Now he is known as “the angelic healer from beyond the seas.” His medical art won for him a way into the hearts of the people, and they listen as he tells the story of Christ.

—According to Rev. J. Hudson Taylor's recent statement, only one-third of the Thibetan race live in that interior Thibet which is still closed to the gospel; and two-thirds of the race are even now accessible to Christian missionaries.—*Methodist Review of Missions*.

—Mr. Murray, a negro from South Carolina, in the House of Representatives, asks that the half million dollars due to colored soldiers in the civil war in the form of back pay and bounties, be appropriated to the establishment of industrial schools for his race in the South.

—No student of the kingdom, no servant of Christ and His church should fail to give serious and sympathetic attention to the marvellous development of missions as manifestly one of the foremost movements of providence in the religious history of our century.—*James S. Dennis, D. D.*

—Since Hinduism is not a feeble system which must necessarily melt before the missionary, but one which calls for the highest powers to combat its errors, Sir M. Monier Williams urges that only well-trained missionaries be sent to India.

—Christian Chinese, returning to their own country, attempt to reproduce in China the fruits of what has been done for them here, writes Rev. Ira M. Condit. The only self supporting work in southern China is largely from what our California Chinese Christians have done.

—Home Missions is synonymous with self-preservation, writes Mrs. O. T. Johnson in *The Occident*. If we let events care for themselves, we are doomed as a Christian people. If we drift with the current, we drift to destruction. If we would insure our safety as a Christian republic, we must assimilate and Christianize as well as Americanize this heterogeneous mass of incoming people.

—"He did not flash, he rather glowed." This was said of a minister of God who was not a brilliant man, who did not startle people by sudden outbursts of eloquence, but whose steady light burned brightly and faithfully year after year. The example of a solid, reliable, unselfish, consecrated, every-day-the-same life is of far greater value than that of the flashy, brilliant life that suddenly blinds with its light and then gives place to midnight darkness.—*Epworth Herald*.

—God is in His world working with and for His children. He is speaking to this age by science, by criticism, by discovery, by revelation and its fulfilment. The chart of the ages is with Him. History is but a page of His diary. We are not working alone. The blessed assurance of the Master, "Lo I am with you always, even to the consummation of the age," is known only in its rich fulfilment by those of whom it specifically speaks.—*Rev. Wm. R. Hunt in The Messenger*.

—A good citizen is one who is not for sale, honest to the heart's core, and with a conscience as true to the right as the needle to the pole. Such citizens are not produced in a day. Much of the raw material that comes to us from other shores cannot be transformed into good citizens by the issuing of a naturalization paper. The true citizen is the product of a social and moral evolution. He must first be a well rounded, symmetrically developed, harmoniously adjusted and full orb'd man, before he can be a good citizen.—*Herald and Presbyter*.

—The late George W. Childs always believed it was possible to unite success in business with strict moral integrity, that indulging in sharp practice is not necessary to such success. There are higher satisfactions, said he, than the mere getting of money, and riches cannot compensate a man for the consciousness of having lived a dishonorable or selfish life.

—It was the late Hon. Daniel Appleton White, of Salem, says the *Boston Transcript*, who, being at the time a member of the Massachusetts Senate before which was pending a bill to incorporate the American Board of Commissioners for Foreign Missions, replying to an objection that "we had no surplus of religion to export," said: "Religion is a commodity of which the more we export the more we have."

—"If I were asked," said Mr. Sathianadan, a native Hindoo pastor, addressing the undergraduates at Cambridge, what were the three essential qualifications for a successful missionary, "I should answer after the manner of the Greek orator, when asked a similar question concerning his art, and I should say: the first qualification is love, the second qualification is love, and the third qualification is love."

—Discussing in the *Political Science Quarterly* the assimilation of nationalities, with especial reference to affairs in this country, Prof. R. Mayo-Smith says: The optimistic view that the mere mixture of races and peoples will, of itself, produce a superior type has no scientific basis in anthropology and ethnology. Everything depends upon the way in which the mixture is brought about, and the elements which are involved.

—The mission field demands a higher qualification than the work of the practitioner at home. writes a missionary of Jaffna, Ceylon, in *Herald and Presbyter*. In many cases a missionary, face to face with a difficult case, can neither call in a consultant, send the case to the hospital nor hand it over to a specialist. He must, single-handed, undertake operations which no private practitioner at home would face, or leave his patient to die.

—The native races of Alaska are exceedingly religious, writes Dr. Sheldon Jackson. They refer all events, great and small, to an influence supernatural. If a man makes a good catch of fish he does not say, "How skillful I am," but, "A good spirit helped me to-day." If a hunter comes back with little to show, he does not say, "I have had bad luck," but he will tell you, "Bad spirits drove all the animals away, or disturbed my aim."

—Missionary societies should not wait for volunteers, and from them select those who will represent the Church in foreign lands, but look over all the ministers at home, and from them make the selection and appointment, and let the responsibility of going or remaining at home rest with the one thus appointed.—*Gospel in All Lands*.

—Of an old coin, worn with age, and long treasured in the home for its associations, the owner said, as he gave it to help the Home Mission cause: "Money could not buy that dollar. It is associated with the happiest memories of my life; but if it can be used in Christ service, then it belongs to Him, and I have no right to keep it.—L. A. D. in *Home Mission Monthly*.

—Elders and deacons should be men of approved piety, zeal and well-trying devotion to the Lord's service, writes Elder Peter Caldwell, in *Herald and Presbyter*. These sacred offices should never be filled by men merely for the respect they may command in the community through their wealth or social standing. Property is not piety, cash is not character, money is not mind, neither is social standing soul excellence. In the midst of worldly affluence there may be an inner poverty. Intellectual and moral worth united is the only title to such honor and position.

—The Christianization of society is a large part of the calling of the disciples of Jesus Christ. The kingdoms of this world are to become the kingdoms of our Lord and of His Christ; and the phrase includes not merely the kingdom of Siam, and the kingdom of Madagascar, and the kingdom of Dahomey, but the kingdom of commerce, and the kingdom of industry, and the kingdom of fashion, and the kingdom of learning, and the kingdom of amusement; every great department of society is to be pervaded by Christian spirit and governed by Christian law. To this end we are to direct our energies.—*Washington Gladden*.

—No one who has lived in an Asiatic community and observed the treatment of women and other domestic animals, whether kept for breeding or industrial purposes, will be imposed on for a moment by the implication that the Hindus abstain from flesh from motives of humanity. People among whom infanticide is common, and the suttee was a national institution till the English suppressed it as a result of missionary agitation—since which time the treatment of widows has been such as to make the pyre seem merciful—do not abstain from animal food on account of extreme sensitiveness of suffering.—*Fred Perry Powers*, in *The Forum*.

—We have spent nearly \$470,000,000 in building churches in this land, and \$500,000,000 in building jails. It costs \$50,000,000 a year to run the churches, and \$400,000,000 to run the jails. We pay eight times as much for running our fellow-men down and jailing them as we do in trying to make them better so that they will not need the jail. It takes the world a long time to find out that men are not made better by force.—*Rev. William G. Pudgefoot*.

—The argument for medical missions does not rest exclusively upon the physical destitution of the people. If a Hindu or Mussulman finds that the Christian teacher or the Christian doctor helps him more in the time of sickness than anyone else, it will probably be to his mind a more powerful argument in favor of Christianity than the mere statement of the fact, which he is asked to take on credit, that our hospitals and dispensaries, our asylums and refuges, are the fruits of the teaching of Christ.—*Katie Myers in Herald and Presbyter*.

—Though the Gospel has wrought such marvels of transformation within the realm of Anglo-Saxon character and life yet greater wonders may appear when its work has been fully achieved upon the Chinaman, the Hindu, the African, the modern Hebrew. Since some of these races possess elements of religiousness different from and far surpassing those of the Anglo-Saxon, we are justified in expecting that Christianity will take firmer root in such soil, and perhaps produce a better crop than has yet been seen.—*Dr. Dale*.

—One of God's greatest gifts to this new world is the foreigner. Take your map and find those states which the stream of immigration has passed by, and in every case you find them behind the times. Hamilton, of whom it was said, "the greatest man this country had produced," was an immigrant. Albert Gallatin, the financier, Agassiz, the scientist, and thousands of illustrious names would make a strong list. One-twelfth of the land foreigners, but one-fourth of the Union armies were foreigners too—one-twelfth furnished one fourth. Men fought for the Union who knew no language but Old Glory. There is no way to lift Europe so fast as to evangelize her sons who come to us. Sixteen per cent. go home to live who can never forget what they saw here; and did we but teach them aright they would be an army 50,000 strong of foreign missionaries, preachers of the Gospel to the people in the tongue in which they were born, and thus creating a perpetual Pentecost.—*Rev. William G. Pudgefoot*.

—To evangelize and to teach is not our whole task. To Christianize is more than this. It is "teaching them to observe all things whatsoever I have commanded you." A Christianized society is the aim of all our efforts—an embodied Christianity. This would be the kingdom of God set up in the world. To this task the generation in which we live, the providence of God and the leadership of Jesus Christ, through his mighty spirit, are calling us.—*Henry Hopkins, D. D.*

—The influence of the Church upon society is not the less beneficent because it is indirect. Christianity does not propound political systems and a true ordering of industry, but it does create that type of character, at once independent and self-suppressing, which may be called the raw material of sound politics and just industry. It works through individuals upon society. Politics are concerned with men, not as Christians, but as citizens; but the Christianity of the citizens will inevitably mold that conception of civic well-being, which will be enshrined in their legislation.—*London Quarterly Review.*

—Buddhist priests at the Parliament of Religions asserted the superiority of their religion on the ground of its greater regard for the sacredness of life, writes Rev. Henry Loomis. They denounced the killing of animals for the sustenance of man. But it is to their shame that while they provide for birds, monkeys and various animals, the helpless aged and dependent children in all Buddhistic countries are left to die from want. It has remained for Christianity to give to Japan a practical lesson of true benevolence, to teach that children are gifts from God, and whosoever receiveth a little one in Christ's name receiveth him.

—The Arjya Literary Society in Calcutta, composed of a few of the leading men of letters, has been engaged in translating into classical Bengali the sacred books of different religions. Having turned their attention to the Bible, they requested Mr. K. C. Banerjee to convene a meeting of representatives of the Christian denominations. At their further request this meeting appointed a committee to look over their translation as it progressed, and point out anything that would be against Christian doctrine or unacceptable to the Christian community. Rev. Herbert Anderson, who reports the action of these broad-minded, educated, non-Christian Bengali gentlemen, regards it as a remarkable proof of the success of Christian Missions in Bengal.

—The exclusion of all Biblical instruction and New Testament ethics from our colleges and universities deals a deadly blow at morality in the very place in which the foundation of character is expected to be laid. The highest degree of education and political privileges does not, moreover, secure morality and patriotism for the State. For we often find those who have enjoyed the greatest privileges, intellectually and politically, violating the laws and defying civil order and government. Without a large infusion of religious principles to direct the conscience and restrain the conduct it is not possible to secure the training necessary to self-government.—*Assembly Herald.*

—Suppose the over-crowded, intense world, now crying to God, in beautiful but hopeless repetition, should "move forward" among the people who have not heard of Christ, would they be doing for God anything more self-sacrificing than many are doing for wealth, sight-seeing, sport and glory? If even vast armies of people should offer to live and die in order that the Gospel might at once be made known everywhere, would life be for you more of a struggle, than it is now for millions of good people? Are not the masses of people jammed together and tramping upon each other getting hard and bitter; and all just to live a little more narrowly every year? What would be the effect if employment were given among the over-crowded by letting many go, by helping to send them to level up the sunken two-thirds of the human race? Might not the machinery and business of the world still run?—*J. M. Hodson.*

—The Zulus have a custom of giving to a friend about to leave them for a long journey from which he may not return, a sum of money, called "grave money," to be devoted to providing a suitable burial. *The Independent*, referring to this says: When Aldin Grout, D. D., left the Zulus in 1870 to return to this country, after being with them twenty-five years, the natives in token of their deep affection, made up a purse of "grave money" for him. On arriving at Springfield, Mass, he put the sum in a savings bank, where it increased until his death in February, 1894. It was then taken out and proved to be sufficient not only to meet the expenses of the funeral, but to erect a plain shaft of marble with a granite foundation, and bearing this inscription:

"I have fought the good fight."

The Rev. Aldin Grout,  
born in Pelham, Mass., 1803.  
One of the founders of the Zulu mission,  
A. B. C. F. M., 1835-1870  
Died 1894.

## SUGGESTIVE HINTS FOR STUDY.

## THE NEGLECTED, DESTITUTE CONTINENT.

“When will this beautiful country be delivered from its Christian idolatry?” wrote Henry Martyn, as the ship in which he sailed to India touched at Brazil. “The cross is not wanting, but the message of the cross is unknown.”

For the study of our own missions in Brazil, Colombia and Chile, the reader is referred to the excellent material in another part of this magazine. These suggestions are intended to lead to an interest in the needs of the whole continent.

## VENEZUELA.

In the Pantheon at Caracas are the remains of Bolivar, the liberator of South America.

The boundary dispute with British Guiana has lasted half a century.

One Protestant missionary for more than two million inhabitants.

## COLOMBIA.

The death of the President, Dr. Rafael Nunez, was reported September 21, 1894. During his three terms of office he has done more than any of his predecessors for the development of the resources of the country.

## ECUADOR.

“The loveliest country in South America,” and the most backward. The roads are only mule-tracks, practically closed during the rainy season. No other religion than that of Rome is tolerated.

## PERU.

The Incas had reached a high state of civilization in 1527, when Pizarro landed on the coast. See article in *Popular Science Monthly* for October, 1894, on the Astronomy of the Incas.

The most ancient university in America is San Marco's at Lima; its charter was granted by Charles V.

An illustrated article of deep interest by Charles F. Lummis appears in *Harper's Weekly*, September 29, 1894. Mr. Lummis characterizes Pizarro as “the just, unspotted hero, who died as he had lived—God-fearing and true,” and says his “Indian policy,” from his first day in Peru to his last, was inflexibly noble and humane. He abandoned the site first chosen for the capital because to maintain a city there would be detrimental to the aborigines.

“Peru enjoys the anomalous distinction of having for its President the most universally hated individual within its confines.” President Caceres first filled the office from 1886 to 1890, and was succeeded by the late President Bermudez. Mr. Lummis credits him with great energy—his

only great quality; and says he has succeeded because he is the only thoroughly energetic man in Peruvian politics.

The portrait of President Caceres may be found in the number of *Harper's Weekly* just mentioned.

“It were as idle,” writes Mr. Lummis, “to study Peru without reference to its religious side, as to analyze New England, forgetting Puritanism. Peru remains to this day a Catholic corporation, limited. Its national constitution expressly forbids the public practice of any other religion.”

Mr. Ford, the only Protestant pastor in Peru with its 8,000,000 inhabitants, has charge of the two churches in Lima and Callao. M. Penszotti, agent of the American Bible Society, has recently been imprisoned because he scattered the Scriptures.

## BOLIVIA.

“The republic in the clouds.” Formerly known as “Upper Peru.” Named in honor of the Washington of South America, Simon Bolivar. Agents of the American Bible Society scatter the Gospel seed. One settled missionary.

## CHILE.

In many respects the most advanced of the South American republics. Her three million inhabitants are vigorous, energetic and progressive.

Once a man who had been guilty of stealing a silver candlestick from a church was punished by being obliged “to serve at Copiapo as a school-master for three years.” Now Chile pays much attention to the matter of public education.

## URUGUAY.

Pastoral industry is the chief business of its 700,000 inhabitants. Bishop Newman thinks Montevideo, the capital, the handsomest South American city. The National University has 600 students. There are 400 public schools.

The Waldensian colony is attempting to maintain a college.

Missions are carried on by the M. E. Church of the U. S. and by the South American Missionary Society.

## PARAGUAY.

With the exception of some parts of Peru, this country impressed Mr. Theodore Childs as the most beautiful and charming country south of the equator. The land of orange trees, supposed to have been introduced by the Jesuits, and the seeds distributed by the birds.



It is believed that the *yerba mate*, or "Paraguayan tea" will become a main source of wealth. This beverage is said to possess invigorating properties superior to tea and coffee, "stimulating the physical and mental powers without any waste to the system."

The South American Missionary Society has a station in the Paraguayan Chaco. The unpronounceable Indian name of the station is Thlaguasinikith. Mr. Grubb, the missionary is meeting with some success in his efforts, and has received from the government the title of "Pacificador del Chaco."

#### BRAZIL.

According to recent reports President Peixoto refuses to hand over the office to President elect Moraes. Hundreds of prisoners, arrested during the late revolt of the fleet, have been executed.

Said Prof. Agassiz, in his *Journal to Brazil*: "Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth, the world will not have seen a fairer land."

Read the account of "A Revival in Two Languages," CHURCH AT HOME AND ABROAD, February, 1894.

#### ARGENTINE REPUBLIC.

During the months of February, March and April, 1894, this Republic exported 22,840,000 bushels of wheat; the United States exported during the same period only 15,615,138 bushels. —*Providence Journal*, via. *Public Opinion*.

The Argentine Republic is the second wool-producing country of the world, her annual output being 400,000,000 pounds, while the United States produces 300,000,000 pounds.

A recent correspondent of the *London Times* writes unfavorably of the economic condition of the Republic. Only one of the fourteen provinces is in a condition of financial soundness, the others being burdened with debts out of all proportion to the revenues available for discharging them.

Missionaries of the South American Missionary Society and of the M. E. Church in the United States labor in the Republic. The population is about 4,000,000.

The Handbook of American Republics is authority for the statement that there are more Protestant churches in Buenos Ayres than in any other city in South America.

The assistant pastor of a congregation in Buenos Ayres describes his conversion thus: He had never spoken with an Evangelical Christian, nor read anything about Christianity. Receiving a copy of the Bible, he began by searching for

quotations he had found in the works of Voltaire which he was then reading. Then came a desire to read more, and a deepening interest. His doubts gradually subsided, and he gave himself to the service of Christ.

#### PATAGONIA.

Origin of the name given by Magellan? The original Indian inhabitants have dwindled to a few thousands.

For an interesting account of Tierra del Fuego read Mr. O'Sullivan's article in *Fortnightly Review*, January, 1893. "The condition of the natives is wretched in the extreme. Condemned to live in an archipelago of mountain tops, which are covered with snow ten months of the year and are swept by perpetual gales, life is a constant struggle to obtain sufficient food to keep soul and body together. They lead a nomad existence, wandering along the shores in search of their wretched sustenance, in a state of almost complete nudity, with no domestic ties other than bind a hard-worked and ill-used slave to a merciless and cruel task master. On this wide earth there are no people so cruelly circumstanced and so utterly devoid even of the meanest pleasures of existence than these inhabitants of the Land of Fire."

Captain Allen Gardiner, R. N., was the founder, July 4, 1844, of the South American Missionary Society, under the title of the Patagonian Mission. The jubilee has been celebrated this year. See monthly issues of the *Magazine* of that society.

#### WORTH READING.

LYNCHING BLACK MEN BECAUSE THEY ARE BLACK, by Hon. Frederick Douglass. *Our Day*, July and August, 1894.

PULQUE, THE NATIVE DRINK OF MEXICO, by Arthur Inkersley. *Overland Monthly*, September, 1894.

THE QUESTION OF KOREA, by Henry Norman. *Contemporary Review*, September, 1894.

CHINA AND JAPAN IN KOREA, by Hon. Augustine Heard, Durham White Stevens and Howard Martin. *North American Review*, September, 1894.

LIFE AMONG THE THIBETANS, by Isabella L. Bishop, *Arthur's Home Magazine*, September, 1894.

PEKING UNIVERSITY, by Rev. Marcus L. Taft. *The University Magazine*, September, 1894.

THE RELIGION OF GOTAMA BUDDHA, by William Davies. *Atlantic Monthly*, September, 1894.

HOME LIFE IN INDIA: CHILD-MARRIAGE AND WIDOWS, by Purushotam Rao Telang. *The Forum*, September, 1894.

THE CHEREEFA OF WAZAN, by Ernest Hart. *Pall Mall Magazine*, September, 1894

APACHE INDIANS IN FLORIDA. *Lend a Hand*, September, 1894.

PALESTINE RESEARCH—PAST AND PRESENT, by Major C. R. Conder, D. C. L. *Contemporary Review*, September, 1894

THE HADRAMUT: A JOURNEY IN SOUTHERN ARABIA, by J. Theodore Bent. *The Nineteenth Century*, September, 1894.

A JOURNEY TO THE SACRED MOUNTAIN OF SIAO OUTAI-SHAN, by A. Henry Savage-Landor. *The Fortnightly Review*, September, 1894.

GOOD CITIZENSHIP, by Ira H. Evans. *American Journal of Politics*, September, 1894.

LAHORE AND THE PUNJAB, by Edwin Lord Weeks. *Harper's Magazine*, October, 1894.

ACROSS ASIA ON A BICYCLE, VI., by Thomas G. Allen, Jr., and William Lewis Sachtleben. *The Century*, October, 1894.

CHINA AND JAPAN AT WAR IN KOREA, by William Elliot Griffis, D.D. *The Chautauquan*, October, 1894.

SIGNIFICANCE OF THE JAPAN-CHINA WAR, by Michitaro Hisa. *The Forum*, October, 1894.

TARAHUMARI DANCES AND PLANT-WORSHIP, by Carl Lumholtz. *Scribner's Magazine*, October, 1894.

WEST AFRICAN FOLKLORE, by M. Jean du Gourcq. *Popular Science Monthly*, October, 1894.

THE FRONT DOOR OF PERU, by Charles F. Lummis. *Harper's Weekly*, September 29, 1894.

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## Book Notices.

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THE BUILDING OF CHARACTER, by J. R. Miller, D. D., author of "Silent Times," "Making the Most of Life," "The Every Day of Life," "Glimpses Through Life's Windows," etc., is a duodecimo of 123 pages. It contains twenty-three chapters with such titles as The Building of Character; Our Undiscovered Faults; Life's Second Chance; Some Secrets of a Beautiful Life; Helping by Prayer; Of Judging Others, etc.

We have found it pleasant and helpful reading in quiet Sabbath hours. Like Dr. Miller's other writings, it is a limpid stream of "English undefiled," and its contents have the flavor and wholesomeness of "the river of the water of life."

Published by Thomas Y. Crowell & Co., 100 Purchase Street, Boston.

CHRISTIANITY IN THE HOME, by Theodore L. Cuyler, D. D., author of "God's Light on Dark

Clouds," "Heart Life," etc. New York; The Baker & Taylor Company, 5 and 7 East 16th Street.

There are intelligent people on every continent—thousands of them—who are eager to read, in newspaper, magazine or book, anything written by "Theodore Cuyler." Many of these, we are sure, will be glad to get, to read, to have or to give to loved ones, this duodecimo volume of 264 pages containing just three dozen of his attractive and edifying essays, on such topics as Christianity in the Home; the Conversion of Children; Extravagant Living; Sins Against Childhood; Wait and See; Fruit in Old Age; Push Upward.

Just like him, in his wise thinking and uncommon skill in "putting things," are these essays.

The "holy tact" needed for winning souls is admirably illustrated in Chapter V, "The Flaw in The Wedding Ring."

We have just one criticism for Chapter II, "The Conversion of Children." Its first sentence is: "The most important ten years of human life are from six to sixteen years of age." We do not believe that those ten years exceed or equal in value and opportunity, the six years that have preceded them, we cannot think it more scriptural or more reasonable to seek the "early conversion" of our children than to seek the renewal of their inherited nature from the beginning of their spiritual being—so that they will have no remembrance of a time when they did not love God. We abate nothing from Dr. Cuyler's assertion, that "an enormous proportion, perhaps a majority, of people who pass twenty-one irreligious are never converted." But we believe that "children of the covenant" should not be expected to pass any "irreligious" years.

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## Ministerial Necrology.

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**WE** earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BAY, REV. WILLIAM H.—Born, Cross Creek, Pa., October 26, 1807; removed with his parents to Ohio, where he received his early education; taught school while preparing for college, 1823 to 1828; entered Marietta College, 1828; forced by ill health to abandon college life in his junior year; studied theology under instruction of Rev. Bennett Roberts; licensed to preach, 1838; ordained, 1839; spent the whole of his very active and useful ministerial life in the Presbytery of Athens. Age and feebleness completed his retirement from regular ministerial duty, 1889. Died, July 27, 1893.

Married, June 6, 1840, Miss Sarah Bosworth, of Chester, O.; second marriage, September 4, 1845, to Miss Susan Higley, of Rutland, O., who, with two sons and four daughters, survives him.

**DIAMANT, JEREMIAH NIXON**—Born in Cumberland Co., New Jersey; graduated at Middlebury College, Vt., 1857, and at Auburn Theological Seminary, 1860; pastor, Franklin church, Pa., Redfield church, New York, Ada and Stanton churches, Michigan, Cherry Tree church, Pa. During his last 12 years he labored as a missionary in the Indian Territory.

Married Miss Mary E. Petengill of Vermont, who died leaving one daughter, Altha. His second marriage was to Miss Mary E., daughter of Rev. Wm. Hamilton, of Nebraska, who survives him with his daughter.

**FENTON, JOSEPH FENNIMORE**.—Born at Babb's Run, near Winchester, Frederick Co., Va., June 28, 1812; graduated from Hanover College, Indiana, in 1838, New Albany Theological Seminary, 1841; licensed, Presbytery of New Albany, September, 1841; ordained, Presbytery of St. Louis, September, 1842; pastor, Union, Mo., 1842-50; Washington, Mo., 1850-54; Kirkwood, Mo., 1854-57; Washington, Mo., 1857-67; Union, Mo., 1867-73; Missionary Board of Publication, with residence at Kirkwood, Mo., 1873-75; after this, without charge, but doing much preaching and visiting with residence at Union, Mo., 1875-93; supplied various churches, as Newport, Pacific, Moelle, Boeuf and others in Franklin and adjoining counties in Missouri. Died at his home, Union, Mo., December 26, 1893.

Married, Miss Margaret H. Hassell, July 23, 1846, who died February 19, 1857. Of this marriage two children are living: Emma H., of St. Louis, Mo., and David G., of Seattle, Wash. Married the second time to Miss Lizzie L. Bleumner, who died November 2, 1880. Of this marriage five children survive: Lizzie Matilda, Carrie E., and Eugene A., who live at Union, Mo., and Rev. E. McLean and George E., who reside at Jemes, New Mexico.

**GOODMAN, REUBEN SMITH**—Born in Bolton, Warren Co., N. Y., April 30, 1818; united with the Church, 1835; graduated from the University of New York, 1842, and from Princeton Theological Seminary, 1846; licensed to preach, 1846, and preached at Lodi (now Gowanda) until 1848; then at Clarkson until 1853; pastor at Coldwater, Mich., 1853-1860; then removed to La Porte, Ind.; pastor of Westminster church, Grand Rapids, Mich., 1865-1871; removed to Kendallville, Ind., and ministered to the church there, 1871-1890; retired from active ministerial work, 1890, and resided at Grand Rapids, Mich. Ministered in his last year of life as chaplain of Michigan Soldiers' Home. Died, August 30, 1894.

Married in 1849 Mary Elizabeth Rodgers of Troy, N. Y., who survives him together with three daughters and two sons.

**PARMELEE, ANSON HALL**.—Born in Bristol, Vt., September 19, 1810; graduated from Middlebury College, 1839; from Andover Theological

Seminary, 1842; labored in North Carolina South Carolina and Georgia for the American Tract Society until 1845; pastor of Presbyterian church, Addison, N. Y., 1845-1855; at Livonia N. Y., 1855-1869; Seneca Castle, N. Y., 1872-1874; lived on a farm, near that village, 1874-1889; lived thenceforth at Phelps with the family of his only son. Died, August 26, 1894.

Married, 1843, Mary Elizabeth Whiting, daughter of Rev. Francis L. Whiting, who died 1858. Married, January 3, 1860, Lycintha Martin of Rochester, who survives him, as do also his three children, Mrs. George Waterhouse, of Beaufort, S. C., Mrs. John Barnes of Rockford, Ill., and Mr. G. H. Parmelee. Phelps, N. Y.

**POMEROY, CHARLES S., D.D.**—Born in Brooklyn, N. Y., July 7, 1834; graduated from Columbia College, 1854; partner of his father in mercantile business, 1854-1857; received to communion First Presbyterian Church, Brooklyn, 1857; began to prepare for the ministry, and, after some months of private study took a partial course in Union Theological Seminary, where he graduated; licensed to preach, May, 1864, by the Presbytery of Brooklyn; pastor, Ross Street Presbyterian Church, Brooklyn, 1864-1870; pastor, Second Presbyterian Church, Cleveland, O., 1873-1894; died at his home, September 10, 1894.

Married, September 7, 1858, Miss Clara Townsend, New York City, who, with one son and one daughter, survives him, five children having died.

**TINDALL, GEO. P.**—Born near Trenton, New Jersey, April 29, 1822; obtained his academical education at Tecumseh, Michigan, and received the degree of A. B. from the University of Michigan, Ann Arbor, 1849; received his theological training at Union Seminary, New York; licensed 1852 by the Presbytery of New York and ordained the following year by the Presbytery of Dayton; pastor in Dayton, Ohio, Third Street Church, 1853 to 1857; pastor in Indianapolis, Indiana, Second Church, 1857 to 1863; pastor in Ypsilanti, Michigan, First Church, 1863 to 1875; pastor in Flint, Michigan, First Church, 1875 to 1881; pastor in Sacramento, California, Fourteenth Street Church, 1889 to 1893. Between his pastorate in Flint and Sacramento, he established an academy in Placerville, California, which he carried on successfully with the assistance of his two daughters until his call to Sacramento. While in the academy he preached on Sabbaths in outlying districts. Died in Sacramento, September 8, 1894.

Married, March 23, 1853, Louise Brown, Ypsilanti, Michigan, who died October 12, 1890. Had three children, George Lee, deceased; Lizzie H., now teaching in the High School in Colusa, California, and Anna L., now teaching in the High School in Sacramento, California.

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1894.

**ATLANTIC.**—*Fairfield*—Mt. Hermon, 2. *South Florida*—Sorrento, 5. 7  
**BALTIMORE.** *Baltimore*—Deer Creek Harmony, 18 50; Taneytown, 18 41. *New Castle*—Dover, 6 70. *New Castle*, sab-sch, 8 02. *Washington City*—Falls Church, 10. 56 63  
**CALIFORNIA.**—*Los Angeles*—Ventura, 8 10. *Oakland*—Golden Gate, 5 30; *Oakland Brooklyn* sab-sch. 8 40. *San Francisco*—San Francisco Calvary, 20. *Stockton*—Columbia, 2; *Sonora*, 5. 43 80  
**CATAWBA.**—*Catawba*—Ogdens Chapel, 1. 1  
**COLORADO.**—*Denver*—Denver North, 8. 8  
**ILLINOIS.**—*Alton*—Brighton, 4; *Greenville*, 5 05; *Hillsboro*, 6; *Moro*, 5 55; *Waveland*, 1 55. *Bloomington*—Bloomington 2d, 50; *El Paso*, 7 76; *Rossville*, 5. *Cairo*—Flora, 2 50. *Chicago*—Chicago Bethany, 4; *Evanston* South, 27 95; *Herscher*, 3 15; *Manteno*, 38; *Peotone*, 21 17. *Freeport*—Ridgfield, 6 40; *Rockford* Westminster, 4 12; *Willow Creek*, 26. *Mattoon*—Charleston, 12 32. *Ottawa*—Aurora, 5 60; *Mendota*, 14. *Peoria*—Princeville, 19 44. *Rock River*—Ashton, 6; *Franklin Grove*, 11 50; *Garden Plain*, 7 90; *Peniel*, 4; *Princeton*, 14 60; *Sterling*, 75 20; *Viola*, 5. *Springfield*—Pisgah, 1 70. 398 46  
**INDIANA.**—*Crawfordsville*—Bethany, 5 70; *Colfax*, 2. *Fort Wayne*—Ligonier, 4 71. *Indianapolis*—Hopewell, 26 54. *Logansport*—Crown Point, 5. *New Albany*—Hanover, 9 50; *Livonia*, 1 75; *New Albany* 2d, 24 40. *Vincennes*—Claborne, 5; *Salem*, 8. *White Water*—College Corner, 15; *New Castle*, 10 16; *Rushville*, 11. 128 76  
**INDIAN TERRITORY.**—*Choctaw*—Philadelphia, 1. 1 00  
**IOWA.**—*Cedar Rapids*—Clinton, 64 23. *Corning*—Creston, 13; *Sidney*, 8; *Villisca*, 15 50. *Council Bluffs*—Avoca, 3 67; *Council Bluffs* 1st, 11 50. *Dubuque*—Frankville, 8; *Hazleton*, 4; *Lansing* 1st, 8 70; *Mount Hope*, 2; *Pine Creek*, 5 05; *Wilson's Grove*, 3 50. *Fort Dodge*—Glidden, 3 40. *Iowa*—Chequest, 2; *New London*, 3 50; *Ottumwa* East End, 6; *Troy*, 2; *West Point*, 7. *Iowa City*—Columbus Central (including sab-sch, 1 28), 3 04. *Sioux City*—Sioux City 3d, 3. 172 09  
**KANSAS.**—*Emporia*—Mount Vernon, 2; *Mulvane*, 4; *Oxford*, 1 30; *Wellington*, 11 50; *Wichita* West Side, 2. *Larned*—Kingman, 7. *Neosho*—Neodesha, 4 10; *Osage* 1st, 8; *Osawatomie*, 2; *Toronto*, 8 75. *Solomon*—Culver, 8; *Minneapolis*, 12 19. *Topeka*—Manhattan, 11 59; *Topeka* Westminster, 2 47. 79 90  
**KENTUCKY.**—*Ebenezer*—Frankfort, 33 55; *Lexington* 2d, 50; *Maysville*, 13. 96 55  
**MICHIGAN.**—*Flint*—Bad Axe, 13; *Caseville*, 1; *Chandler*, 4; *Fair Grove*, 5; *Flint*, 29 82. *Lake Superior*—Menominee, 19 26. *Monroe*—Blissfield, 7; *La Salle*, 2; *Tecumseh*, 41. *Petoskey*—Brutus, 1 30; *Mackinaw City*, 3 50. 126 88  
**MINNESOTA.**—*Duluth*—Duluth 2d, 3 10. *Mankato*—Marshall, 6. *Minneapolis*—Buffalo, 13 71; *Minneapolis* Bethlehem (including sab-sch, 3 73), 7 80; — *Franklin Avenue*, 2 60; — *Highland Park*, 10 68; *Oak Grove*, 1. *St. Paul*—Farmington, 2; *St. Paul* House of Hope, 47 16; *Vermillion*, 2. *Winona*—Preston, 5 20. 101 20  
**MISSOURI.**—*Kansas City*—Butler, 12; *Clinton*, 9; *Nevada*, 8 65; *Sedalia* Central, 10 75; *Sharon*, 3 41. *Palmyra*—Moberly (including sab-sch, 2 52), 6 72; *New Providence*, 2. *Platte*—Avalon, 3 44; *Fairfax*, 2 35; *King City*, 4; *Mound City*, 3. *St. Louis*—Bethel German, 10; *St. Louis* Cote Brillante, 14 21. 89 53  
**NEBRASKA.**—*Hastings*—Hanover German, 2; *Wilsonville*, 3. *Kearney*—Genoa, 9. *Nebraska City*—Lincoln 2d, 7 05; *Table Rock*, 6 25. *Omaha*—Fremont, 19 94; *Omaha* 1st, 17 33. 64 57  
**NEW JERSEY.**—*Monmouth*—Cream Ridge, 2 67; *Moorestown*, 7. *Morris and Orange*—Flanders, 5; *Mt. Freedom*, 5; *Mt. Olive*, 8 75; *New Vernon*, 9 05; *Summit* Central, 66 22. *Newton*—Andover, 3; *Hackettstown*, 50. *West Jersey*—Atlantic City German (including sab-sch, 1 60), 4 10; *Hammonton*, 6; *Salem*, 54 26. 221 11

**NEW YORK.**—*Albany*—Ballston Centre, 3 81; *Schenectady* East Avenue, 3 50. *Binghamton*—Binghamton West, 15. *Brooklyn*—Brooklyn Hopkins Street, 3. *Buffalo*—Tonawanda, 1. *Cayuga*—Auburn Central, 13 70. *Chemung*—Burdett, 1 54; *Watkins*, 20 21. *Columbia*—Hunter, 6 59; *Jewett*, 3 64. *Genesee*—Wyoming, 6. *Geneva*—Ovid, 22 33; *Penn Yan*, 18. *Hudson*—Chester, 19; *Florida*, 3 20; *Good Will*, 3 36; *Otisville*, 8. *Long Island*—Mattituck, 6; *Middletown*, 7 93; *Southampton*, 54 32. *Nassau*—Christ Church, 10; *Freeport*, 11 72. *New York*—New York West Farms, 5. *Niagara*—Holley, 5 67; *Wright's Corners*, 2. *North River*—Highland Falls, 7 50; *Pine Plains*, 5; *Poughkeepsie*, 14 90. *Otsego*—Middlefield, 3; † *Stamford*, 100. *Rochester*—Mendon, 4 70; *Ogden*, 3 44; *Piffard*, 2. *St. Lawrence*—Ox Bow, 3 60; *Waddington* Scotch, 8; *Watertown* 1st, 30 30. *Steuben*—Jasper, 3 20; *Painted Post*, 5 55. *Syracuse*—Baldwinsville, 14 24; *Onondaga Valley*, 5. *Troy*—Cambridge, 7 63; *Troy Memorial*, 4 19. *Utica*—Augusta, 1 77; *Camden*, 3; *Forest*, 8 64. *Westchester*—Gilead, 9 25; *Mt. Vernon* 1st sab-sch, 36 47; *Peekskill* 1st, 39 79; *Rye*, 50 44; *South Salem*, 14 50; *Yorktown*, 8. 648 73  
**NORTH DAKOTA.**—*Fargo*—Hillsboro, 2. 2 00  
**OHIO.**—*Athens*—Logan, 15. *Bellefontaine*—Marseilles, 1 30; *Nevada*, 3 60; *Urbana* sab-sch, 5 29. *Chillicothe*—Greenfield 1st, 4 74; *South Salem*, 16; *Washington C. H.*, 5. *Cincinnati*—Springdale, 10 60. *Columbus*—Central College, 3 75. *Dayton*—New Carlisle, 6; *New Jersey*, 3 30; *Seven Mile*, 4 08; *South Charleston*, 11 95; *Washington*, 2. *Mahoning*—Massillon 2d, 10 68; *Pleasant Valley*, 2 63. *Marion*—Iberia, 2 59; *Liberty*, 3; *Mount Gilead*, 6 37; *Trenton*, 3. *Maumee*—Fayette, 1 58. *Portsmouth*—Eckmansville, 5 25; *Jackson*, 6 42; *Manchester*, 4. *St. Clairsville*—Bannock, 4; *Beulah*, 2; *Caldwell*, 9; *Olive*, 5 40. *Steubenville*—Hopedale, 3; *New Cumberland*, 2 09; *Wellsville*, 21 50. *Wooster*—Apple Creek, 6; *Doylestown*, 8; *Fredericksburgh*, 13; *Lexington*, 4 70; *Loudonville*, 3 38; *Perrysville*, 1 75; *Shreve*, 2 75. *Zanesville*—Homer, 2 40; *Newark* Salem German, 3 10; *New Lexington*, 1 26; *Roseville*, 3 81; *Uniontown*, 1 32; *Unity*, 2 74; *Utica*, 9; *West Carlisle*, 4 05; *Zanesville* 1st, 33 52. 242 15  
**PENNSYLVANIA.**—*Allegheny*—Freedom, 6. *Blairsville*—Braddock, 11; *Cresson*, 4; *Harrison City*, 3; *New Alexandria* (including sab-sch, 7 52), 33 18; *New Salem*, 13 61. *Butler*—Muddy Creek, 4; *Summit*, 5 65; *Unionville*, 2. *Carlisle*—Carlisle 2d, 54 31. *Chester*—Avondale, 5 25; *Doe Run*, 5 03; *Oxford* 1st, 45; *Penningtonville*, 5 30; *Westminster*, 10. *Clarion*—Penfield, 5. *Erie*—Cambridge, 9; *Concord*, 2 08; *East Greene*, 3 50; *Evansburgh*, 3 10; *Girard* (including Miles Grove Branch, 2 85), 8; *Hadley*, 2; *Harmonsborg*, 2 50; *Pleasantville*, 14 27; *Salem*, 2; *Wattsburgh*, 1 36. *Huntingdon*—Altoona 1st, 18; *Birmingham* Warriors' Mark Chapel, 9 14; *Buffalo Run*, 1 30; *Kerrmore*, 2; *Logan's Valley*, 10; *Lower Tuscarora*, 5. *Kittanning*—Indiana sab sch, 20; *Marion*, 6. *Lackawanna*—Athens, 8; *Franklin*, 1; *Moosic*, 15; *Nicholson*, 4; *Tunkhannock*, 18 62; *Wilkes Barre* Westminster, 9. *Lehigh*—South Bethlehem, 10; *South Easton*, 10. *Northumberland*—Bald Eagle and Nitiany, 6; *Mifflinburg*, 3; *Watsonstown*, 3 29. *Parkersburgh*—Frerch Creek, 5. *Philadelphia*—Philadelphia 1st, 298 18. *Philadelphia North*—Bristol, 7 48; *Calvary*, 2 60; *Neshaminy* of Warwick, 13 05. *Pittsburgh*—Cannonsburgh Central, 4 20; *Charleroi*, 3; *Finleyville*, 3 50; *McDonald* 1st, 16 90; *Pittsburgh* East Liberty, 22 40; — *Shady Side*, 11 50. *Redstone*—Laurel Hill, 15 67; *McKeesport* 1st, 20; *Smithfield*, 1; *Uniontown* Central, 4. *Shenango*—New Castle 2d, 6; *Rich Hill*, 2; *Unity*, 7. *Washington*—Wheeling 2d, 16 90. *Wellsboro*—Allegany, 1. *Westminster*—Middle Octobera, 6; *New Harmony*, 6; *Strasburgh*, 3 50; *York* 1st, 65 41. 969 77

SOUTH DAKOTA.— <i>Black Hills</i> —Whitewood, 3. <i>Central Dakota</i> —Madison, 3 50.	6 50
TENNESSEE.— <i>Holston</i> —Jonesboro, 10 36. <i>Union</i> —Hebron, 2 35; <i>Westminster</i> , 1 60.	14 91
TEXAS.— <i>North Texas</i> —Gainesville, 16 05.	16 05
UTAH.— <i>Utah</i> —Evanston, 2.	2
WASHINGTON.— <i>Olympia</i> —Olympia, 6 50; <i>Toledo</i> , 1.	7 50
WISCONSIN.— <i>Chippewa</i> —West Superior, 11 94.— <i>Milwaukee</i> —Manitowoc 1st, 2.	18 94

Collections from churches and Sabbath-schools, \$3,559 33

## OTHER CONTRIBUTIONS.

From a Friend, 5; Mrs. Mary E. Palmer, New Brighton, Pa., 5; C. Penna., 4; Rev. W. L. Tarbet and wife, 80 cts.	\$ 14 80
	\$ 3,574 13

## MISCELLANEOUS.

Interest on Investments, 258 33; Partial losses recovered from Insurance Co., 136 94; Payments on Church Mortgages, 689 50; Plans sold, 8; Premiums of Insurance, 179 88; Sales of Book of Designs, No. 5, 50 cts.; Sales of Church Property, 672.	2,145 15
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## SPECIAL DONATIONS.

From a Friend in Princeton, N. J.	50 00
	\$5,769 38
Church collections and other contributions, April–August, 1894.	\$15,731 76
Church collections and other contributions April–August 1893.	17,804 07

## RECEIPTS FOR COLLEGES AND ACADEMIES, AUGUST, 1894.

COLORADO.— <i>Denver</i> —Littleton, 2.	2 00
ILLINOIS.— <i>Chicago</i> —Bethany, 2; Hinsdale, 4; Lake Forest, 140 01, <i>Freeport</i> —Galena South, 34 30. <i>Springfield</i> —Piagah, 1 70; <i>Springfield</i> 2d, 29 45.	211 46
INDIANA.— <i>Crawfordsville</i> —Spring Grove, 18.	18 00
KANSAS.— <i>Emporia</i> —El Paso, 1 53.	1 53
MISSOURI.— <i>Kansas City</i> —Westfield, 2. <i>Palmyra</i> —Unionville, 7. <i>St. Louis</i> —Windsor Harbor, 1.	10 00
NEW JERSEY.— <i>Jersey City</i> —Jersey City 1st, 31 32. <i>Morris and Orange</i> —Orange 1st, 65. <i>Newark</i> —Newark Central, 2. <i>New Brunswick</i> —Bound Brook, 30; Trenton 1st, 37 43;—4th, 1. <i>Newton</i> —Hackettstown, 35; <i>Harmony</i> , 6 37.	189 07
NEW YORK.— <i>Buffalo</i> —Tonawanda, 75 cts. <i>Columbia</i> —Hunter, 5 46. <i>Geneva</i> —Seneca, 13 35. <i>Hudson</i> —Florida, 2 40; <i>Good Will</i> , 2 53. <i>Long Island</i> —Bellport, 7. <i>Lyons</i> —Newark, 10 95. <i>Nassau</i> —Hempstead Christ Church, 10; <i>Huntington</i> 1st, 51 75. <i>New York</i> —New York Central, 129 62; <i>West Farms</i> , 3. <i>Niagara</i> —Lockport 1st, 33 85. <i>North River</i> —Newburgh Calvary, 25 cts.; <i>Pine Plains</i> , 5; <i>Poughkeepsie</i> , 11 18. <i>Rochester</i> —Ogden, 2 53. <i>St. Lawrence</i> —Pleasant, 3; <i>Waddington</i> Scotch, 5. <i>Westchester</i> —Mount Vernon 1st sab-sch, 31 75; <i>Yorktown</i> , 7.	336 41
OHIO.— <i>Bellefontaine</i> —Gallon, 3. <i>Columbus</i> —Columbus 2d, 34 67. <i>Marion</i> —Iberia, 2 59. <i>Maumee</i> —Mount Salem, 2. <i>Zanesville</i> —Coahocton, 7.	49 26

## RECEIPTS FOR EDUCATION, AUGUST, 1894.

BALTIMORE.— <i>Baltimore</i> —Annapolis, 14 81; <i>Bel Air</i> , 4 60. <i>New Castle</i> —Cool Spring, 1 35; <i>Georgetown</i> , 2 60; <i>Lower Brandywine</i> , 6; <i>Rock</i> , 5.	34 36
CALIFORNIA.— <i>San Francisco</i> —San Francisco Lebanon, 2 50.	2 50
COLORADO.— <i>Denver</i> —Littleton, 2.	2
ILLINOIS.— <i>Bloomington</i> —Piper City, 5. <i>Chicago</i> —Chicago Bethany (Jr. C. E. Soc., 1), 4;—Jefferson Park, 24 22. <i>Freeport</i> —Bethel German, 10; Elizabeth, 2. <i>Mattoon</i> —Ashmore, 5; <i>Pana</i> , 7 81; <i>Pleasant Prairie</i> , 2. <i>Toledo</i> , 2 70. <i>Ottawa</i> —Waltham, 7. <i>Springfield</i> —Piagah, 1 23; <i>Springfield</i> 2d, 44 17.	115 83
INDIANA.— <i>Crawfordsville</i> —Romney, 4; <i>Spring Grove</i> , 21. <i>Muncie</i> —Hartford City, 5. <i>New Albany</i> —Corydon, 4 05. <i>White Water</i> —Richmond, 15 30.	49 35
IOWA.— <i>Cedar Rapids</i> —Springville, 4. <i>Des Moines</i> —Indianola, 7; <i>Ridgedale</i> , 5 50. <i>Dubuque</i> —Sherrill's Mount German, 5. <i>Fort Dodge</i> —Lohrville, 1. <i>Iowa</i> —Birmingham, 4 40; <i>Mount Pleasant</i> German, 10. <i>Sioux City</i> —Sioux City 3d, 3.	39 90

## LOAN FUND.

Interest	\$294 84
Payments on mortgages	750 00
	\$1,444 84

## MANSE FUND.

IOWA.— <i>Corning</i> —Villisca, 5;— <i>Fort Dodge</i> —Glidden	\$1 70
NEW JERSEY.— <i>Monmouth</i> —Moorestown 1st	3 00
PENNSYLVANIA.— <i>Lackawanna</i> —Wilkesbarre Westminster	1 00
	\$10 70

## OTHER CONTRIBUTIONS.

From a Friend in Princeton, N. J.	500 00
	\$510 70

## MISCELLANEOUS.

Installments on Loans	\$718 00
Interest	29 81
Premiums of Insurance	23 00
	\$765 81
	\$1,276 51

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,  
58 Fifth Avenue, New York City.

† Under minute of the Assembly of 1893.

PENNSYLVANIA.— <i>Chester</i> —Chester, 34 97; <i>West Chester</i> —Westminster, 5. <i>Lackawanna</i> —Great Bend, 6 50; <i>Susquehanna</i> , 6; <i>Troy</i> , 13. <i>Northumberland</i> —Jersey Shore, 12. <i>Philadelphia</i> —Washington Square 1st, 123 55. <i>Pittsburgh</i> —Pittsburg East Liberty, 23 40;— <i>Shady Side</i> , 5 75. <i>Washington</i> —Cove, 1 75. <i>Westminster</i> —Centre, 16 sab-sch, 6 65; <i>Chestnut Level</i> , 11 17.	255 11
WISCONSIN.— <i>Milwaukee</i> —Maintowoc 1st, 1 75.	1 75

Total receipts from churches and Sabbath-schools, August, 1894..... \$ 1,674 35

## PERSONAL.

Mrs. Caleb S. Green, Trenton, N. J., 100; Mrs. Mary E. Palmer, New Brighton, Pa., 5; Rev. W. L. Tarbet and wife, Springfield, Ill., 80 cts.; "C. Penna.," 3.	105 00
Total receipts for August, 1894.	\$ 1,153 35
Previously reported	6,543 15

Total receipts from April 1st to September 1st, 1894..... \$ 7,736 35

C. M. CHARNLEY, Treasurer,  
P. O. Box 294, Chicago, Ill.

KANSAS.— <i>Emporia</i> —Cedar Point, 3 71; <i>Floresce</i> , 5 32. <i>Solomon</i> —Glen Elder, 2.	11 03
KENTUCKY.— <i>Ebenzer</i> —Lexington 2d add'l, 60.	60 00
MICHIGAN.— <i>Flint</i> —Mundy C. E. Society, 1. <i>Kalamazoo</i> —Cassopolis, 5.	6 00
MINNESOTA.— <i>Minneapolis</i> —Minneapolis Stewart Memorial, 9 11. <i>St. Paul</i> —St. Paul House of Hope, 4 14.	58 27
MISSOURI.— <i>St. Louis</i> —De Soto, 2 50; <i>Windsor Harbor</i> , 4.	5 50
MONTANA.— <i>Helena</i> —Helena 1st, 15 15.	15 15
NEBRASKA.— <i>Hastings</i> —Oxford, 1.	1 00
NEW JERSEY.— <i>Jersey City</i> —Paterson East Side, 32. <i>Morris and Orange</i> —Morristown South Street, 57 83. <i>Newark</i> —Bloomfield Westminster, 83 66; <i>Montclair</i> 1st, 8 90; <i>Newark Central</i> , 3. <i>New Brunswick</i> —Trenton 4th, 1;— <i>Prospect Street</i> , 35. <i>Newton</i> —Harmony, 6 47.	214 91

NEW YORK.—*Albany*—Charlton, 13. *Brooklyn*—Brooklyn Hopkins Street, 5. *Buffalo*—Portville, 36; *Tona-*

wanda, 68 cts. *Champlain*—Mineville, 7. *Genesee*—East  
Pembroke, 4. *Hudson*—Florida, 2; Good Will, 2 10;  
Stony Point, 13 75; Unionville, 4 25. *Long Island*—Mat-  
tittuck, 4. *Lynce*, Newark, 3. *New York*—New York  
Washington Heights, 7 97; West Farms, 5. *North*  
*River*—Poughkeepsie, 9 81. *Rochester*—Ogden, 2 15.  
*St. Lawrence*—Waddington Scotch, 5. *Troy*—Warrens-  
burg, 2 22. *Westchester*—Mt. Vernon 1st sab-sch., 42 24.  
157 06

OHIO.—*Bellefontaine*—Nevada, 2 22. *Columbus*—Col-  
umbus Broad Street, 18 04; Lithopolis, 2. *Maioning*—  
Canton, 16 21. *Zanesville*—Coahocton, 8. 46 50  
PENNSYLVANIA.—*Butler*—West Sunbury, 5. *Carlisle*—  
McConnellsburch, 4. *Chester*—West Chester 1st, 35 72.  
*Clarion*—East Brady, 6; Emlenton, 10 24. *Erie*—Irvin-  
ton, 3. *Huntingdon*—Hollidaysburgh (sab-sch., 9 18),  
26 88; Tyrone, 19 24. *Kittanning*—Apollo, 19. *Lacka-  
wann*—Franklin, 1. *Lehigh*—White Haven, 9. *North-  
umberland*—Milton, 75. *Pittsburgh*—Oakmont 1st, 5 50;  
Pittsburgh East Liberty, 22 40; Shady Side, 14 22.  
*Redstone*—Little Redstone, 5 69; Long Run, 5; Mount  
Pleasant, 8 58; Rahoboth, 6 80. *Washington*—Fairview,  
6. 288 55

SOUTH DAKOTA.—*Central Dakota*—Artesian, 2. 9  
TEXAS.—*Austin*—Austin 1st, 13. *Trinity*—Dallas 2d,  
2 55. 15 55

### RECEIPTS FOR FOREIGN MISSIONS, AUGUST, 1894.

ATLANTIC.—*South Florida*—Eustis Y. P. S. C. E. for  
Mr. Clark, 13; Tarpon Springs Y. P. S. C. E., supt. Mr.  
Bent, 3 75. 16 75

BALTIMORE.—*New Castle*—West Nottingham Y. P. S. C.  
E. for R. Irwin, 10. 10 00

CALIFORNIA.—*Los Angeles*—Glendale sab-sch birthday,  
11. *San José*—Templeton, 2; Y. P. S. C. E., 8 90; *Stock-  
ton*—Sonora, 2 50. 19 45

COLORADO.—*Boulder*—Longmont, for work in Peking,  
7. *Denver*—Denver, North, 10; Littleton Y. P. S. C. E.,  
salary Mr. Finley, 3 66. 20 55

ILLINOIS.—*Alton*—Steelville, 1. *Bloomington*—Clar-  
eance, 8 50; Clinton Y. P. S. C. E., 5 50; salary Mr. Drum-  
mond, 25. *Calro*—Centralia, 10 25. *Chicago*—Chicago,  
1st, 43 18; Jefferson Park, 9 45; Scotch, 15; Morgan  
Park, 21. *Ottawa*—Aurora, 10; Sandwich Y. P. S. C. E.,  
salary, Mr. Eckels, 5 42. *Peoria*—Canton Y. P. S. C. E.,  
5 40; Lewistown, 9 75. *Schuyler*—Layton Y. P. S. C.  
E., supt. Mr. Hyde, 17; Plymouth Y. P. S. C. E., salary  
Mr. Hyde, 8. *Springfield*—Flagah, 5 66. 188 96

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 25;  
Darlington, 5. *Indianapolis*—Greencastle Y. P. S. C. E.,  
5 18. *Logansport*—Rensselaer, 20 53. *Muncie*—Shiloh,  
10 90. 116 61

INDIAN TERRITORY.—*Choctaw*—Philadelphia, 1 25. 1 25

IOWA.—*Cornang*—Lenox, special Laos account, 2. *Du-  
buque*—Dubuque, 1st, 8 80; Sherrill's Mound, German,  
salary J. C. Melrose, 10. *Fort Dodge*—Arcadia, 1 63.  
*Iowa*—Keokuk, Westminster sab-sch., 10. *Sioux City*—  
Liberty sab-sch., for Mrs. J. C. Melrose, 2. 29 43

KANSAS.—*Emporia*—Mazon, 1 61; Quenemo, 6 14;  
Waverly, 5; Wichita, Oak Street, Y. P. S. C. E., salary  
N. Fren Das, 37 75. *Highland*—Blue Rapids, 14 24. *Ne-  
ocho*—Chanute, 20 70; Independence, 25. *Osborne*—Smith  
Centre, 8. *Topeka*—Junction City Y. P. S. C. E., supt.  
Mr. Griswold, 10. 110 69

KENTUCKY.—*Louisville*—Hopkinsville 1st, Y. P. S. C.  
E., salary Mr. Sibley, 10; Louisville Alliance, 10. 20 00  
MICHIGAN.—*Flint*—Mundy, 5. *Grand Rapids*—Grand  
Rapids Westminster, 19 60; Y. P. S. C. E., salary Mr.  
Drummond, 15. *Lansing*—Lansing, Franklin Street, Y.  
P. S. C. E., for Moser house, 5. *Monroe*—Meeker Trust  
Fund, through Rev. W. H. Babbitt, 25. 70 06

MINNESOTA.—*Mankato*—Beaver Creek, 5 25; Lake Cryst-  
al Y. P. S. C. E., salary Mr. Clark, 5 58; Mankato, 1st,  
Y. P. S. C. E., salary Mr. Labaree, 13 20. *St. Paul*—St.  
Paul House of Hope, 141 48. *Winona*—Chaffield, 2 50;  
Claremont Y. P. S. C. E., 10; Utica, Union, 1 25;—Worth  
District, 76 cts. 172 56

MISSOURI.—*Kansas City*—Appleton City sab-sch., 8 05;  
Holden Y. P. S. C. E., 10. *Ozark*—Waldensian, 8. *St.  
Louis*—Bethel, 22; Nazareth German, 8 50; Zion Ger-  
man, 2. 54 55

MONTANA.—*Butte*—Anaconda, 5 10. 5 10

NEBRASKA.—*Hastings*—Hanover German, 5; Ruskin  
sab-sch., 2 15; Kearney—Genoa, 10; North Platte, 23 59;  
sab-sch., 10 11. *Omaha*—Omaha Knox, 2 50; Lowe  
Avenue sab-sch., 9 31; Omaha Agency Bethlehem Miss'y  
Society, 9 10; Osceola Y. P. S. C. E., for Peking Boys'  
School, 5; Tekamah Y. P. S. C. E., 10. 71 76

NEW JERSEY.—*Elizabeth*—Cranford, 7 71; Liberty Cor-  
ner, 15. *Jersey City*—Newfoundland, 43 80; Y. P. S. C. E.,  
10; Rutherford, 23 81; West Hoboken, 15 50. *Monmouth*

UTAH.—*Boise*—Boise City, 4. 4  
WISCONSIN.—*Chippewa*—Ashland 1st, 6 22. *Madison*—  
Lodi, 7 90. *Milwaukee*—Manitowoc 1st, 1 50. *Winne-  
bago*—Stockbridge Indian, 1. 16 62

Receipts from churches in August..... \$ 1,101 75  
Receipts from Sabbath-schools and C. E. Soc.. 46 47

#### REFUNDED.

A. S. O'Brien, Vinland, Kan..... 35 00

#### MISCELLANEOUS.

Geo. S. Will, Jr., 2; "C. Penna.," 2; Rev. W.  
L. Tarbet and wife, 60 cents; Rev. D. J.  
Stewart, Zacatecas, Mex., 5..... 9 60

#### INCOME ACCOUNT.

75; 18 38; 3; 105; 90; 90; 21; 21; 63 50; 75..... 560 88

Total receipts in August..... \$ 1,753 70  
Total receipts from April 16th..... 20,381 97

JACOB WILSON, Treasurer,

1324 Chestnut Street, Phila., Pa.

—Cranbury, 1st, 74 28; Freehold, 10 87; Long Branch Y.  
P. S. C. E., for Ningpo, 8 23; Manassquan, 3 75. *Morris* and  
*Orange*—East Orange Bethel, 52 60; Madison sab-sch  
Miss'y Society, salary native helper, 50; Morristown  
South Street sab-sch., salary F. G. Coan, 112 50; —Men  
and Boys' Fund for A. Beatty and helpers, 266 50; Mt. Free-  
dom Miss'y Aid Society, 15; Orange 1st sab-sch., 100;  
—Central, 150; Stirling, 2. *Newark*—Newark Park, 28 71.  
*New Brunswick*—New Brunswick 1st, 51 69; Trenton 4th,  
9 60; —Prospect Street, 31. *Newton*—Newton, 200. 1,290 44  
NEW YORK.—*Albany*—Northampton, 17 90. *Bingham-  
ton*—Conklin, 5; Cortland sab-sch., 100; Whitney's Point,  
8. *Boston*—Boston 1st, 24 58; Houlton Y. P. S. C. E., 10.  
*Brooklyn*—Brooklyn South 8d Street, 21 28. *Buffalo*—  
East Hamburg, 4 55; Tonawanda 4 14, for India 2 90,  
for Siam and Laos, 1 50. *Cayuga*—Cayuga sab-sch., 3 50;  
Genoa 1st, 32 00. *Columbia*—Hudson Y. P. S. C. E. Mis-  
sionary Committee for salary Y. F. Patch, 7 65. *Geneva*—  
Seneca Falls Boys' Miss. Band for boy in Tabriz School,  
23 63. *Hudson*—Florida, 13 20; Good Will, 13 66; Green-  
bush, 10 65; Nyack, 26; Stony Point, 13 65; Unionville,  
13. *Long Island*—Bellport, 35; Bridgehampton, 25 01;  
Mattituck, 3 75; Setauket Stony Brook Chapel, 8; South  
Haven, 25; West Hampton, 25 54. *Nassau*—Glen Cove,  
10; Springfield Y. P. S. C. E., 6 50. *New York*—New  
York Harlem Y. P. S. C. E., salary native worker, 10.  
*Niagara*—Niagara Falls 47 48, sab-sch., 6 28. *North*  
*River*—Marlborough, 68 28; Newburgh Calvary, 18 87;  
Pine Plains, 11; Pleasant Valley, 15; Poughkeepsie, 61 47;  
Wappinger's Falls Y. P. S. C. E., salary Mr. Drummond,  
8. *Osteago*—Guilford Centre, 14 25. *Rochester*—Genesee  
Village, 100; Livonia Y. P. S. C. E., salary Boon 1st, 9;  
Ogden, 14 19. *St. Lawrence*—Waddington Scotch, 33;  
*Troy*—Hoosick Falls sab-sch., 13 53. *Utica*—Clinton,  
2 28. *Westchester*—Mahopac Falls, 50; Mt. Vernon 1st  
sab-sch., 63 25; Peekskill 1st, 24, for Oromiah, 5; Eye,  
20; South Salem, 9 57; Yorkers Dayspring, 9. 1,180 66  
OHIO.—*Athens*—Amesbury Y. P. S. C. E., salary Mr.  
Clark, 2 50. *Chillicothe*—Hamden, 4 15; White Oak Y. P.  
S. C. E., salary Mr. Drummond, 13. *Cleveland*—Cleve-  
land 1st Y. P. S. C. E., special Laos account, 10;—Wood-  
land Avenue Young Men's Fraternity, support Mr. Fulton,  
25; Guilford, 14 57. *Columbus*—Columbus Broad Street,  
15 57; Lithopolis, 4. *Dayton*—Springfield 2d sab-sch., special  
Laos account, 25. *Lima*—Enon Valley, 18; Lima 1st,  
W. M. S., 10; Van Buren, 8. *Mahoning*—Alliance 1st Y.  
P. S. C. E., salary R. H. Bent, 25; Ellsworth sab-sch., 15;  
Warren sab-sch., 25. Y. P. S. C. E., 11. *Portsmouth*—Red  
Oak Y. P. S. C. E., 10; Sardinia Y. P. S. C. E., support  
Mr. Jones, 9 09. *St. Clairsville*—Buffalo, 24 40; Crab  
Apple, 25 70; Wheeling Valley, 4. *Steubenville*—Any-  
polis, 5; Bakersville, 3 12; Carrollton, 24; Corinth, 25; East  
Liverpool 2d, 1 29; Long's Run, 7 20; Minerva, 6; New  
Harrisburgh, 10; Two Ridges, 6 12. *Wooster*—Ashland,  
11 19. *Zanesville*—Granville, 39 92; High Hill, 6 95. 449 90

OREGON.—*Willamette*—Brownsville, 5 10; Crawford-  
ville, 9 25. 9 25

PENNSYLVANIA.—*Allegheny*—Bull Creek, 10. *Blair-  
ville*—Jeanette, 14 33; New Alexandria, 8 94. *Butler*—  
North Washington sab-sch., 15 35. *Carlisle*—Harrisburgh,  
Pine Street Bethany Jr. Y. P. S. C. E., 2 70; Lebanon  
4th Street, 73 73. *Chester*—Fairview, 5 75. *Clarion*—



Academia, 3 42; Rockland, 1 75. *Erie*—Irvineton, 14. *Huntingdon*—Lower Spruce Creek Y. P. S. C. E., 5; Middle Tuscarora Y. P. S. C. E., salary Mr. Eckels, 6. *Lackawanna*—Carbondale, salary J. A. Fitch, 86; Hawley, 11; Scott, 3 50; McRanton 2nd, Y. P. S. C. E., salary Mr. Watson, 45;—Green Ridge Avenue, sab-sch Infant Class, for S. Jessup, 5; Wyalusing 2nd, 4 10. Y. P. S. C. E., 5 50. *Philadelphia*—Philadelphia 4th, 28 98;—Covenant, 25;—Grace sab-sch, 10. *Philadelphia North*—Ambler, 12; Doylestown, 57 18; Falls of Schuylkill sab-sch, 25; Holmesburgh, 7 12; Y. P. S. C. E., 10; Lower Providence, 25; Nesaminy of Warwick 31, self denial, 12 50; Thompson Memorial, 10 50. *Pittsburgh*—Pittsburgh East Liberty, 119 03;—Shady Side, 34 50. *Redstone*—Friends at Markleton Sanitarium, 5. *Shenango*—Westfield sab-sch, 25. *Washington*—Lower Ten Mile, 6 65; West Union, 7 25. *Welleboro*—Farmington Y. P. S. C. E., 1 77. 767 57

*SOUTH DAKOTA*.—Central Dakota—Blunt, 5; White, 3. 7 00

*WASHINGTON*.—*Olympia*—Tacoma 1st, 31 25. *Puget Sound*—Friday Harbor, 3 60. 34 85

*WISCONSIN*.—*Madison*—Cottage Grove, 5 47; Hurricane, 2; Liberty German, 1 70. *Milwaukee*—Milwaukee Perseverance Y. P. S. C. E., for Halman, 10. 19 17

#### WOMEN'S BOARDS.

Women's Board of New York, 1300; Women's Board of Philadelphia, 6,486 37; Women's Board of North West, 965; Women's Occidental Board, 195 60..... \$3,946 97

#### LEGACIES.

Bequest of Walter McQueen, deceased, 2,000; Bequest of Hugh H. Whitney, deceased, 242 50; Bequest of Elijah DeWitt, deceased, 500; Bequest of Edward Russell, deceased, 95..... \$2,837 50

#### MISCELLANEOUS.

Mrs. H. M. Beaumont, 5; Jessie Stewart, 10;

#### RECEIPTS FOR FREEDMEN, AUGUST, 1894.

*CALIFORNIA*.—*San Francisco*—San Francisco Calvary, 20. *Stockton*—Sargar, 3. 23

*CATAWA*.—*Cape Fear*—Bethany sab-sch, 1 95; Simpson Mission sab-sch, 3. *Catawba*—Good Hope sab-sch, 1. 5 95

*ILLINOIS*.—*Chicago*—Chicago Bethany, 5;—Jefferson Park, 11 50; Evanston South, 18 80; Oak Park, 33 78. *Freeport*—Elizabeth, 2; Winnebago, 15. *Peoria*—Brunswick, 1. *Schuylcr*—Macomb, 17 50. *Springfield*—Pisgah, 2 55; Springfield 2d, 29 45. 135 58

*INDIAN TERRITORY*.—*Choctaw*—Hebron, 1. *Oklahoma*—Tecumseh, 3 50. 3 50

*IOWA*.—*Des Moines*—Des Moines Central, 32 60. *Fort Dodge*—Lohrville, 1. *Sioux City*—Sioux City, 3d, 2. *Waterloo*—Morrison, 7. C. E., 1 15, 8 15. 43 75

*KANSAS*.—*Highland*—Horton, 8. *Neosho*—Independence, 4. *Solomon*—Concordia 1st, 12 15. *Topeka*—Wamego, 2 25. 26 40

*KENTUCKY*.—*Ebenezer*—Covington 1st, 95 40. 95 40  
*MICHIGAN*.—*Flint*—Frazer, 1 24; Popple, 3 04. *Lansing*—Lansing 1st, 18 72. *Monroe*—Clayton, 4 50; Dover, 1 25. 28 75

*MINNESOTA*.—*Duluth*—Duluth 1st, 58 51. *Mankato*—Wells, 25. *St. Paul*—St. Paul House of Hope, 47 16. *Winona*—Albert Lea, 1 50. 132 17

*MISSOURI*.—*Kansas City*—Westfield, 2. *Ozark*—Joplin 1st, 10 05. *St. Louis*—Bethel, 10; Windsor Harbor, 1. 23 05

*NEW JERSEY*.—*Elizabeth*—Basking Ridge, 49; Elizabeth 1st, 79 56; Lammington, 7 73; Plainfield 1st, 29 81. *Monmouth*—Forked River, 2. *Morris* and *Orange*—East Orange 1st, 122 50; Mendham 1st, 9 32; South Orange Trinity, 40; Summit Central, 20. *Newark*—Newark Central, 5. *New Brunswick*—Frenchtown, 11 96; Princeton 1st, 34 43; Trenton Prospect Street, 29. 434 31

*NEW YORK*.—*Binghamton*—Whitney's Point, 3. *Buffalo*—Tonawanda, 63 cts. *Genevee*—Corfu, 4 75. *Geneva*—Ovid 1st, 20. *Hudson*—Florida, 2; Good Will, 2 10; Stony Point, 15 45. *Lyons*—Williamson, 3 77. *North*

*Mrs. Langdon*, England, for Dr. Underwood's work, 9 74; *Mrs. George Jamison*, 5; *F. E. Armstrong*, 2; *Rev. A. Cushing* Dill, 10 10; *Miss B. A. B. Stocker*, 10; *J. B. Davidson*, 20; *Mrs. Sarah C. Shuts*, for Woman's Department of Anting Hospital, 25; *Mary E. Woodhams*, for boy in Junna High School, 20; *E. A. K. Hackett*, for salaries of Mr. Fraser and Mr. Kerr, 250; *Rev. George Coulson*, 2; *George S. Will, Jr.*, 2; *State of California*, 1,000; *A Friend*, 1; *Mrs. Mary E. Palmer*, for Korea, 5, for Laos, 10; *Mrs. Sophia D. Hale*, 20; *J. T. Turner*, for five students in Lampon School, 25; *From Presbyterian Members' Union*, C. E. Casselton, for B. W. Labaree, 4 20; *John M. Layman*, for Brad, 5; "G. R." III, 5; *J. A. Miller*, 10; *Albert F. Remy*, for support of native preacher; 79; *N. Schelb*, 1 00; *H. B. Cragin*, support E. P. Dunlap, 100; *E. M. Wright*, for Mitchell Memorial Fund, 1 00; *Rev. and Mrs. J. P. White*, 10; *From a Friend*, 100; *J. H. Montgomery*, support Jarai Shingh, 8; *Rev. W. W. Taylor*, 2; *Miss F. E. Diven*, 5; *A. Steward*, 2 50; *C. Penna*, 22; *Rev. W. L. Tarbet* and wife, 2 80; *Margaret Cummins*, 35; "Friend," West Point, Ia., 10; *State of California*, 1,500; *Rev. J. A. Miller* and wife, 120; *Children of Rev. W. K. Eddy*, 3 50; *Rev. E. Wachter*, 3 72; *Rev. and Mrs. W. A. Briggs*, 20 00..... \$3,946 97

Total received during August, 1894..... \$12,741 7

Total received from May 1st to August 31st, 1894..... 166,412 2

Total received from May 1st to August 31st, 1893..... 112,109 7

WILLIAM DULLES, JR., Treasurer,

53 Fifth Avenue, New York City

*River*—Cornwall on Hudson, 7 68; *Newburgh Calvary*, 19 63; *Poughkeepsie* 1st, 9 31. *Rochester*—Lima, 13 5; *Ogden*, 3 15. *St. Lawrence*—Waddington Scotch, 1. *Utica*—Waterville, 5 50. 21 6

*OHIO*.—*Dayton*—Fletcher, 1 75; *Gettysburgh*, 1 5; *Maumee*—New Rochester, 8 50. *Steubenville*—Wells, 1st, 23 28. 5 7

*PENNSYLVANIA*.—*Blairville*—Fairfield, 36 16. *Bull*—Concord, 7 92. *Clarion*—New Rehoboth, 4 10. *Evansale*, 2. *Huntingdon*—Mount Union Y. P. S. C. E., 1. *Kittanning*—Indiana 1st sab-sch, 20; *Rayne*, 2. *Lackawanna*—Pittston 1st, 31 11. *Philadelphia*—Philadelphia West Hope, 15. *Philadelphia North*—Norristown 1st, 18 88. *Pittsburgh*—Charleroi, 5; *Pittsburgh Shady Side*, 14 37. *Shenango*—Clarksville sab-sch, 12 4; *Sharpville*, 2 45. *Washington*—West Alexander, 1. *Westminster*—Delta sab-sch, 3 74; *Slateville*, 5 6; *Union*, 25. 284 5

*UTAH*.—*Boise*—Payette, 1 15. 1 15

Receipts from churches during August, 1894... \$1,369 04

#### MISCELLANEOUS.

Woman's Executive Committee, 634 30; *W. M. Soc.*, Parkville, Mo., 10 01; *Mr. and Mrs. Wm. Meyer*, Tecumseh, Ok., 2 50; "State of California," 1,000; *Margaret and Elizabeth A. Cummins*, Bellaire, O., 25; *Mrs. S. C. L. Travis*, Portland, Ore., 5; "C. Penna," 8; *Rev. W. L. Tarbet* and wife, Springfield, 1 20; *Mrs. Mary E. Palmer*, New Brighton, Pa., 5. 3,946 97

Total receipts during August, 1894..... \$1,369 04

Previously reported..... 21,048 2

JOHN J. BEACON, Treasurer,  
516 Market Street, Pittsburgh, Pa.

#### RECEIPTS FOR HOME MISSIONS, AUGUST, 1894.

*ATLANTIC*.—*South Florida*—Brookville, 6 50; Centre Hill, 60 cts.; Orange Bend, 10 15; Paola, 3 85; Umatilla, 24 08. 45 18

*CALIFORNIA*.—*J. D. Thompson*, 3,000. *Benicia*—Blue Lake, 7 50. *Los Angeles*—Los Angeles Bethany, 8; Santa Paula, 13 08. *Oakland*—Oakland Brooklyn sab-sch, 7 85;

*Pleasanton*, 10. *Sacramento*—Roseville, 23. *San Francisco*—San Francisco Franklin Street, 2 50;—*Boys' Park*, 5;—*Lebanon*, 11;—*Memorial*, 10. *San Jose*—Templeton, 2 30. *Stockton*—Fowler, 4; *Sonoma*, 2. 3,069 5

*COLORADO*.—*Denver*—Denver North, 10. *Gunnison*—

Glenwood Springs, 3. 13 00  
**ILLINOIS.**—*Alton*—Edwardsville C. E., 5. *Chicago*—Chicago Bethany, 3;—Jefferson Park M. C., 353;—*Scott* 1st, 15; *La Grange* 1st, 9 15. *Freeport*—Woodstock add'l, 12 15. *Ottawa*—Waterman C. E., 3 50. *Peoria*—Canton C. E., 5 41; Prospect, 12 25. *Rock River*—Morrison sab-sch., 4. *Schuyler*—Hamilton Bethel, 7. *Springfield*—Pisgah, 5 11; Rev. W. L. Tarbet and wife, 2 40. 87 50  
**INDIANA.**—*Crawfordsville*—Crawfordsville Centre, 25. *New Albany*—Mitchell sab-sch., 10 20. 45 20  
**INDIAN TERRITORY.**—*Cimarron*—Kingsfisher, 5. *Choctaw*—Nenichto, 1 95; Philadelphia, 90 cts. *Oklahoma*—Mulhall, 3. *Sequoyah*—Tulsa, 7. 17 85  
**IOWA.**—*Corning*—Part proceeds of sale of church at Imogene, Iowa, 335 88. *Dubuque*—Dubuque 1st, 2; Roseville, 1 60; Sherrill's Mound German, 6; Volga, 8 50. *Fort Dodge*—Arcadia, 1 63. *Iowa*—Keokuk Westminster sab-sch., 10. *Sioux City*—Sioux Centre 2d German, 4. 369 51  
**KANSAS.**—*Emporia*—Marion, 10; Maxon, 5; Quenemo, 15 55; Wellington, 46 48. *Larned*—Arlington 1. *Neosho*—Altamont, 4 77; Chanute, 11 60; Garnett, 12; Independence, 15. *Osborne*—Plainville, 2 75; Chili, 2 25; *Solomon*—Cawker City, 13; Concordia additional, 2. 142 28  
**KENTUCKY.**—*Ebenezer*—Falmouth, 5. *Louisville*—Guston, 17 45; Louisville Alliance, 19;—Immanuel, 3; Owensboro 1st, 10. 45 45  
**MICHIGAN.**—*Kalamazoo*—Richland, for debt, 10 25. *Lake Superior*—Corinne, 1 68; Gould City Station, 1 55; Hunts Spur Station, 4 17; Lakefield, 1 69. *Monroe*—Monroe 1st, 12 50; Tecumseh sab-sch., 60. *Petoskey*—Alanson, 1; Conway, 2. *Saginaw*—Fairfield, 3 54; Greenwood Station, 3 60; Ithaca 1st, 8; Long Rapids, 5 25; Orchard Hill Station, 2 61; Saginaw Immanuel, 12. 120 04  
**MINNESOTA.**—*Duluth*—Birch Lake, 3; Hibbing, 2; Shiloh, 1. *Mankato*—St. James, 10. *Minneapolis*—Minneapolis Stewart Memorial, 28 66. *Red River*—Crookston, 4 27. *St. Cloud*—Kerkhoven, 5 10. *St. Paul*—St. Paul Dane Norwegian, 1 39. *Winona*—Chatfield, 2 50; Union (No school district), 4. 56 92  
**MISSOURI.**—*Osark*—Fairplay, 6; Grand Prairie, 5; Mount Zion, 2 50; Rev. T. H. Cleland, D. D., 10. *Platte*—Carrollton, 4. *St. Louis*—Bethel German, 25. 52 50  
**NEBRASKA.**—*Hastings*—Campbell German, 5; Hanover German, 5; Oxford, 2 50. *Kearney*—Genoa, 9; St. Edwards, 12; Woodville, 3; "Tithes," 17 50. *Nebraska City*—Goshen, 4. *Omaha*—Omaha 1st, 49 26;—1st German, 10;—Knox L. M. S., 17 50. 184 76  
**NEW JERSEY.**—*Elizabeth*—Elizabeth Marshall Street, 5; Perth Amboy 1st sab-sch., 3 08; Springfield, 10. *Jersey City*—Rutherford, 24 74. *Monmouth*—Barnegat, 5; Long Branch, C. E., 10 66. *Morris and Orange*—Mendham 1st, 43 35;—2d, 11; Morristown South Street, 170; Mt. Freedom, 10. *Newark*—Caldwell, 109; Newark Park, 33 94. *New Brunswick*—Trenton Prospect Street, 33. *Newton*—Branchville, 31. *West Jersey*—Cedarville 1st, 12 57. 531 54  
**NEW MEXICO.**—*Arizona*—Flagstaff, 8. *Santa Fe*—Aztec, 2 50; Farmington, 2 50. 18 00  
**NEW YORK.**—*Albany*—Ballston Centre, 9 35. *Binghamton*—Corland 1st, sab-sch., 100; Whitney's Point, 8. *Boston*—Antrim, 25 25; Barre, 15; Houlton, 25; Londonderry, 10 50; Newburyport 1st, 31; Newport, 30. *Brooklyn*—Brooklyn 2d, sab-sch., missionary society, 40; West New Brighton Calvary, 12 24. *Buffalo*—Cattaraugus Sta., 5. Tonawanda, 6 92. *Cayuga*—Cayuga sab-sch., 3 50; Genoa 1st C. E., 1. *Columbia*—Durham 1st, 9 10; Hunter, 229 50. *Genesee*—Corfu, C. E., 4; Wyoming sab-sch., 10 30. *Geneva*—Geneva 1st, 34 55;—North, (sab-sch., 55 64), 90 94; Romulus, 28. *Hudson*—Cochecon, 15; Florida, 12 40; Good Will, 12 60; Hopewell, 33; Milford, 28; Stony Point, 18 55. *Long Island*—Bellport, 30; Mattituck, 7; Setauket, 25 75; Southampton, 118 07; South Haven, 38. *Lyons*—Ontario C. E., 2; Williams, 6 04. *Nassau*—Northport C. E., 6 25; Roslyn Jr. C. E., 10; Springfield, C. E., 6 50; Whitestone C. E., 10. *Niagara*—Lockport 1st, 39 72. *North River*—Highland Falls, 10 31; Matteawan, (Jr. C. E., 2), 29 26; Pine Plains, 5 25; Pleasant Valley, (sab-sch., 10), 25; Poughkeepsie, 55 88. *Osego*—Colchester, 2 98; Gilbertsville, 40; Onadilla, 18 30. *Rochester*—Genesee 1st C. E., 4 40; Oden, 12 90. *St. Lawrence*—Heuvelton C. E., 3; Le Ray, 3 09; Wadlington Scotch, 31; Watertown 1st, Hope Chapel, 3 23. *Syracuse*—Constantia, 8 31; West Monroe, 1 81. *Utica*—Clinton, 25 93; Oriskany, 30; Utica Memorial C. E., 5. *Westchester*—South Salem sab-sch., 20; Stamford 1st, 237 58; Yonkers Dayspring, 5. 1729 44  
**NORTH DAKOTA.**—*Fargo*—Goose Lake, 3; Tower City, C. E., 2 33. *Pembina*—Minnewauken, 4. 9 33  
**OHIO.**—*Athens*—Amenville, 4 50; Carthage, 1 76; Guysville, 2 01; New England, 1 10. *Chillicothe*—Washington,

C. H., 6 78. *Cincinnati*—Delhi, 11 38. *Cleveland*—Cleveland 2d, 40. *Columbus*—Columbus 2d and sab-sch., 96 15. *Lithopolis*, 3. *Dayton*—Dayton Riverdale C. E., 5. *Lima*—Lima Main Street Jr. C. E., 2 50; New Stark, 3. *Mahoning*—Middle Sandy, 14 50; New Lisbon, 12 50; Warren, (C. E., 11), (sab-sch., 25), 38. *Maumee*—Toledo 1st German, 7. *Portsmouth*—Decatur, 7; Red Oak C. E., 10. *St. Clairsville*—Bethel C. E., 10. *Steubenville*—Beech Spring, (sab-sch., 10) 30. Corinth, 20; Pleasant Hill, 3 23; Two Ridges, 6 35. *Wooster*—Apple Creek, 31. *Zanesville*—Newark Salem German C. Day, 8 25. 268 01  
**OREGON.**—*East Oregon*—Union, 11 20. *Portland*—Springwater, 4. *Southern Oregon*—Ashland (sab-sch., 3 25), 1 75; Myrtle Point, 5; Oakland, 2; Roseburg, 3 50; Yoncalla, 1 76. *Willamette*—Dallas, 5; Lebanon, 3. 44 45

**PENNSYLVANIA.**—*Allegheny*—Avalon C. E., 9. *Butler*—Amity, 4; Harlansburgh, 7; Summit, 8. *Carlisle*—Lower Marsh Creek, 31 15. *Chester*—Darby Borough, 43; Doe Run, 9 25. *Erie*—Erie Park, 58 13; Irvington, 10. *Kittanning*—Elders Ridge, 31; Jacksonville, 10; Rural Valley, 7. *Lackawanna*—Franklin, 1 18; Scott, 3. *Lehigh*—Bethlehem 1st C. E., 11; Hazleton, 43 51; South Easton 1st C. E., 11 70. *Northumberland*—Milton, 240. *Philadelphia*—Philadelphia 4th, 11 67;—Patterson Memorial, 8. *Pittsburgh*—Pittsburgh East Liberty, 74 69;—Shady Side, 23. *Redstone*—Friends Markleton Sanitorium, 7; Rehoboth, 20 26. *Shenango*—Rich Hill sab-sch., 3 24; Sharpsville, 2 05. *Washington*—McMechen, 1; Upper Ten Mile, 100; Wheeling 3d, 13. *Westminster*—Slateville Glenwood C. E., 2 10. 834 03

**SOUTH DAKOTA.**—*Aberdeen*—Palmer 1st Holland, 6. *Central Dakota*—White, 3. *Dakota*—Dakota Mission, 2 75; Poplar Creek Agency, 5. *Southern Dakota*—Dell Rapids sab-sch., 3; Emory 1st German, 5. 24 75  
**TENNESSEE.**—*Kingston*—Bethel, 6 12; Thomas 1st, 4 27. *Union*—Knoxville Belle Avenue Jr. C. E., 5; Mount Zion, 7. 22 39

**TEXAS.**—*Austin*—Fort Davis, 7 50. *North Texas*—Through Rev. H. F. Albright, 10 12. 17 63

**UTAH.**—*Kendall*—Boda Springs, 5. *Utah*—Box Elder, 5; Corinne, 2 65. 12 65

**WASHINGTON.**—*Puget Sound*—North Yakima, 10; Seattle 2d, 5. *Spokane*—Spokane Centenary, 4; Waterville, 8. *Walla Walla*—Colton, 5. 32 00

**WISCONSIN.**—*La Crosse*—Hixton, 6; La Crosse 1st, 16 22; New Amsterdam (sab-sch., 2), 24 83. *Madison*—Beloit German, 5 50; Cottage Grove, 7 50; Hurricane, 1 20. *Milwaukee*—Rev. W. E. Hamilton, 5. *Winnebago*—Stockbridge Indian, 1; St. Sauveur, 2 02; Westfield, 8 41. 77 58

Woman's Executive Committee of Home Missions..... 17,696 98

Total from churches..... \$35,640 54

## LEGACIES.

Walter McQueen, late of Schenectady, N. Y., 2,000; Hugh H. Whitney, late of Tombstone, Ariz., 24 50; Minerva A. Phelps, late of Aurora, N. Y., 805 99; Wm. G. Murdock, late of Ohio, 25; John Longwell, late of Lewistown, Pa., 195 45..... 3,268 94

## MISCELLANEOUS.

Clarence Ford, Jedidah, 40; Mrs. J. P. Twaddell, Devon, Pa., 10; Mrs. George Jameson, Eau Claire, Pa., 5; Missionary Society of Omaha Agency, Mission, 2 10; "Mrs. M. C. M.," 60; "A Friend," 50; Friend of H. Roberts, 1; Isabella A. Griffin, Chiang Mai, Laos, 10; Rev. Luke Dorland, D. D., and wife, N. C., 25; H. B. Silliman, Colcoos, N. Y., 1,000; Rev. J. S. Lord, Laingsburgh, Mich., 2; "G. R., III., 5; East Bloomfield Congregational Church, N. Y., 21 17; Mrs. Mary B. Gillespie, Gallatin, Mo., 10; "Mrs. M. C. M., 50; "Chas. C. Rain, Augusta, Ga., 10; "A Steward," 2 50; "C. Penna," 14; Margaret Cummins, Bel'laire O., 25; Friend, West Point, Ia., 10; "State of California," 1,500; Algonquin Hotel, Lower Saranac Lake, 15; Mrs. Mary E. Palmer, 5; Interest on Permanent Fund, 91 50; Interest on John C. Green Fund, 350; Interest on D. D. Meeker Fund, 25; Interest on C. R. Otis Fund, 30..... 3,364 27

Total received for Home Missions, August, 1894..... \$39,278 75

Total received for Home Missions from April 1st, 1894.....\$942,150 01  
Amount received during same period last year, 1893, 997 59

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

### RECEIPTS FOR N. Y. SYNODICAL AID FUND, AUGUST, 1894.

*Albany*—Albany Charlton sab-sch, special, 15. *Boston*—Newburyport 1st, 18 30. *Buffalo*—Tonawanda, 13 cts. *Champlain*—Peru 1st Congregational, 3. *Hudson*—Milford, 10; Good Will, 49 cts; Florida, 13 52. *Long Island*—Shinnecock, 1. *North River*—Pine Plains, 6; Poughkeepsie 1st, 1 86. *Otsego*—Colchester, 4 05. *Rochester*—Genevoo Village, 42 93; Ogden, 48 cts. *St. Lawrence*—Waddington Scotch, 30. *Syracuse*—Constantia, 3; West Monroe, 1 63. *Westchester*—Sing Sing, 41 40.

Receipts for New York Synodical Aid Fund,  
August, 1894.....\$ 177 66

### RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1894.

*ATLANTIC*.—*Atlantic*—Grace sab-sch, 3 20. *Fairfield*—Bethlehem 1st, 2 60; Hermon sab-sch, 3; Liberty Hill sab-sch, 3 75. 12 55  
*BALTIMORE*.—*Baltimore*—Annapolis (sab-sch, 28 15), 42 92; Baltimore La Fayette Square sab-sch, 8 16; Elliott City (sab-sch, 5 57), 19 16; Frostburgh sab-sch, 7 37; Mount Paran, 15; Relay sab-sch, 15. 100 53  
*CALIFORNIA*.—*Benicia*—Blue Lake, 5; Napa (sab-sch, 24 93), 60 42; Santa Rosa sab-sch, 23 25. *Los Angeles*—Montecito O. E. S., 5; San Diego sab-sch, 35. *Oakland*—Livermore sab-sch, 3 15; Oakland Brooklyn sab-sch, 17 80; — Welsh, 7 40; San Leandro sab-sch, 7. *Sacramento*—Davisville sab-sch, 9; Sacramento Westminster sab-sch, 30 50. *San Francisco*—San Francisco Lebanon (sab-sch, 3 23), 10 75; — Missipah sab-sch, 23. *San José*—Milpitas sab-sch, 5 10. *Stockton*—Columbia sab-sch, 5; Traver sab-sch, 30 cts. 240 37  
*CATAWBA*.—*Cape Fear*—Bethany sab-sch, 2 96; Pilgrim's Chapel sab-sch, 3 42; Simpson Mission sab-sch, 4 50. *Catawba*—Ben Salem sab-sch, 3; Murkland sab-sch, 2 06. *Yadkin*—Salisbury sab-sch, 7. 20 93  
*COLORADO*.—*Gunnison*—Aspen sab-sch, 25. *Pueblo*—Antonito sab-sch, 5 60; Mesa (sab-sch, 22), 47; Walsenburg sab-sch, 10. 87 60  
*ILLINOIS*.—*Alton*—Greenville (sab-sch, 3 05), 7 70; Trenton sab-sch, 3. *Bloomington*—Bement (sab-sch, 10 75), 17 33; Champaign sab-sch, 26 18; Danville, 17 98; Wenona, 10. *Carro*—Carterville (sab-sch, 6 55), 15; Centralia sab-sch, 19 01; Eagle Creek sab-sch, 3 50. *Chicago*—Chicago Bethany, 2; — Covenant sab-sch, 40; — Fullerton Avenue, 19 50; Chicago Heights, 14 80; Oak Park, 31 60. *Freeport*—Galena South sab-sch, 16 54; Middle Creek, 11; Rockford 1st sab-sch, 31 55; Willow Creek sab-sch, 26 50; Woodstock sab-sch, 12 61. *Mattson*—Beckwith Prairie sab-sch, 3 09; Charleston sab-sch, 37 80; Neoga sab-sch, 15; Pleasant Prairie sab-sch, 8 50. *Peoria*—Crow Meadow sab-sch, 3; Galesburg sab-sch, 32 73; Knoxville (sab-sch, 10), 16 80; Peoria 1st sab-sch, 35 40. *Rock River*—Norwood sab-sch, 18. *Schuyler*—New Salem, 1 65. *Springfield*—Murrayville, 3 60; Piagah, 1 28; Springfield 2d, 23 09; — 3d sab-sch, 6 55; Unity sab-sch, 11 16. 534 83  
*INDIANA*.—*Crawfordsville*—Dayton sab-sch, 19 40; Montezuma sab-sch, 3. *Indianapolis*—Acton sab-sch, 6 51; Bethany sab-sch, 5; Southport sab-sch, 3; White Lick sab-sch, 13. *Logansport*—Concord sab-sch, 4 25; Mount Zion sab-sch, 2 47; Rochester sab-sch, 6 38; Tassinong sab-sch, 6 03. *Muncie*—Anderson sab-sch, 9. *New Albany*—Brownstown sab-sch, 14; Jefferson sab-sch, 84 cts.; New Albany 2d, 23 42. *White Water*—Aurora sab-sch, 8 70; Brookville sab-sch, 9 37; Greensburg sab-sch, 14 64. 146 90  
*INDIAN TERRITORY*.—*Oklahoma*—Kingfisher sab-sch, 2. 2 00  
*IOWA*.—*Cedar Rapids*—Atkins, 11 15; Cedar Rapids 1st, 17 87; Central sab-sch, 7 61. *Corning*—Afton sab-sch, 19 50; Norwich sab-sch, 3; Villisca, 6 39; Yorktown sab-sch, 8. *Des Moines*—Des Moines Central (sab-sch, 8 94), 54 41. *Dubuque*—Independence 1st sab-sch, 16 03; Riverside, 3 79; Zion sab-sch, 15. *Fort Dodge*—Churdan sab-sch, 6 55; Paton sab-sch, 3 03. *Iowa*—Mount Pleasant German sab-sch, 5; Mount Zion sab-sch, 3. *Sioux City*—Liberty sab-sch, 5; Wall Lake sab-sch, 12 25. 198 08  
*KANSAS*.—*Emporia*—Waverly, 5 40. *Larned*—Hutchinson sab-sch, 6 67; Meade Centre sab-sch, 1 39; Spear-

Receipts for New York Synodical Aid Fund  
from April 1, 1894.....\$2,100 01

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

### RECEIPTS FOR SUSTENTATION, AUGUST, 1894.

*ILLINOIS*.—*Springfield*—Piagah, 86 cts.; Rev. W. L. Tarbet and wife, 40 cts. 1 26  
*IOWA*.—*Ft. Dodge*—Lohrville, 1. 1 08  
*KANSAS*.—*Neosho*—Independence, 5. 5 09  
*MISSOURI*.—*St. Louis*—Windsor Harbor, 1. 1 08  
*WISCONSIN*.—*La Crosse*—New Amsterdam, 2. 2 00

Total for Sustentation, August, 1894.....\$ 10 36  
Total for Sustentation from April 1, 1894.....\$22 34

O. D. EATON, Treasurer,

Box L, Station D. 53 5th Avenue, New York.

NOTE.—In September number, CHURCH at HOME AND ABROAD, June receipts, "Morris and Orange Presbytery, Orange Central Church, \$1,000," should read Orange 1st Church.

ville 2 17. *Neosho*—Coffeyville sab-sch, 14 25; Girard sab-sch, 7 63; La Cygne sab-sch, 1 75; Lone Elm sab-sch, 2 50; Pleasant Hill sab-sch, 60 cts. *Solomons*—Glen Elder, 1 54. *Topeka*—Bethel sab-sch, 5. 30 91  
*KENTUCKY*.—*Boonesboro*—Dayton sab-sch, 12. *Louisville*—Louisville Central sab-sch, 19 05. *Transylvania*—Richmond 2d, 14 80. 55 55  
*MICHIGAN*.—*Detroit*—Birmingham, 5; Wyandotte, 12 44; Ypsilanti sab-sch, 1 26. *Flint*—Brent Creek sab-sch, 4; Columbia sab-sch, 6 33; Flushing sab-sch, 10. *Grand Rapids*—Grand Rapids Mission Wood sab-sch, 25 50; Muir sab-sch, 4 50. *Kalamazoo*—Allegan sab-sch, 9; Benton Harbor, 3 55. *Lake Superior*—Manistique Redeemer sab-sch, 29; Pickford sab-sch, 15 cts. *Lansing*—Delhi, 5; Lansing Franklin Street, 10; Mason, 25; Windsor, 9. *Petoskey*—Cadillac sab-sch, 15; Elk Rapids sab-sch, 8 60; Harbor Springs sab-sch, 12. *Saginaw*—Piscanning sab-sch, 5. 210 63  
*MINNESOTA*.—*Mankato*—Cottonwood church and sab-sch, 5 46; Redwood Falls, 7 21; Woodstock sab-sch, 1 44. *Minneapolis*—Minneapolis Westminster sab-sch, 64 43. *Red River*—Angus sab-sch, 5; Evansville sab-sch, 2 13. *St. Cloud*—Bethel, 7 09; Harrison sab-sch, 5 97. *St. Paul*—Farmington, 6; Oneka, 60 cts.; Shakopee sab-sch, 5 50; White Bear (sab-sch, 6 95), 11 69. *Winona*—Albert Lea, 12 97; Austin, 9 48; Canton sab-sch, 3 50. 146 36  
*MISSOURI*.—*Kansas City*—Appleton City sab-sch, 7 09. *Ozark*—Bolivar sab-sch, 13 91; Waldensian, 2. *Palmira*—Laclede sab-sch, 3 50; Lagoda sab-sch, 1 96; New Providence, 4. *Platte*—Chillicothe sab-sch, 10; Mound City (sab-sch, 7 25), 9 25; St. Joseph's 3d Street sab-sch, 2 65. *St. Louis*—Salem German, 20; St. Louis West, 12 01. 84 37  
*MONTANA*.—*Butte*—Anaconda, 12; Deer Lodge sab-sch, 1 30; Stevensville, 60 cts. *Helena*—Helena 1st (sab-sch, 41 23) 58 49; — Central, 60 cts. 73 99  
*NEBRASKA*.—*Hastings*—Stockham, 1 50. *Kearney*—North Platte, 31 45; Shelton, 4 60; Wood River sab-sch, 40 cts. *Nebraska City*—Alexandria, 7; Fairmont, C. E. S., 5; Falls City sab-sch, 1 40; Lincoln 2d, 7 60; Nebraska City, 5; York (sab-sch, 10 05), 23. *Niobrara*—Omneod sab-sch, 1 75. 80 70  
*NEW JERSEY*.—*Elizabeth*—Elizabeth 1st, 31 54; Plainfield 1st sab-sch, 80. *Jersey City*—Englewood, 5 67. *Monmouth*—Barnegat (sab-sch, 3), 6; Cream Ridge, 3; Jamesburg sab-sch, 25; Plattburgh sab-sch, 8; Tennant sab-sch, 27. *Morris and Orange*—Dover sab-sch, 2 80; Madison Missionary Society, 100; Mt. Freedom sab-sch, 7 59; Orange 1st sab-sch, 100; — Central sab-sch, 55. *Newark*—Roseland sab-sch, 12 16. *New Brunswick*—Amwell 1st, 9; Pennington sab-sch, 5 44; Trenton Prospect Street, 33. *Newton*—Andover sab-sch, 8; Hackettstown, 15; Wantage 1st sab-sch, 5 50; Washington sab-sch, 30 90. *West Jersey*—Camden 2d, 1 10. 616 70  
*NEW MEXICO*.—*Arizona*—Peoria sab-sch, 2 25. 2 25  
*NEW YORK*.—*Albany*—Albany West End sab-sch, 30; Charlton sab-sch, 15; Jermain Memorial sab-sch, 7 10; Menands Bethany sab-sch, 25; New Scotlands sab-sch, 25. *Binghamton*—Nichols sab-sch, 12 16. *Boston*—Barre sab-sch, 6 32; Bedford sab-sch, 7 37; Litchfield, 10 25; Londonderry, 4 40; Portland sab-sch, 20 40; Quincy, 2. *Brooklyn*—Brooklyn Bethany sab-sch, 24; — Throop Ave., 77 76. *Buffalo*—East Hamburg church and sab-sch, 18 66; Portville, 15; Sherman sab-sch, 10; Tonawanda, 3 19; Westfield sab-sch, 26 02. *Champlain*—Champlain,

18. *Chemung*—Sugar Hill sab-sch, 1 50. *Genesee*—East embroke sab-sch, 9 20. *Geneva*—Geneva 1st, (sab-sch, 10), 102; Seneca Falls, 24 70. *Hudson*—Florida, 1 20; Good Will, 1 26; Milford, 18; Stony Point, 16 83; Unionville, church and sab-sch, 18 50. *Long Island*—Bellport, 10;utchogue sab-sch, 10; Greenport sab-sch, 25; Southaven, 21. *Lyons*—Marion, 10 13; Newark, 5 25. *New York*—New York 4th Ave., 19; — 14th St. sab-sch, 40 76;—Washington Heights sab-sch, 24 72, 51 42; — West Farms,; — Westminster West 23d St., sab-sch, 52 03. *Niagara*—Elley, 1; Lyndonville, 5 19; Medina sab-sch, 12. *North River*—Highland Falls sab-sch, 18; Poughkeepsie, 5 59. *Oscego*—Laurens sab-sch, 4 81; North Guilford sab-sch, 60. *Rochester*—Moscow sab-sch, 5; Mount Morris sab-ch, 9 15; Nunda sab-sch, 4; Ogden, 1 29; Rochester Calvary sab-sch, 11 16; Sparta 2d, 12 14. *St. Lawrence*—Chaumont sab-sch, 5 88; Ox Bow, 5; Waddington Scotch,; Watertown 1st, 23 75. *Steuben*—Hornby sab-sch, 1. *Troy*—Burnswick, 10; Cambridge, 7 62; Glens Falls sab-sch, 110. *Utica*—Waterville sab-sch, 20. 1090 74  
NORTH DAKOTA.—*Fargo*—Howe, 1 30. *Pembina*—Minot sab-sch, 6 14. 7 44  
OHIO.—*Bellefontaine*—Marselles sab-sch, 11 15; Urbana sab-sch, 44 62. *Chillicothe*—Belfast, 2; Bloomingburgh sab-sab, 10 75. *Cincinnati*—Cincinnati Central (sab-sch, 5), 23 74; — North sab-sch, 41 25. — Walnut Hills, 57 09. *Columbus*—Columbus 2d sab-sch, 14 28; Reynoldsburgh sab-sch, 7. *Dayton*—Dayton Memorial sab-sch, 19 54; Gettysburgh sab-sch, 12; Seven Mile, 8 70; Washington sab-sch, 5. *Lima*—Enon Valley, 10; Ottawa sab-sch, 8 20. *Mahoning*—Alliance 1st, sab-sch, 10 39; Canton sab-sch, 34 60. *Maumee*—Bryan, 7 50; Fayette sab-sch, 9; Mount Salem sab-sch, 9 17; Tontogony sab-sch, 10; West Unity sab-sch, 14. *Portsmouth*—Decatur sab-sch, 6 30; Jackson sab-sch, 16 59; Mount Leigh, 4. *St. Clairsville*—Bethelsab-sch, 13 72; St. Clairsville sab-sch, 12; West Brooklyn, 6 87. *Steubenville*—Corinth, 5; Feed Spring sab sch, 12 60; Hopedale, 6; Island Creek sab sch, 1 45, 6 45; Nebo, 3 75; Two Ridges, 3 18. *Wooster*—Orrville, 2 58. *Zanesville*—Coshocton sab-sch, 27 08; Keene sab-sch, 10; Newark Salem German sab-sch, 3 25; Waterford sab-sch, 2. 556 45  
OREGON.—*East Oregon*—Union sab-sch, 1 52. *Portland*—Portland 1st sab-sch, 26 35; — St. John's sab-sch, 5 10; Tualitin Plains, 8. *Southern Oregon*—Ashland sab-sch, 16; Jacksonville sab-sch, 2 30; Myrtle Creek sab-sch, 1 50. *Willamette*—Lafayette sab sch, 5; Woodburn, 6 71 77  
PENNSYLVANIA.—*Allegheny*—Avalon, 7; Bellevue, 18 38; Plains, 2; Sewickly sab-sch, 11 20. *Blairsville*—McGinnis, 5; New Salem church and sab-sch, 27 25. *Butler*—Harlansburgh, 5; Martinsburgh sab-sch, 17 32. *Carlisle*—Carlisle 2d (sab-sch, 28 34), 62 96; Green Castle sab-sch, 13 56; McConnellsburgh, 2. *Chester*—Chichester Memorial sab sch, 7; East Whiteland C. E. S., 5 50; Fagg's Manor, 28; Media, 25 84; Oxford 1st, 46 11; Wayne sab-sch, 19 06. *Clarion*—Oak Grove sab-sch, 8; Sligo sab-sch, 10. *Erie*—Concord sab-sch, 7; Erie Park sab-sch, 56 85; Garland, 5 35; Milledgeville sab-sch, 5 88; Mount Pleasant, 1 69; Pittsfield, 4 08; Tideoute sab-sch, 21 55. *Huntingdon*—Buffalo Run, 1 80; Gibson Memorial sab-sch, 10 65; Huntingdon sab-sch, 3 84; Mifflintown Westminster, 15 55; Pine Grove sab-sch, 6 63; Shade Gap sab-sch, 10; Tyrone, 21 74. *Kittanning*—Cherry Run sab-sch, 8; Cherry Tree sab-sch, 15 57; Harmony, 11 20; Indiana sab-sch, 20; Jacksonville sab-sch, 12; Srader's Grove sab-sch, 5 84. *Lackawanna*—Elmhurst, 2 09; Franklin, 1; Scranton Sumner Avenue sab-sch, 6 08. *Lehigh*—Hazleton, 60 79; Pottsville 1st, 31 15; South Bethlehem, 1. *Northumberland*—Grove sab sch, 28 30; Mooresburgh sab-sch, 9 97; Raven Creek sab-sch, 5. *Philadelphia*—Philadelphia 1st, 120 86; — Chambers sab-sch, 32 84; — Clinton Street Immanuel sab-sch, 13 16; — Harper Memorial, 20; — Hebron Memorial sab-sch, 4 42. *Philadelphia North*—Chestnut Hill sab-sch, 37; Germantown 1st sab-sch, 78 63; Neshaminy Warwick, 20 86; Norristown Central sab-sch, 36 76. *Pittsburgh*—Bethany, 9 35; Concord, 18 50; Highland, 10; Homestead, 10; Mansfield, 15 04; Mingo, 3; Pittsburgh East Liberty, 11 20; Sharon ch. and sab-sch, 40; Valley, 15. *Redstone*—Long Run, 9; Smithfield sab sch, 6 10. *Shenango*—New Brighton sab-sch, 13 57; New Castle 1st sab-sch, 30;

— 2d, 8 50; Rich Hill, 2. *Washington*—Burgettstown, 91 89; East Buffalo 16 48; Upper Buffalo (sab-sch, 24 19), 54 19. *Westminster*—Little Britain, 41; Slateville sab-sch 17 55. 1,498 12  
SOUTH DAKOTA.—*Southern Dakota*—Dell Rapids sab-sch, 7; Harmony sab-sch, 10. 17  
TENNESSEE.—*Holston*—Calvary sab-sch, 4; Greenville sab-sch, 1 50; Timber Ridge, 2. *Union*—Knoxville 2d, 6 47; — Belle Avenue, 12. 25 97  
TEXAS.—*Austin*—Sweden sab-sch, 2 10. *North Texas*—St. Jo sab-sch, 10 15. 12 25  
UTAH.—*Boise*—Payettesab-sch, 6 80. *Utah*—Kaysville, Haines sab-sch, 1 10. 7 90  
WASHINGTON.—*Olympia*—Castle Rock, 2 35; Chehalis sab-sch, 6; La Camas, St. John's sab-sch, 10 25; Puyallup Indian sab-sch, 3; Woodland sab sch, 4 65. *Puget Sound*—Seattle 1st, 26. *Spokane*—Davenport sab-sch, 6 18; Grand Coulee sab-sch, 1 10. 59 53  
WISCONSIN.—*Chippewa*—Ashland 1st sab-sch, 20 67; Phillips, 10; West Superior sab-sch, 8 21. *Milwaukee*—Manitowoc 1st, 1. *Winnebago*—Rural sab-sch, 1 10; Westfield sab-sch, 1 75. 42 73

MISCELLANEOUS.

Neelyton sab-sch, Penna., 5; Port Royal sab-sch, Ga., 26 cts.; Rosedale sab-sch, Mich., 11 78; G. V. Albertson, Ok., 2; H. K. Bushnell, Neb., 50 cts.; J. B. Currena, Neb., 4 64; Clifton church sab-sch, Ok., 1 80; Gillespie Enloe, Fla., 5; Miracle sab-sch, Iowa, 6; D. M. Good, Iowa, 1 95; Poseyville sab-sch, Mich., 4 30; Shelby District, Mich., 3 18; W. L. Hood, Mich., 2 31; Ameliasab-sch, Va., 70 cts.; J. G. Harris, Va., 2 28; Dows sab-sch, Mich., 1; Sunfield, Mich., sab-sch, 50 cts.; D. A. Jewell, Mich., 5 26; W. H. Long, N. C., 5 53; J. M. May, Kansas, 1; Vale sab-sch, So. Dak., 3; Big Bend sab-sch, So. Dak., 2 25; R. F. Sulzer, Minn., 5 81; McMurry sab-sch, Wash., 2 58; W. A. Yancey, Va., 1; Lothair sab-sch, Ga., 1 23; Grove City sab-sch, Minn., 6 40; Thos. Scotton, Minn., 8 05; Lincoln Mission, Neb., 68 cts.; Quinlon sab-sch, Iowa, 2 22; Barber sab sch, Iowa, 1 86; South Portland sab-sch, Ore., 9 45; Eagle Creek sab-sch, Ore., 1 25; Potomac sab-sch, Mont., 4 10; R. Mayers, S. C., 5 58; Seney sab-sch, Mich., 6 83; Canterbury sab-sch, W. Va., 5 74; C. M. Thomas, Ind., 1; Chimney Rock sab-sch, Mont., 4; M. E. Chapin, So. Dak., 45 cts.; Linden sab-sch, Mich., 3 75; S. B. Schifffelin, N. Y., 25; Mount Pleasant sab-sch, Ills., 2; Samuel N. Brown, Phila., 300; East Lake sab-sch, Del., 5; Clearbrook sab-sch, Wash., 1 24; Gastonia sab-sch, N. C., 1; Maple Hill sab-sch, Iowa, 7 18; Little York church and sab-sch, N. J., 3 38; Camden 2d sab-sch, N. C., 4; Strodes Mills C. E. S., Penna., 5; Harrison Grove church, N. C., 1 20; Ontario church and sab-sch, Cal., 5 75; Congdon Lake sab-sch, So. Dak., 4; Vale sab-sch, So. Dak., 6; Brainerd Chapel sab-sch, Ills., 2; J. V. N. Hartness, Lansing, Mich., 3 65; Dryad sab sch, Wash., 15; Skye sab-sch, 65 cts.; Saganing sab-sch, Mich., 62 cts.; Burt sab-sch, Iowa, 2 57; Royalton sab-sch, Minn., 5; Hope sab-sch, Minn., 4; Thos. Scotton, 2 96; Coburg sab-sch, Iowa, 4; Murjusville sab-sch, Mont., 6; J. V. N. Hartness, Mich., 15 11; Johns' Mills sab-sch, Wis., 4; Mrs. Mary E. Palmer, Pa., 5; "O. Penna.," 1; Rev. W. L. Tarbet and wife, 60 cts., "State of California," 100..... 670 41  
Total contributions from churches..... \$ 2,187 82  
Total contributions from Sabbath-schools..... 8,904 37  
Amount previously acknowledged..... 63,094 83  
Total contributions since April 2, 1894..... \$69,897 43  
C. T. McMULLIN, Treasurer,  
1324 Chestnut St., Phila., Pa.

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1894.

BALTIMORE.—*Baltimore*—Bel Air, 4; Emmittsburgh, 20 64. *New Castle*—St. George's, 6 35. *Washington City*—Darnestown, 6. 36 99  
CALIFORNIA.—*Los Angeles*—Inglewood 1st, 3 50. *San José*—Cambria, 11. 14 50  
ILLINOIS.—*Bloomington*—Cooksville, 6 05. *Cairo*—Shawneetown, 22. *Chicago*—Chicago 2d, 3 40; — Bethany, 3; — Calvary, 1 20; Hinsdale, 5 03; Wilmington, 9 60.

*Freeport*—Bay German, 15. *Peoria*—Altona, 2 87; Eureka, 13 85; Oneida, 5. *Schuyler*—Camp Point, 10; Ebenezer, 11 42; Warsaw, 2 84. *Springfield*—Pisgah, 86 cts 448 72  
INDIANA.—*Crawfordsville*—Crawfordsville Centre, (for P. A. House), 20 75. *Indianapolis*—Roachdale, 1. *Logansport*—Union, 3 92. *New Albany*—Livonia, 1 81. 27 48  
INDIAN TERRITORY.—*Choctaw*—Philadelphia, 85 cts.

*Olmarron*—Kingsfisher, 1. 1 85  
 IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 4 20. *Dubuque*—*Sherrill's Mound*, German, 4. *Fort Dodge*—Lohrville, 1. *Iowa City*—At-lissa, 3 73; Scott, 6; Tipton, 14; West Branch, 4 42. 37 35  
 KANSAS.—*Larned*—Spearville, 4. *Topeka*—Leavenworth 1st, 76 60. 80 60  
 MICHIGAN.—*Detroit*—Ann Arbor 1st, 19 04. *Monroe*—Tecomseh 1st, 10 36. 29 40  
 MINNESOTA.—*St. Paul*—Rush City, 3; St. Paul Arlington Hills, 2;—House of Hope, 56 44. 60 44  
 MISSOURI.—*Palmyra*—Unionville, 7. *Platte*—Gallatin, 5. *St. Louis*—Jonesboro 1st, 6; Ridge Station, 1. 19 00  
 NEBRASKA.—*Hastings*—Stockham, 1 25; Verona, 75 cts. *Nebraska City*—Adams 1st, 4; Alexandria, 7. *Omaha*—Bellevue, 8. 21 00  
 NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sabb. sch. 15. *Monmouth*—Forked River, 4. *Morris* and *Orange*—Boonton, 28 45; Chatham, 89 03. *Newton*—Hackettstown, 50. 186 48  
 NEW YORK.—*Albany*—Albany West End, 23. *Binghamton*—Binghamton Ross Memorial, 5; Conklin, 8. *Brooklyn*—Brooklyn Hopkins Street, 2. *Buffalo*—Alden, 4; Tonawanda, 4 90. *Geneva*—Ovid, 17 69. *Hudson*—Circleville, 6; Florida, 3 60; Good Will, 3 78. *Lyons*—East Palmyra, 5 45; Julius, 2. *Nassau*—Islip, 25; Jamaica 1st, 29 69. *New York*—New York Washington Heights, 14 25;—West Farms, 5. *North River*—Little Britain, 11; Pine Plains, 6; Poughkeepsie, 16 77. *Rochester*—Lima, 15 50; Ogden, 8 87; Pittsford 1st, 11 28. *St. Lawrence*—Waddington, 9 25;—Scotch, 12. *Utica*—Illion, 2. *Westchester*—Katonah, 68; Patterson Memorial, 2 75. 317 81  
 NORTH DAKOTA.—*Fargo*—La Moure, 5 61. 5 61  
 OHIO.—*Athens*—New England, 1 10; New Plymouth, 5. *Bellevue*—Forest, 5 70; North Washington, 1 16; Patterson, 56 cts; Urbans 1st sabb-sch, 5 99. *Chillicothe*—Chillicothe 3d sabb-sch, 15; Greenfield 1st, 7 75; White Oak, 7. *Columbus*—Columbus 3d and sabb-sch, 29 22. *Dayton*—Bath, 2; Camden, 4; Osborn, 2. *Maumee*—Bryan, 8 50; West Unity, 6. *St. Clairsville*—Bannock, 4; Short Creek, 6. *Steubenville*—Madison, 7 20; Scio, 4 50; *Wooster*—Shreve, 3 78. *Zanesville*—Bladenburgh, 3 64. High Hill, 1 40. *Martinsburgh*, 3 64; Mount Pleasant, 3 65; Mount Zion, 2. 138 26  
 PENNSYLVANIA.—*Allegheny*—Tarentum, 11 62. *Blairsville*—Cresson, 6. *Butler*—North Washington, 3. *Carlisle*—Faxon, 10; Silver Spring, 10. *Chester*—Dilworthtown, 5. *Clarion*—Brockwayville, 8; Clarion 1st, 23 50.

*Erie*—Cambridge, 8; Hadley, 2. *Huntingdon*—Hollydaysburg 1st (sabb-sch, 3 14), 42 26; Lower Tuscarora, 5 15; Tyrone 1st, 32 37. *Kittanning*—Elder's Ridge, 18 50; State Lick, 9. *Lackawanna*—Nicholson, 8; Pitzton 1st, 32 36; Rushville, 4; Scranton German, 10 25. *Stevensville*, 4. *Lehigh*—Pottsville 1st, 41 70. *Philadelphia North*—Conshohocken, 2 11; Overbrook, 66; Thompson Memorial, 6. *Pittsburgh*—Miller's Run, 5; Pittsburgh East Liberty, 37 34;—Shady Side, 11 50. *Scranton*—Clarksville, 11; Moravia—2 43; Wampum, 47. *Washington*—Cross Creek, 31. *Westminster*—Slater, 7; Union, 25. 51. 75  
 SOUTH DAKOTA.—*Central Dakota*—Bethel, 2; Huron 1st, 9 63. *Dakota*—Ascension, 2. *Southern Dakota*—Parson, 9 23; Union Centre, 5 75. 26 6  
 TENNESSEE.—*Union*—Knoxville Belle Avenue, 3; St. Paul's, 2; Tabor, 2. 6 0  
 WASHINGTON.—*Puget Sound*—Friday Harbor (formerly San Juan), 2 55. *Spokane*—Coeur d'Alene, 2. 4 55  
 WISCONSIN.—*Madison*—Belleville, 2; Plattville Christian Endeavor Society, 2 50. 12 46

From the churches and Sabbath-schools..... \$1,990 45

## FROM INDIVIDUALS.

Rev. J. L. Lord, Laingsburg, Mich., 1; Mrs. H. L. Taylor, Monroe, Mich., 2; Mrs. J. M. Roberts, Anaheim, Cal., 2; Rev. J. L. Pomeroy, Fairview, W. Va., 1; Rev. and Mrs. L. L. Radcliffe, Chatsaugua, N. Y., 50; "State of California," \$3 000; M. and E. A. Cummins, Bellara, O. 25; Alex. McDonald, Cincinnati, O., 25; "A Friend," 500; Rev. J. C. De B. Kops, La Crosse, Wis., 3; balance of appropriation returned on account of death, 30 09; Mrs. Mary E. Palmer, New Brighton, Pa., 5; "C. Penna," 4; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts. 1,657 49  
 Interest from the Permanent Fund..... 2 594 2

For the Current Fund..... \$ 3,332 54  
 Total for the Current Fund since April 1, 1894... 46,394 24  
 " " " same period last year ..... 44,643 25

W. W. HERBERTON, Treasurer,  
 1324 Chestnut Street, Phila.

—In *World-wide Missions* a church is reported where a letter is read at the morning service once each month from the missionary whom the church helps to support, and a church letter written by some one of the young people to the missionary read to the congregation before it is sent.

—Good citizenship, says Mr. William Shaw, does not commit the voter to any party, nor advocate any candidate. It does aim to educate our youth to a sense of the sacred responsibility of the franchise, to exalt their ideal of good government and to send them forth into their respective parties to elect men who will stand for honor and righteousness.

—College life claims to do its largest and most valuable work for the student not as future lawyer, physician, editor or preacher, but as man. Its distinctive office is to enlarge, enrich and ennoble the life. It is to give not merely information and scholarly training: it is also to impart culture and to develop character.—*Prof. Henry A. Prink* in *The Independent*.

—Propagation is essential to increase and continuance of life, says *The Christian Missionary*. The church or denomination that ceases to propagate and grow will soon cease to be. The grave question that confronts our churches to day is the question of "*Extension or Extinction*."

—It is a special trial to Japanese Christians to be charged with disloyalty, says Mrs. J. H. De Forest, and conscientious scruples having arisen in the minds of some with regard to the customary New Year's vow before the likeness of the Emperor, a word in the form of the vow has been changed to make it mean only an act of reverence.

—Rev. Prof. Streator, late of Denver University, represents a new departure in Christian work among the Jews, says *Mid-Continent*. He believes that in seeking to turn the Jew to Christ as the promised Messiah, we must not "un-Jew" him, but let him retain his Old Testament observances, and festival days and ceremonial rites.

# Officers and Agencies of the General Assembly.

## THE CLERKS.

*Stated Clerk and Treasurer*—Rev. William H. Roberts, D. D., No. 1334 Chestnut Street, Philadelphia, Pa.  
*Permanent Clerk*—Rev. William E. Moore, D. D., Columbus, O.

## THE TRUSTEES.

*President*—George Junkin, Esq.  
*Treasurer*—Frank K. Hipple, 1340 Chestnut Street.  
*Recording Secretary*—Jacob Wilson.  
*OFFICE*—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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*Treasurer*—Oliver D. Eaton.  
*Recording Secretary*—Oscar E. Boyd.

*OFFICE*—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the financial affairs of the Board, containing remittances of money or requests for reduced railroad rates, should be addressed to Mr. O. D. EATON, Treasurer.

Applications for aid from churches should be addressed to Mr. O. E. BOYD, Recording Secretary.

Applications of Teachers, and letters relating to the School Department, should be addressed to Rev. G. F. MCAFEE, Superintendent.

Correspondence of Young People's Societies and Sabbath-schools should be addressed to Rev. Thornton B. Penfield.

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*Secretary Emeritus*—Rev. John C. Lowrie, D. D.  
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*Treasurer*—William Dulles, Jr., Esq.  
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*OFFICE*—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., *Treasurer*.

Certificates of honorary membership are given on receipt of \$30, and of honorary directorship on receipt of \$100.

Persons sending packages for shipment to missionaries should state the *contents and value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

### 3. EDUCATION.

*Corresponding Secretary*—Rev. Edward B. Hodge, D. D.  
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*OFFICE*—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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*Superintendent of Sabbath-school and Missionary Work*—Rev. James A. Worden, D. D.  
*Editorial Superintendent*—Rev. J. R. Miller, D. D.  
*Business Superintendent*—John H. Scribner.  
*Manufacturer*—Henry F. Scheetz.  
*Treasurer*—Rev. C. T. McMullin.

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No. 96.

# THE CHURCH AT HOME AND ABROAD

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HENRY A. NELSON, D.D., EDITOR  
REV. ALBERT B. ROBINSON, ASSOCIATE EDITOR

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# THE CHURCH AT HOME AND ABROAD



enters its ninth year with stronger and more abundant assurances of approval from its constituency than have before greeted it. Grateful for such approval, we mean to deserve it more and more as the years go by.

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representing the several boards of the Church are awake and alert for enriching their several departments and enlivening them with pictorial illustration.

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## ABLE WRITERS

are engaged, and others will be, as the year advances, for the biographical sketches of *Missionary Heroes*, promised by our Editorial Home Mission Correspondent in his note on page 504, and for general articles on other subjects.

We aim to be awake to the spirit and demands of our times, and shall introduce new features or methods to meet the artistic tastes as well as the Christian sympathies of our readers. We are grateful for friendly suggestions and criticism, and we shall try to profit by them.

We respectfully and earnestly ask every subscriber who is *glad that he is a subscriber* to try to make at least one of his friends *as happy as himself*.

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# THE CHURCH AT HOME AND ABROAD.

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DECEMBER, 1894.

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## APPROACHING DAY.

Have not we been passengers in a railroad car, when the whistle signaled near approach to the station at which our journey would end? Tired, and dull, and listless we have been in the monotonous progress of the train, but now, so near the end of the weary journey, so near home, we rouse ourselves, and in very animating and cheery tones call upon even the tired and sleepy little children to wake up too.

Home, a hundred miles off—home, to which we have yet many weary hours of travel before we can come, would have no such power to rouse us. Home near—home in sight—home from which loved and loving faces are even now looking forth to welcome us—this thought banishes drowsiness.

Paul, in one stirring passage, figures the time which has been passing as the night, and cheerily calls us “to awake out of sleep,” because now it is morning—or almost morning. “The day is at hand.”

Heathen minds, in their best culture, have thought of our earthly life-time as day, and conceived of it as ending in the “cold, silent night of the grave.” Paganism, nature, cannot look beyond the grave. It can only feebly conjecture whether there is anything beyond. It is as if, without geographical and astronomical knowledge, one were set down in the Arctic region, and should watch the

sun circling around the horizon, daily settling lower and lower towards it, till at last it has sunk quite out of sight, appearing only as a glow on the sky, passing round and round, and daily fainter, until it has faded utterly out. He would not know that, after the cold blue dome with its steady stars and its occasional auroral coruscations shall have made a hundred revolutions, the sun will be visible again, climbing in a reversed spiral, up the sky. If such a one—an illiterate sailor let us imagine—should receive from his captain books and kind instruction, teaching him the true geography and the true astronomy, what a revelation it would be! With what expectations of the coming day would such a revelation cheer the long waiting through that Arctic gloom! And when the faint blush should appear, and go its rounds, constantly brightening, until at length the narrow edge of the fiery disc should go moving around and widening, to what joyous outlook would the glad eyes open after every season of necessary sleep!

What Arctic gloom of hopelessness would wrap this earthly life, if the Bible did not give us this celestial geography and astronomy!

“I would not have you to be ignorant brethren, concerning them who are asleep, that ye sorrow not as others, who have no hope.” There is a morning to dawn on



"the cold, silent night of the grave." And to one to whom the unfading glories of that morning have been made known, as they had been to Paul, all this mortal life seems, in contrast, as one weary night, to be patiently watched through, in brave and faithful doing of duty, but in hopeful expectation of the day, "and so much the more, as we see the day approaching."

Paul spoke as a Christian man to Christian men; he spoke under the full influence of the faith and hope which he inculcated, believing all that he has tried to get others to believe of Jesus who died and rose again, and will surely bring with him all who sleep in him. Under the influence of such a view, Paul did not talk of this earthly life as a day of which the sun is drawing near to its setting, but as a night, the gloom of which is soon to be broken by the dawn of the sun's glorious rising.

Paul made this near approach of day the ground of his exhortation to "cast off the unfruitful works of darkness and to put on the armor of light." Those who first read his epistles had lately been heathen. Missionaries now have similar occasion to exhort recent converts from Hindoo or Mohammedan superstition and immorality—from any of those false systems which utterly divorce morality from religion, or teach a morality that is utterly spurious and false. So also have General Booth and his captains occasion to teach and exhort those whom they fetch out from the slums or pull out of the black filth in which they are "submerged." No doubt, such rescued ones need to be patiently taught to cast off, like foul garments, many sinful and even loathsome practices.

But can we need this exhortation, to cast off "works of darkness?"—church-members, children of Christian parents, reared under Christian instruction and influences, living

always in refined society, in the midst of the Christian civilization of this nineteenth century?

It makes a great difference whether we compare the light that shines upon us with the darkness which now broods over Central Africa, or compare it with the light in the eternal city, in which they need no candle and no sun. There is a great deal that is dark in this "enlightened age," as we so fondly and so proudly call it! There are many things tolerated, winked at, excused and even smiled upon, in our "refined society," which are very plainly discountenanced, very pointedly condemned in Paul's epistles and in Christ's sermon on the Mount. Do we faithfully let the light of those holy scriptures in upon our innermost life?

Are they Christ's laws or the "laws of trade, and usages of society," by which we judge ourselves? And have we duly compared these latter with the law of Christ? Is Christ's Golden Rule one of the recognized "laws of trade?"

"Look not every man on his own things, but every man also on the things of others."

Did Paul practice that—his own version of the Golden Rule—any less carefully when making a contract to construct a lot of tents, than when he was preaching the Gospel?

And these "social usages"—are they all pure? Are they all unselfish? Are they all such as we can imagine to prevail in angelic society?

In our homes, how is it? Is there any selfishness there?—any indulgence of ill temper?—any unreadiness to bear one another's burdens, and to be as patient towards others' infirmities as we need others to be towards our own? How is it in our churches, and in our presbyteries?

No, it is not yet quite so bright here, even in the brightest spots, as we hope to find it

yonder. We cannot safely assume that we have no need of the exhortation to "cast off the works of darkness."

And "the armor of light"—have we got it on?—the girdle of truth, the breast-plate of righteousness, the helmet of salvation, the shield of faith?—and are we so diligently and prayerfully studious of "the word of God," that we have it in hand, sharp, glittering, ready, as the drawn sword of a trained cavalier-man?

Are we studying the bible daily, diligently, earnestly—Sabbath-school teachers and schol-

ars, parents and children—searching for the rich instruction in it, as for hid treasures? There is no other way so effectual for getting upon us "the armor of light."

Surely "now is our salvation nearer than when we believed." How swiftly these weeks and these years are flying! If we are indeed Christians—we who profess and call ourselves so—we are not very far from the celestial city.

Are there not some works of darkness which we would better hasten to cast off? And cannot we now, very soon, get "the armor of light" more completely on?

THE SYNOD OF PENNSYLVANIA, at its meeting in Tyrone, October, 1894, unanimously adopted the report of its Standing Committee on Foreign Missions, from which we desire to give to our readers the following extracts:

To one suggestion, made by Rev. George D. Baker, D. D., chairman of the Foreign Missions Committee of the Presbytery of Philadelphia, we invite special consideration. It is in these words, "The one thing imperatively needed is to keep the people *well informed* with reference to the progress of missions. . Mere *exhortation* is not enough."

From that point of view it is pleasant to observe that all our religious papers, and some of the secular papers, are giving to their readers a large and increasing amount of reliable information on this and all other departments of church work. These journals should be gratefully acknowledged as valuable and welcome auxiliaries, and should be encouraged and aided in their efforts to promote the work of the Church.

Besides these voluntary auxiliaries our General Assembly has established two monthly periodicals for the special purpose of diffusing information concerning all the distinct departments of the Church's work and educating the people, young and old, as workers and contributors. These are THE CHURCH AT HOME AND ABROAD, now in its eighth year, and The

*Assembly Herald*, established by the last General Assembly. \* \* \* \* \*

These publications are in no sense rivals. They aim jointly to reach all the families of the Church with the information which they contain. THE CHURCH AT HOME AND ABROAD welcomes *The Assembly Herald* as a coadjutor, and bids it God speed in its energetic efforts to reach every household. The editors of *The Assembly Herald* are among the most ardent advocates and supporters of THE CHURCH AT HOME AND ABROAD, and believe that their own publication, reaching multitudes which the magazine does not yet reach, will cultivate a love for such literature and an interest in the work which it advocates which, in its ulterior effect, will increase the number of readers of all that the Church causes to be published for explaining and advocating all departments of her work. \* \* \* \* \*

The Synod commends to all its people these two monthly publications of the General Assembly as means of instruction on missions and all departments of our Church's work, and desires all pastors and sessions to co-operate heartily in any efforts of their publishers for increasing the number of their readers.

With equal heartiness the Synod commends the publications representing the work of women and of children, viz: *Woman's Work for Woman*, *The Home Mission Monthly*, and *Over Sea and Land*.

## THE OBSERVANCE OF THE LORD'S DAY IN VENICE.

REV. ALEXANDER ROBERTSON, D.D., VENICE.

A peaceful revolution has taken place in Venice in regard to the observance of the Lord's Day. The daily press with a measure of justifiable pride says, "A change that often takes months and years to bring about in other cities, has been wrought out here in a few weeks." The extent of the change is not all that we might wish, but it is a long step in the right direction. Formerly the Venetians, in common with other Italians, broke the fourth commandment in two ways: they did not work six days, and they would not refrain from working on the seventh. The first breach was in part the cause of the second. Because they did not work six days, they did not rest the seventh. And if we carry the inquiry one step further back and ask, "why did they not work six days?" The answer is, "the Church of Rome forbade it." That church, when it had the power, insisted that its saints' days should be kept holy. No shops might be opened, no work done on the saints' festivals which were very numerous. It was impossible for a poor Italian to work six days in a week. On the other hand the Church of Rome does not forbid working on the Lord's Day. It commands the attendance of the faithful at mass, but they can do so and yet attend to their own worldly concerns at the same time. I have seen two men on their knees selling corn and cattle in front of the altar, simply bending their heads when the silver bell rang to tell them to distrust their own senses and believe that the bread and wine had changed natures. I have seen others attending mass by looking out of their windows towards the chapel where it was going on, whilst at the same time they read the newspapers. After thus attending mass the faithful are free to do what they like, either for gain or amusement. They can go to a ball, attend a fair, open a shop, go to a bull fight, catch birds, which is the amusement of the Pope in the Vatican gardens, or dawdle away the day in drink shops. Therefore, the good Venetians did work and play on Sunday. A good Roman Catholic, by that I mean one

who really believes in the falsehoods and frauds of the Church—happily a *rara avis* in Italy now-a-days—has often said to me, "Your religion does not permit you to amuse yourself and do shopping on Sundays, but my religion does." The Church of Rome thus taught the Venetians to break the fourth commandment both ways. Now the people have reversed all this. They have thrown the Church of Rome overboard, and they have resolved, and they are making good their resolution, not to observe saints' days, but to observe Sunday, to work six days and to rest the seventh—in other words, to keep the fourth commandment both ways. Well, not quite, for the closing of the shops is to take place at mid-day on Sundays. At first they fixed on four o'clock as the closing hour, now it is mid-day. This makes us hope that it may soon be all day, and that the example a few set of not opening at all on Sundays may soon be followed by all. The few who do so have said to me personally that they are gainers in health, and happiness, and purse, and business, by keeping holy the Lord's Day. They have proved the truth of the lines:

A Sabbath well spent brings a week of content,  
And health for the toils of the morrow;  
But a Sabbath profaned, whatsoe'er may be  
gained,  
Is a certain forerunner of sorrow.

The only days to be observed besides the Lord's Day are *National Festivals*, holidays appointed by the State. In some cases the National Festival is also a church one, but it will henceforth be observed not because the Church commands its observance, but because the State does, and it will be spent in a more healthful way than giving a sham attendance at mass, and paying a priest to forgive old sin that new sin may be indulged in. It is interesting to note too that this whole revolution in the matter of work and rest is a native Venetian movement. No outsider had a hand in it. It was suggested by the noble conduct of King Humbert and the Emperor William, who, when recently in Venice,

refused to attend the theatre on a Sunday evening, even though a special piece was to have been enacted in their honor. The theatre that night was packed from floor to ceiling with the best families in Venice, but the Royal box was empty. That suggested Sunday closing. A Committee was appointed to canvass the merchants and shopkeepers on the matter, and the result was that almost all signed a paper consenting to the arrangement I have mentioned. The Committee has formed itself now into one of surveillance, and it goes through the streets on Sundays to see that all who have put their hand voluntarily to the bond for Sunday closing loyally obey it. Yesterday near my church in the Piazza of San Marco the Committee found a shop open, and boldly entered and demanded that the shutters be at once put up. A crowd gathered, and, as all sympathized with the Committee, it was not long before the place was locked up. Venice is recovering something of its old independence of papal pretensions, and this is only one of the many happy reforms we may expect to see brought about. They are free from their old Church, which one described the other day, "as a rotten

bough on the trunk of Christianity," and they are free to yield obedience to the laws of God, and to receive the Gospel, and in Christ to find that service which is the highest freedom.

Under date of October 7, Dr. Robertson writes to us from Venice desiring us, if not too late, to add to his article, printed above, the following incident, which signally illustrates and emphasizes what is therein related:

The secretary of the movement was Signor Ravagnan, the director of a shoe establishment. His master took offence at this and called upon him either to resign his position or his secretaryship. He resigned the former. He started business for himself in the chief street of Venice, and as shops are generally dedicated to something or other he has written on his door "To the Repose of the Lord's Day." The press of Venice highly commended his action and augers him "good fortune." When he opened his shop yesterday evening quite a crowd entered to congratulate and to patronize him.

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### THE SABBATH IN ITS RELATION TO LAW AND ORDER.

In our August number we suggested the enquiry, whether the men whose unlawful and violent proceedings had just then been suppressed by military force had not had examples of lawlessness set them by the very corporations against which their lawless violence was directed. This was not to excuse lawlessness in one class by noticing its natural relation to that of another class, but to invoke serious consideration of the necessity of remedying both. "God is no respecter of persons," and Republican government is no respecter of classes.

The Christian Sabbath has been so highly esteemed by the people of this country, from the very beginning of our national history, that it has been carefully guarded by our laws as a day of rest to which all classes are entitled, and as a day of worship on which those whose consciences so regard it are to be

protected from disturbance. This religious duty is not to be enforced by civil authority, but its voluntary conscientious observance is to be respected and protected.

The laws of our states designed to protect the people's right to Sabbath rest and Sabbath quiet have for many years been disregarded and disobeyed habitually and conspicuously by most of the railroad corporations. Evidence has not been wanting that multitudes of their employes of all grades feel this to be a wrongful exaction and oppression upon them and their families, and that it excludes from the employment of these corporations many conscientious and intelligent men whose services would be most reliable and valuable and whose influence would be powerful against all recklessness and lawlessness.

This is set forth with great candor and

distinctness in an article on the railroad strikes, by Rev. Dr. D. P. Putnam, in *The Evangelist*. He says:

The saddest thing to me and the one fullest of menace in the whole situation, is the fact that our railroad system has no place for a Sabbath day either for the high officials or for the commonest employe. Some years ago a man came in from his farm and took employment in the railroad shops here. The first foreman he worked under excused him from labor on the Sabbath day, but the second foreman required him to work on the Sabbath or lose his place. After the first Sabbath's work he came to me as his pastor and stated his difficulties. Thinking that possibly some change of position or relief in some way might be provided, I went to the Superintendent and stated the case in the most gracious manner I could. Without any discourtesy, yet with a decision which was unmistakable, the Superintendent said to me: "I do not see that anything can be done. If he has any conscientious convictions about working on Sunday, the sooner he gets out of railroad employment the better." These words were burned in my memory. I made no reply. The speaker was and is a better man than his reply would indicate, and when I saw this same Superintendent's name (now promoted) in the papers as one of the General Managers who has had charge of railroad affairs in Chicago during this great strike, I wondered if he or any of his fellow-managers have ever in their thoughts even, connected their present difficulties with the absence of "conscientious convictions" on the part of some of their men? This General Manager was once a common railroad employe himself, and is but a product of the system of which he forms a part.

The fact is that if conscientious convictions in regard to the Sabbath day be burned out of a man, his whole moral nature is thereby undermined and his convictions as to common honesty

and chastity and every other virtue are weakened.

The railroad men and the laboring people generally have taken the Sabbath for the day upon which they meet for the transaction of the business of their lodges and unions and other organizations. This practically leaves no place in the life for the cultivation of the religious and moral elements of their nature.

The railroad managers have taught their men disregard for the Sabbath and for their own moral convictions. The result is a weakening of the manhood of their employes at all points, and thus the fulminations and plottings of labor agitators in their secret lodge rooms have had undue influence. However, the best of our working people have seen the evil of these tendencies, and will somehow find a way out of them.

We would earnestly second this considerate and respectful appeal to the gentlemen who control the railroads, and commend it to their thoughtful consideration. We are glad of the respectful tone in which Dr. Putnam addresses them, and are in full sympathy with the spirit which it indicates. We know that there are conscientious Christian men holding official positions in railroad corporations whose persuasions and votes are faithfully given in favor of dispensing with all unnecessary labor upon railroads and who would define that word necessary as strictly in its application to this as to any other kind of labor. They do not abandon their positions, because they do not think that they would thus do as much to abate the evil as they may hope to do by retaining their votes and continuing their testimony and persuasion. Is not this a good time for such men, and for all who sympathize with them to renew and redouble their efforts to bring all in authority in railroad management to one mind on this momentous question?

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The love of God, as expressed in redemption, is nothing without the holiness of God as set forth in his law.—*Dr. Parkhurst.*

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It is a joy to see the Ten Commandments coming to the front again, says the *Christian Intelligencer*. They are the beginning, in the middle, and at the end of the Revelation of God. The Redeemer of men preached on

them, interpreted them, insisted on obedience to them, and condemned with severity the men who attempted to lower their demands.

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It is the duty of the Church to lead the members of congregations from Sunday rest to Sunday hallowing. This is the language of a pastoral letter recently issued to ministers and church councils, by the Consistory of Hanover, Germany.

## THE INDIANS OF ARIZONA.

REV. CHARLES H. COOK, M.D., SACATON.

The word Arizona, or Arlizona (Little Spring), is well known to our older Papagoes and some Pimas as the name of a spring, the hard water of a creek in Sonora, Mexico, a little way south of the line, where formerly many Papagoes resided, and where the land is now occupied by Mexicans.

Southern Arizona, with its very warm and dry climate, clear atmosphere, great deserts, some fertile valleys and plains, mountains and mountain fastnesses and mines, probably resembles Palestine and Syria more than any other country.

Fifty years ago Arizona was a part of Mexico, but, aside from the Indians, it had only a few Mexican settlers in the neighborhood and south of Tucson.

The Papagoes and Pimas, the Navaojos, Apaches and Moquis were the principal Indian tribes. A thousand or more Indians also lived near the Colorado River, so that in all about 30,000 heathen were added to our country with Arizona.

The Catholic missions among the Papagoes in the vicinity of Tucson were discontinued when Mexico gained her independence.

What a field this would have been for such men as Col. Ingersoll here to have studied the civilization of a people who had not been imposed upon by Christianity.

Hunting and war, gambling and stealing, drunken carousals and dancing, running races, etc., were the chief occupations of the men. Nearly all work—weaving cloth and blankets, making earthen jars, and even farming and taking care of sheep—was done by the women. Family ties were not considered sacred. Little girl babies were sometimes given to the prairie wolves, and the old were often neglected. Those who lost loved ones had no hope of ever seeing them again, but frequently one or more were murdered of those whom the medicine man pointed out as having caused the death by witchery. There was no security for life or property. Often there were famines and sicknesses; often they would live on one or two wretched meals a day, when the country could have supported

many times their number in comfort with but little labor.

The Arizona Indians had not yet heard of the Great Spirit and of the happy hunting grounds of the poets, they only believed in devils and witchcraft, and a few of them in a possible future existence in the form of an owl or prairie wolf. Their faith was: Let us eat, drink and be merry, if we can.

Here they had, and in a measure they still have, the medicine man. He is the prophet and priest, physician and surgeon. Unlike the spiritualistic medium, he got his communications from the bodies of the deceased. He could make it rain, practice divination and sorcery, charm and sing away sickness, and do many wonderful things. He was the counsellor of the chiefs concerning wars, robberies and feasts, and most Indians, old and young, were afraid of him. Perhaps one-tenth part of the tribe belonged to this class of imposters, and the revenue which they collected might have supported all the teachers and missionaries needed to show them a better way.

Passing a summer's night with the Indians in a beautiful mountain resort, partaking of their hospitality when all was well, one might have exclaimed, "How much like ourselves are these red children of the desert!" Seeing them in their war dances, all hideously dressed and painted, or in a drunken carousal, one would have thought it almost impossible that human beings could sink so low. There are great differences of character and characteristics between Indian tribes, and between villages and families of the same tribe.

Cadetta, an Apache war chief, and his people were once hotly pursued by our soldiers. Two soldiers lost their way and fell into the hands of Cadetta. He treated them kindly and showed them their camp in the evening, bidding them a friendly good-bye. He had been kindly treated once at a soldiers' hospital, and he wanted to show his thankfulness. Some of his children or grandchildren, I am told, are attending a government school.

Here we have two Papago villages, not far



apart. The Tehujh-cut-Kuk (Owl-scream) people have been conspicuous for many years as horse and cattle thieves, while the Wawa-ki-wut people, when here on a visit, come to listen to God's word, and most of their children attend our Tucson school.

The first missionaries sent to Arizona's Indians were undoubtedly the U. S. Army officers and soldiers.

General Alexander, Major Green, Generals Crook, Howard, Miles and many others had to teach the Indians obedience to law and order and due respect to the rights of others.

One Christian officer, trusting the Apaches too much, lost his life.

President Grant knew what was needed, but our churches were not ready, and so for a number of years the progress was slow.

After a while better men were employed as agents, and the school work was pushed so that at present nearly all the tribes in Arizona are beginning to appreciate the value of an education for their children.

Nearly all of our army officers, acting as such, have made the best of agents, and nearly all of our Indian schools would be a credit to any nation.

Our Indian office deserves much credit for pushing the school work among Arizona's Indians; yet more facilities are needed, and we earnestly hope that instead of the cutting down of teachers' salaries out here, they will soon be raised; otherwise this important work will suffer.

The schools are nearly all boarding schools. Perhaps, after two or three decades the Indians will become so far civilized that day-schools with compulsory attendance will answer the purpose.

Indian wars here are about a thing of the past, and at present four Protestant missionaries and two Indian helpers are endeavoring to give the Gospel to the Indians of Arizona.

The Moquis number about 2,000 souls. They have a school. A Baptist brother, without regular support, preaches the Gospel there at present. Cannot our Baptist brethren support one man among Arizona's Indians?

The Navajoes, about eight to ten thousand in Arizona, have a school, and a M. E. brother attends to their spiritual wants.

Our Lutheran brethren of Wisconsin, I believe, have lately sent a missionary to the San Carlos Apache field, where there is also a government school.

The White Mountain Apaches, some 1,200 or more Indians, have a small government school near Camp Apache. They asked for a missionary in 1872, but so far no one has come to them.

The Catholics have a small day-school for Papagoes near San Xavier; they also had, and I think still have, a government contract school among the Indians on the Colorado River.

Mormon priests have baptized many Papagoes, some Maricopas, Pimas and other Indians, not only for themselves but for their ancestors, long dead. Formerly they preached the beauties of polygamy and they told the Indians that the Mormons and Indians would soon rule the country.

Among the Pimas the first government school was opened in 1871, at the earnest request of General Alexander. At present nearly 600 Pima children attend school. Our Presbyterian school for Pimas and Papagoes at Tucson was opened early in 1888. It has already accomplished great things for these Indians. Two of the pupils are doing good missionary work as helpers. We look to this school for a supply of teachers and preachers, merchants and mechanics and Christian leaders for the Indian tribes of Southern Arizona.

Our Home Board took hold of this field in 1881, employing one man. At present we have over 120 church-members and an average attendance at our three chapels on Sundays of about 500 or more Indians.

The lack of sufficient water for irrigation is a serious drawback here, yet the work of Christian civilization goes forward.

Much is being done for Arizona's Indians at present, yet very much is still left undone for lack of men and means.

Much good work has been done by our many Christian lady teachers. May we all so work that at last we many hear the welcome words of the Master, "Inasmuch as ye did unto one of these my brethren, even these least, ye did it unto me."

## THREATENED UPRISING OF THE NEGLECTED CLASS.

REV. W. P. CHALFANT.

It was with pleased surprise that I read the racy and pointed remarks of the brother who claims, in the November number, to belong to the newly discovered neglected class. It was, in fact, with a pleasure akin to that which fills the breast of a preacher when he sits down, wipes the perspiration from his brow, and observes that not only is a large part of the congregation still awake, but that one man's face betokens genuine interest.

Let us follow the lead of Brother November and ventilate this matter.

I take the liberty of calling him Brother November because that appellation is sufficiently descriptive, begins with the same letter as "Neglected" and does not sound so harsh.

My own position upon the general question is accurately expressed in the sentence quoted in postscript to that November article.

It is plain that if God's people saw their duty to preach the Gospel in every land, including their own, as plainly as the early Church seems to have seen it, there would be no need of missionary societies within the Church.

Much consecrated energy now spent in organizing and operating these agencies would be set free to work directly in the local church to which it naturally belongs.

But observe two facts:

1. That until comparatively recent years the Church had almost lost sight of the obligation to give the Gospel, at the earliest possible moment, to all the world.

2. That the organized co-operation of interested individuals of various classes within the Church has proved to be a powerful agency in bringing the Church back to the divine conception which scattered the missionaries of the early Church to the ends of the earth.

If the process should be continued until all classes of Christians are thoroughly informed and aroused upon the subject of missions, then, no doubt, these cumbersome, wasteful, if temporary indispensable, organizations, will no be needed.

Meanwhile, is it not true that the men of the Church, not having given that systematic attention to the subject which organized effort secures, have fallen behind their sisters in missionary activity?

As stated in my original article, I have no zeal for any special method of interesting the men in missions, but am convinced that our men need to be in some way more thoroughly interested. Then they will see that it is just as necessary to provide for each Church's share in the expense of extending the knowledge of the Gospel as it is to support it in the local church—just as obligatory to give systematically and liberally to missions as it is to pay the pastor's salary?

The first four questions in the November article point to what seems to be a case of misleading nomenclature.

It is a pity that the distinction between "churches" and "societies" should be made in reports or anywhere else. Would not the formation of men's societies bring out even more clearly the absurdity of this distinction? When those men who are deeply interested in mission work are banded together for mutual stimulus and what they give is definitely credited to them, then the little streamlet of nickels and dimes that falls into the collection baskets "for the benevolent work of the Church," would be thankfully received, indeed, but be relegated to the miscellaneous columns and the combined inpour from the various societies would fill the "regular channels" to overflowing. Why not? Why not arrange that all moneys raised by local societies shall pass through the hands of the Treasurer of the church to which they belong, and be forwarded by him to the appropriate Boards and credited to the societies from which they come.

The societies would thus in due time become practically co-extensive with the Churches, and men would learn, as women have learned, to do their giving as they do their business, with intelligence, method and promptness.

As to the remaining questions we must

admit that our brother again suggests the ultimate truth.

This thing of the women going off and having their meetings and giving their gifts all by themselves does not look well, to be sure, but seeing that we, preachers and elders, have set them the example of exclusiveness so long, we cannot very well blame them, and anyhow they are by this time so far ahead of us in missionary intelligence and enthusiasm that we men must certainly do something to overtake them.

In closing let us indulge in a wider vision. It is Sunday morning in the year nineteen hundred and not-so-many-as-you-might-suppose. The minister pauses before the sermon and says: "Allow me to remind the members of the congregation that the time has arrived for the gathering in of the accumulated tithes and offerings of the year. It is true that there is the usual balance in the several treasuries of the Church, but it is

necessary that the offerings of the current year be promptly forwarded, so that the Boards can intelligently lay out the new work, so constantly increasing, to meet the gifts of God's people. I ask your earnest prayers for the Boards that they may be led by the Spirit in their delicate and arduous task of disposing wisely of the increasing offerings of the Church.

Let every man, woman and child hand in his accustomed proportion of income that the church treasurer may apportion the gifts according to the accustomed ratio and remit promptly to the Boards."

I firmly believe that the day is coming when some such vision shall become reality. But that glad day will be indefinitely postponed unless effective measures be taken to stir up the minds of our brothers by way of remembrance.

Let us hear suggestions from all who are interested in the neglected class.

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#### OUR CHURCH'S EDUCATION OF GERMAN MINISTERS.

Of the value of this instrumentality in our Church's work, an impressive illustration is furnished in the following affectionate and just tribute to a minister of German birth, whom death has lately removed from the Presbytery of Philadelphia, and from the care of one of its valued congregations of German-speaking people.

It was prepared by his dear friend and worthy comrade in the same work, Rev. H. J. Weber, pastor of a similar congregation, and altogether a kindred spirit, by request of the Presbyterian Ministerial Association of Philadelphia, and is given to our readers by his permission. He says:

Rev. John Richelsen was born April 5, 1853, at Tarp, near Flensburg, Schleswig. He was the only son of a German peasant, who had but little means, but nevertheless gave his son the best education which the Latin school of the near by city could offer. When nineteen years

old the son came to America, because his parents, whose sympathies were with Denmark, did not desire their only offspring to become a Prussian soldier. In God's providence the youth was destined to be a courageous and energetic soldier of a greater master than the Emperor of Germany, for hardly had the young man touched the American soil when he made the acquaintance of Prof. Geo. C. Selbert of our German Seminary, and at once decided to study theology. The excellent spiritual tone at Bloomfield moulded more and more the character of our dear friend into the likeness of our common Lord and Redeemer. Brother Richelsen often thanked our Heavenly Father for what our Bloomfield Seminary did and was for his inward life. He became not only a true follower of his Divine Master, but also a warm-hearted and vigorous, aggressive advocate of the German Presbyterian Church. In 1875 he graduated, and at once entered into the practical work of the ministry by accepting a call to the churches of Morristown and Long Hill, N. J.

But his real life-work began when he accepted the call to the Corinthian Avenue Presbyterian Church of Philadelphia in 1878. Here our German Presbyterian Church was almost unknown and strongly opposed as an effort to proselyte the Germans. although it is a fact, that quite a percentage of the trans-atlantic German Churches are Reformed, and the whole Prussian Church as also the Church of the Rhineland is evangelical. The Reformed and Lutheran creeds are in those countries considered as having equal rights, as being but two variant presentations of the same Divine truths. Brother Richelsen took hold of the new work with implicit trust in the Lord, with a keen apprehension of the needs of the German Church, and with a vast resource of practical schemes combined with a strong will power.

In fifteen years of incessant labor and one year of uninterrupted suffering. he built up a strong congregation, a devoted Christian flock, a beautiful church edifice, a fine parsonage, and

for himself, an enviable reputation as an upright man of pure character, and as an ardent follower of Christ, who spent his life in doing good.

He was a grand pastor and a patient sufferer. He had sown love and he reaped it abundantly during the protracted illness. His wife, his nurse, and a number of friends were to him, to use his own words, angels of God.

Bro. Richelsen loved his people dearly, and would have enjoyed a few more years of happiness and work here upon earth, but he bore his sufferings valiantly, and was fully prepared to go at his master's command. Often, during his long illness, members of his charge were asked to sing some of our German church-hymns, among which the German translation of "Rock of Ages" and "Nearer My God to Thee" were his favorites; then he would become very quiet and happy. Thus he gradually sank physically, whilst his mind was bright and active, until on the morning of June 15, 1894, he was called to his heavenly home.

A Congress in the interest of foreign missions is to be held in Mansfield, Ohio, under the auspices of the Foreign Mission Synodical Committee of which Prof. Hulbert of Lane Theological Seminary is Chairman, on Tuesday and Wednesday, December 4 and 5. It is expected that at least 250 delegates, including Women's Presbyterial Societies, Sunday-schools, and Young People's Societies, will be present. Addresses will be made by Dr. Knox of Japan, Mrs. Wellington White of China, Mr. Lyon, Secretary of the Volunteer Movement in Chicago; Mr. McCauley of Dayton, Ohio; Dr. Gillespie, one of the Secretaries of the Board of Foreign Missions, and others.

The beautiful Missionary Album and Christmas Exercise combined, which the Board of Foreign Missions has recently issued, is in large demand. There is reason

to believe that the first edition will be speedily exhausted. Sabbath-school superintendents are urged to send in their orders promptly, that the Board may be prepared to fill them in good time before Christmas comes. It is hoped that every school will wish copies of this charming missionary souvenir which, as one Superintendent writes, must have "a great educative force."

OUR PICTURES.—Just look at the noble face and figure of "the Martin Luther of Syria;" at those ancient columns and the new one; at those lively scenes in the girls' playground in Beirut. Look, and think.

Those glimpses of Alaska will also give you plenty to think about. "The Annunciation" will help you get ready for Christmas; and our little folks will be sure to find that boy up in the apple tree.

# FOREIGN MISSIONS.

## TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO OCTOBER 31, 1893 AND 1894.

	CHURCHES.	WOMEN'S B'D'S.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	\$51,569 06	\$49,973 56	\$7,536 46	\$4,584 37	\$32,256 23	\$31,756 39	\$188,235 06
1894	51,504 93	48,173 41	6,307 47	4,814 03	76,356 64	22,700 86	209,856 36
Gain Loss	\$65 03	\$1,100 15	\$1,218 99	\$320 36	\$54,100 42	\$944 49	\$32,891 10

Total appropriated to November 1, 1894.....\$1,006,723 94  
 Deficit of April 30, 1894.....102,597 79

Total needed for year.....\$1,109,320 73  
 Received from all sources to November 1, 1894.....209,856 36

Amount to be received before April 30, 1895, to meet all obligations.....599,432 77  
 Received last year, November 1, 1893 to April 30, 1894.....624,567 69

Increase needed before the end of the year.....214,936 06

### NOTES.

We are indebted to Rev. Henry Loomis of Yokohama, Japan, agent of the American Bible Society, for interesting facts connected with the present war in the East. He considers the conduct of the Japanese in Korea during the present conflict to have been considerate and honorable in the highest degree. He sees at present no good reason to doubt that Japan is making an honest attempt to secure to the Koreans deliverance from an oppressive and venal government, and introduce an era of reform.

The entrance of Japanese soldiers struck terror at first into the hearts of the Koreans, who have never forgotten the inhumanities of the previous war, but, to the surprise and gratification of all, the Japanese soldiery have exhibited a self-restraint and a respect for discipline which has secured the friendship of the Koreans and excited their highest admiration. Every breach of discipline has been severely punished. Not the slightest license is granted the soldiery.

The Japanese Minister of War, Count Oyama, has just issued instructions to the

army, from which the following extract is taken:

"Belligerent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succor and rescue should be extended even to those enemies who are disabled by wounds or disease. The Japanese troops must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rule of civilization, his disabled succored, his captured kindly and considerately protected. Even the body of a dead enemy should be treated with respect. Japanese soldiers should always bear in mind the gracious benevolence of their august sovereign, and should not be more anxious to display courage than charity."

There are bright spots in every mission field. Aintab, in the Central Turkey Mission of the American Board, about a hundred miles north of Aleppo, is one of them. Rev. F. E. Hoskins, of our Syria Mission, has recently returned from a visit to that locality.

He reports three evangelical churches, with a total of over 1700 members. The congregations which assemble in these churches cannot be matched anywhere in all Asia, from Constantinople to Japan. The First Church will accommodate an audience of 2000, and is frequently full to the doors. The Second Church has over 800 members, 19 of whom were admitted upon the Sabbath when Mr. Hoskins worshipped with them. The congregation has outgrown its building, and is searching for a new site upon which to erect a larger house of worship. Eighteen persons were counted sitting on the pulpit stairs during the service. Its pastor is a graduate of Yale Theological Seminary, as is also the pastor of the First Church. The highest number of pupils in attendance upon the Sabbath-school of the Second Church upon a single Sabbath during 1893 was 1,560. The average attendance for every Sunday of the year was 1,188. Have we not in the following fact one of the secrets of this spiritual prosperity? It is the custom in this and in all the churches of that region for the congregation, old and young, to meet early on Sunday morning for the study of the Bible in the Sabbath-school. The preaching service is held in the afternoon about an hour before sunset. Is it not more than probable that this general custom of Bible *study* on the part of the *entire church* is one of the secrets of church growth?

*The Lahore Tribune*, a native newspaper, has published a memorial notice of the late Rev. C. W. Forman, D. D., of our mission in India, written by a Hindu, and voicing the appreciation in which an American missionary is held by a non-Christian community in which he has spent his life. We can give only a few extracts, which correctly represent the whole spirit of the article:

"It will be long before Lahoris forget the sweet and benignant face of the great American missionary who went to his reward on Monday last. \* \* \* Half our educated young men have been brought up in his school. \* \* \* We doubt whether any other man, European or Indian, has taken as great a part in the making of the

Punjab of to-day as Dr. Forman. \* \* \* He devoted all his mighty energies to bringing the torch of knowledge to the people who were steeped in superstition and dense ignorance. \* \* \* Looking around his assembled pupils, over 1,000 in number, at morning prayer time, he used often to remark that he had begun with one, and had been delighted once on having six together. \* \* \* For the benefit of workmen and others who could not afford to read in the daytime, he started a night school, which was formerly known as the Mission Adult School. There are hundreds who owe their rise in life to that school. \* \* \* Most of his time and attention was given to educational work, but he was not at all remiss in his preaching duties. \* \* \* Whatever he said came direct from the heart, and went direct to the heart of the listener. Though he is no longer working in the flesh in our midst, the spirit of his work will beckon us onward. His memory will long be a pillar of light to our people. \* \* \* Not less than 3,000 persons, of all classes and creeds, followed the hearse. \* \* \* The hearse and the coffin were covered with wreaths of flowers, which were placed upon them by Hindus, Mussulmans, and Christians alike."

Have our readers seen a little leaflet recently issued by our Foreign Board, entitled "Prayers and Pains in Foreign Missions"? It glances at the successes of foreign missions which have now become a matter of history, and it faces the problems of the present with practical suggestions so full of inspiration that one realizes while reading it how utterly needless after all are the struggles and embarrassments of the Board in its efforts to overtake its great work. These staggering problems of how to make both ends meet, with growth in the work and shrinkage in the receipts, would all vanish if each individual Christian would take pains to do his duty to the Board. The leaflets published by our Foreign Board are often most stimulating and useful. Samples can always be had through a postal to Rev. Dr. Benjamin La-baree, 58 Fifth Avenue, New York.



In June, 1889, about three months after the death of Father Damien from leprosy in the Sandwich Islands, a Committee, with the Prince of Wales as Chairman, was formed in London to devise some appropriate way of perpetuating his memory. Among other things it was resolved to secure the appointment of an "Indian Leprosy Commission" to examine and report on the whole subject of leprosy in India. The Commission consisted of five medical men, three from England, nominated respectively by the Royal College of Physicians, the Royal College of Surgeons, and the Executive Committee of the National Leprosy Fund, and two in the service of the Government in India.

From the report of the Commission published within the past year we learn that the Commission spent about five months in visiting asylums and lepers in various localities, and afterwards devoted much time to bacteriological investigations at Simla, the summer headquarters of the Government in the Himalayas, where a laboratory had been built for the purpose. The conclusions of the Commission will be a bitter disappointment to many of the English residents in India who had hoped that the results of the investigation would lead to the segregation of the lepers in the Empire. Instead of this the Commission found that "leprosy is a disease *sui generis*," "is not diffused by hereditary transmission," and has "a natural tendency to die out;" though scientifically it must be regarded as contagious and inoculable, "the extent to which it is propagated by these means is exceedingly small;" it "is not directly originated by the use of any particular article of food, nor by any climatic or telluric conditions, nor by insanitary surroundings." It is admitted, however, that the disease is indirectly influenced by insanitary surroundings, such as poverty, bad food or deficient drainage or ventilation.

The Commission recommends that lepers be prohibited from selling articles of food or drink, or following the occupations of barber, washerman or any other which concerns the food, drink or clothing of the people; that their concentration in towns and cities be discouraged; that additional

asylum provision be made near towns, and that the authorities have power where lepers infringe regulations either to send them to their homes or compel them to enter an asylum. The Commission concludes that "neither compulsory nor voluntary segregation would at present effectually stamp out the disease, or even markedly diminish the leper population, under existing conditions of life in India. It can only be hoped that by means of improved sanitation and good dietetic conditions a diminution of leprosy will result. The Commission agree with most authorities in believing that the decline of leprosy in Europe has been due principally to improved hygienic habits and surroundings and increased material prosperity."

Our Hindu lecturers now in the country, as well as their Western apologists, continue their trite slurs against the character of the native Christians in India, but here are two witnesses, both men of wide observation on the ground, who give quite a different version:

"No statistics can show the growth of these native Christians in wealth, in social position, in official and professional influence. They are pushing out the Brahmins, many of them being simply Christian Brahmins, by character, by ability, and by intelligent loyalty, till the Hindu press confesses the fact with apprehension, and the local blue-books report it continually to Parliament."  
—*Dr. George Smith.*

"I never heard but one opinion from magistrates, civil officers and independent observers; namely, this, that these people (the native Christians of India) are well-behaved, law-abiding, free from crime, temperate, harmless. \* \* \* \* \* That they never cause scandals to arise, never apostatize, never compromise themselves with idolatrous practices, and yet never engage in feuds, or even in disputes with their heathen neighbors. As for their inner life—let any person who is acquainted with the practical ethics of Hinduism, not as gathered from sacred writings accessible only to the learned, but as displayed in the conduct of public worship and the effect of private example—contrast all that with the pure belief and the virtuous

instruction under which they now live. We will then find it impossible to doubt the enormous effect morally and spiritually produced by Christianity on their minds and hearts.  
—*Sir Richard Temple.*

In the department of Comparative Religions in the University of Chicago a three months' course has been opened in the Hindi language under the direction of Rev. Fulton J. Coffin, M. A. Mr. Coffin has labored among the Hindus in Trinidad, W. I., for several years. Opportunities are here offered for missionary candidates, who so desire, to make a beginning in the Hindi language before going to India.

The French Government has struck another blow at our mission work on the west coast of Africa. For a number of years it was understood that the ownership of a strip of territory, including Benito, where one of our most fruitful missionary stations is located, was in dispute between the French and Spanish Governments. Within the past year or two, however, the French have taken upon themselves to visit our mission and insist that the French language should be taught. This was done by the ladies in charge, apparently to the satisfaction of the authorities, while the main stress was still put upon teaching the vernacular. A letter recently received, however, informs us that our missionaries have been officially notified that *nothing* must be taught in the school except French, and that by a thoroughly qualified teacher. As it was impossible to comply with this condition, the schools were closed. Scarcely was this done, however, when a Spanish man-of-war anchored off the mouth of the Benito river. The commander, on landing, expressed his surprise that the French authorities had assumed the responsibility of closing the schools, insisting upon it that Benito belonged neither to France nor to Spain, as the question of ownership was still undecided. To give emphasis to his statement, he presented a new Spanish flag to one of the natives, telling him to raise it in town, and not to lower it by any order from the French, but to let them

take it down if they saw fit. Whatever the outcome may be it is certain that the work in one of the most delightful and hopeful mission stations in West Africa has been seriously crippled for the present.

Rev. N. G. Clark, D. D., who has been for twenty-nine years Foreign Secretary of the American Board, has recently retired in favor of a younger and stronger man, who can bear the strain and burden of the position. In the November number of *The Missionary Herald*, a paper from Dr. Clark gives "A Retrospect," of the progress of the work of the Board during his incumbency. Every lover of Christ's advancing kingdom should read that magnificent story. A single lifetime of service in the cause of missions in our day is marked by changes which prophets and apostles would have counted themselves happy in beholding. Dr. Clark is to be congratulated that his life has been identified with such a blessed record. A "Well done, thou good and faithful servant" surely awaits him.

## MISSIONARY CALENDAR.

### DEPARTURES.

October 6—From New York, returning to the Syria Mission, Rev. George A. Ford.

October 10—From New York, returning to the Siam Mission, J. B. Thompson, M. D.

October 25—From Marseilles, France, returning to the Gaboon and Corisco Mission, Rev. A. W. Marling and Mrs. Marling.

### ARRIVALS.

October 13—At New York, from Gaboon and Corisco Mission, Mrs. T. S. Ogden.

October 23—At New York, from Bogota Mission, Rev. M. E. Caldwell, Mrs. Caldwell and three children.

October 24—At New York, from Gaboon and Corisco Mission, Rev. R. H. Milligan.

October 28—At New York, from the Western India Mission, Miss Jennie Sherman.

October 28—At New York, from the Western India Mission, S. E. Winter, M. D.

### DEATHS.

June 28—At Ichowfu, China, Theodore Berger, son of Rev. W. O. Elterich,



## Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Chinese and Japanese in America.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

### MISSIONS IN SYRIA.

**BEIRUT:** occupied 1828. Rev. C. V. A. Van Dyck, D. D., M. D., L. H. D., LL. D. and Mrs. Van Dyck, Rev. H. H. Jessup, D. D., and Mrs. Jessup, Rev. Wm. W. Eddy, D. D., and Mrs. Eddy, Rev. James S. Dennis, D. D., and Mrs. Dennis, Rev. Samuel Jessup, D. D., and Mrs. Jessup, Mrs. Gerald F. Dale, Miss E. D. Everett, Miss Alice S. Barber, Miss Ellen M. Law, Miss Mary Pierson Eddy, M. D., and Miss Emilia Thomson.

**ABEIH:** on Mt. Lebanon, 15 miles southeast of Beirut; occupied, 1848. Rev. Wm. Bird and Mrs. Bird, Rev. O. J. Hardin and Mrs. Hardin, Miss Emily G. Bird.

**TRIPOLI:** on the seacoast, 50 miles north of Beirut; occupied, 1848. Rev. F. W. March and Mrs. March, Rev. Wm. S. Nelson and Mrs. Nelson, Ira Harris, M. D., and Mrs. Harris, Miss Harriet La Grange, and Miss Mary T. Maxwell Ford.

**SIDON:** on the seacoast, 80 miles south of Beirut; occupied, 1851. Rev. Wm. K. Eddy and Mrs. Eddy, Rev. George A. Ford, D. D., Rev. G. C. Doolittle and Mrs. Doolittle, Miss Charlotte H. Brown and Miss M. Louise Law.

**ZAHLEH:** on the eastern slope of Mt. Lebanon, 80 miles from Beirut; occupied, 1872. Rev. Franklin E. Hoskins and Mrs. Hoskins, Rev. Wm. Jessup and Mrs. Jessup.

*In this country:* Rev. James S. Dennis, D. D., and Mrs. Dennis, Dr. and Mrs. Ira Harris, Miss M. T. M. Ford, and Rev. H. H. Jessup, D. D., and Mrs. Jessup.

*Faculty and Instructors of the Syrian Protestant College:* Rev. Daniel Bliss, D. D., President; Rev. George E. Post, M. A., M. D., D. D. S., Rev. Harvey Porter, Ph. D., Robert H. West, M. A., Harris Graham, B. A., M. D., Alfred E. Day, M. A., Walter Booth Adams, M. A., M. D., William G. Schaffner, B. A., M. D., Charles L. Bliss, M. A., M. D., Jabr M. Dhumi, B. A., A. Chamorel, B. A., Henry C. Havens, B. A., John W. Nicely, B. A., Arthur Mitchell, B. A., Paul Erdman, B. A., Salim I. ul-Khuri, B. A., Sa'id Abu Jamrah, B. A., Khalil D. Tabit, B. A., Ibrahim Abd-un Nur, B. A., Ilias Alam, and Shukri K. Maluf, B. A.

The statistics of our mission in Syria for 1893 are as follows:

**EVANGELISTIC:** Ordained American missionaries, 14; missionary physicians, 2 (one of whom is a lady); wives of missionaries, 15; unmarried ladies, 9; total of American missionaries, 40; native Syrian laborers, 227; stations, 5; outstations, 98; churches, 26; communicants, 1,972; added on profession during the year, 133; preaching places, 90; average congregations, 4,980; Sabbath-schools, 101; Sabbath-school scholars, 4,929; contributions of natives to evangelical and educational work, \$10,700.

**EDUCATIONAL:** Syrian Protestant College, 1; medical school, 1; pupils in academic department of the college, 180; in medical department, 60; total, 240; theological seminary, 1; pupils, (summer term of 1894), 8; boys' boarding schools, 2; pupils in same, 222; girls' boarding schools, 3; pupils in same, 267; other schools, 147; pupils in same, 7,423; total pupils in all schools, 8,298; women in Bible-classes, 350.

**LITERARY:** Bible-house and press establishment, 1; publications on the press catalogue, 507; volumes printed during the year, 78,800; pages printed during the year, 22,952,546; pages of Scripture printed for the American Bible Society, 14,215,850; total pages from the beginning, 508,059,896; Scriptures (Bible and portions) sent out during the year, 33,281; other books and tracts sold or distributed, 69,053 total copies of publications of all kinds issued during the year, 224,000.

**MEDICAL:** Indoor patients at St. John's Hospital, 430; patients treated in Polyclinic, 10,278.

Statistics of the evangelistic, educational and medical work in all Syria and Palestine by all missions of the American, English, Scotch, Irish, and German societies for the year 1892, were given in full in the Concert of Prayer section of *THE CHURCH AT HOME AND ABROAD* for December, 1893. Comparative tables were also given in the same number representing the progress of the above work in the last decade. The statistics of the total Protestant missionary work in the entire Turkish Empire, including Egypt, for 1892, will also be found in the same issue.

In addition to the valuable articles in the present number with reference to missionary work in Syria, our readers are referred to the following sources from which useful material may be culled for Monthly Concert papers and addresses:

"A Syrian Retrospect," by Rev. W. W. Eddy, D. D., *CHURCH AT HOME AND ABROAD*, December, 1887, page 592.

"Successive Stages of Missionary Experience in Syria," by the same author, *CHURCH AT HOME AND ABROAD*, December, 1893, page 450.

"Some Thoughts of God about Syria," Rev. James S. Dennis, *CHURCH AT HOME AND ABROAD*, December, 1892, page 491.

"Evangelical Missions in Syria," Rev. George A. Ford, D. D., *Missionary Review of the World* December, 1893, page 906.

"A Militant Gospel in Syria," Rev. Frank E. Hoskins, *CHURCH AT HOME AND ABROAD*, September, 1894, page 206.

"The Work of American Missionaries for Literature of Arabic-Speaking Races," Rev. W. W. Eddy, D.D., *CHURCH AT HOME AND ABROAD*, December, 1890, page 520.

"The Syrian Protestant College," Rev. George E. Post, M.D., *CHURCH AT HOME AND ABROAD*, December, 1887, page 600.

"Medical Missions in Syria," Rev. George E. Post, M.D., *Missionary Review of the World*, September, 1893, page 641.

The Annual Reports of the Syria Mission for recent years may be had by addressing Rev. Benjamin Labaree, D.D., 53 Fifth Avenue, New York City.

For a more general survey of American missionary results in the Turkish Empire, consult the following:

"Modern Triumphs of the Gospel in the Ottoman Empire," Rev. H. H. Jessup, D. D., *CHURCH AT HOME AND ABROAD*, November, 1893, page 363.

"Missions and Sects in the Turkish Empire," Rev. F. F. Ellinwood, D. D., *Missionary Review of the World*, October, 1890, page 785.

"Missions in the Levant," Rev. James S. Dennis, *CHURCH AT HOME AND ABROAD*, December, 1889, page 489.

"The Kingdom of God in the Land of its Origin," Rev. George F. Herrick, D. D., *Missionary Review of the World*, November, 1890, page 854.

"Twenty-six Years in Turkey," Rev. Lyman Bartlett, *Missionary Herald*, July, 1894, page 282.

"The Strategic Import of Missions in the Levant," Rev. James S. Dennis, *Missionary Herald*, June, 1894, page 233.

"Present Aspects of Missionary Work in Turkey," by a returned missionary, *Missionary Review of the World*, November, 1894, page 818.

Recent articles upon Mohammedanism and the relation of Christian missions to Islam may be consulted as follows:

"How Shall Mohammedans be Evangelized?" *Missionary Review of the World*, June, 1890, page 428.

"Islam and Christian Missions," *Missionary Review of the World*, August, 1889, page 561.

"Rifts in Islam," Rev. P. F. Leavens, D. D., *CHURCH AT HOME AND ABROAD*, December, 1888, page 579.

"Mohammedanism and Christianity," Rev. Robert Bruce, *Gospel in All Lands*, June, 1894, page 250.

"The Status of Moslem Women According to the Koran," Rev. E. M. Wherry, D. D., *Missionary Review of the World*, December, 1892, page 910.

"Present-Day Flash Lights upon Islam," Rev. James S. Dennis, *Missionary Review of the World*, October, 1894, page 721.

Rev. Henry H. Jessup, D. D., so well known throughout the Church in connection with his life-long work in Syria, is now in this country with Mrs. Jessup, upon a well-earned furlough. His address at the recent Annual Meeting of the American Board was received with rapt attention, and will be published in full in *The Missionary Herald* for November. We are permitted to give a brief summary of its leading points, which will be found in another column. Dr. Jessup's addresses are greatly sought for upon missionary platforms and in our pulpits. His present address is 41 Lewis Street, Binghamton, New York.

Rev. George A. Ford, D. D., has returned with his mother to Syria. His visits among the churches have quickened and instructed many, and his address at the Williams College Centennial on the "Claims of Missions upon the College Graduate" was considered so timely and useful that it has been published by "a friend of the college and missions" for free distribution, permission having been granted to have it thus issued in advance of the Centennial Volume which commemorates the occasion. It may be had upon application to Rev. Benjamin Labaree, D. D., 53 Fifth Avenue, New York City.

Miss M. C. Holmes, of the Tripoli Girls' School, is at present in this country, and has been engaged by the Women's Board at 53 Fifth Avenue, as a speaker on behalf of foreign missions. Her services may be secured by the societies and bands connected with the New York Board, by addressing Miss M. G. Janeway, Secretary for Speakers of the Women's Board of Foreign Missions, 166 West Fifty-fifth Street, New York City.

Miss Emilia Thomson since the death of her honored father, the author of "The Land and the Book," has returned to engage in her loved work in Syria.

Mr. Arthur Mitchell, son of the late Dr. Arthur Mitchell, and Mr. Paul Erdman, son of Dr. Albert Erdman of Morristown, New Jersey, have recently arrived at Beirut to assume the duties of instructors in the Syrian Protestant College.

Dr. and Mrs. Ira Harris of the Tripoli field, have been for a brief period in the United States, but are expecting soon to return to Tripoli, where the Doctor will take up again his large medical service, and open once more his traveling clinic, which reaches from Tripoli to Hamath and from the Mediterranean to the desert.

A change of plan for theological instruction has brought the term of study into the summer season, and gives the students a long vacation in the winter that they may take up preaching service at various localities at the season of the year when they are especially needed. A new class was organized this last spring of promising students gathered from different fields of the mission, and arrangements were completed for carrying on the work at Suk al Ghurb, a village on the heights of Lebanon. In-

struction has been given by Dr. Eddy, Rev. Mr. Hardin, and Mr. Bashareh Baroodi, a former theological graduate. The class is regarded as one of unusual promise, and high hopes are entertained that they will prove earnest and faithful ministers of the Gospel among the Syrian churches.

Rev. William K. Eddy, of the Sidon station, reports a decided advance in the line of self-support and in the spontaneous enthusiasm of the native Presbyterian organization in pushing evangelistic work among the churches. Native esprit de corps in church activities has been a very slow growth in Syria, but there are signs of a deeper and more consecrated spirit throughout the churches under the care of Sidon station, where so many earnest efforts have been made in this direction in past years.

The recent annual meeting of the Presbytery of Tripoli, held at Minyara, was the scene of a governmental *coup d'état* which would have produced a sensation more profound than the most alarming revelations of heresy had it happened at the autumn meetings in any of our American gatherings. The opponents of the Gospel in that section, especially of the Greek Church, secretly formed a plot to break up the meeting, and made a formal complaint to the Government that the Assembly was intended for seditious and disloyal purposes. The authorities sent the police to be present during the sessions. They attended the meetings, and although they were Moslems, were so much pleased with what they heard and saw, that they reported favorably, and declared the Presbytery to be a good thing. The Greeks were greatly incensed at this turn of affairs, and complained again to the Government that the police had been bribed and were secretly turning Protestant. The Government finally, in the interests of peace, insisted upon a suspension of the Presbytery. Only two addresses on the part of native brethren still remained undelivered, and, although no doubt it was a severe trial to be thus summarily silenced, the issue was accepted, and our two native friends submitted to their oratorical martyrdom with silent resignation. In a land like our own where the separate functions of Church and State are so clearly defined, and where the liberty of both is so jealously guarded, we can hardly understand the situation where the State is supposed to be the lord of the conscience, and of supreme authority in that sacred realm of religious conviction which is here regarded as one of unquestioned liberty and inviolable security.

There were some facts, however, in the history of the past year which are beyond the power of human authority to suppress. Among them is the spiritual growth and vigor of Church life and the turning of hearts to Christ throughout the bounds of the Presbytery. There were 74 additions to the Church reported, and opened doors in many villages where the gospel is eagerly welcomed.

The new station at Aleppo has been visited during the past summer by Rev. Messrs. Hoskins and March. They were much gratified by the encouraging features of the work. The native helper is doing yeoman service, and it is hoped that a door of entrance has been gained among the large Mohammedan population of that great city.

Rev. Dr. H. H. Jessup was present at the Annual Meeting of the American Board at Madison, Wisconsin, October 11, just thirty-nine years after his departure for Syria as a missionary of that society. The Syria Mission at that time was under the care of the American Board, and was only transferred in 1870 to the reunited Presbyterian Church. His reminiscences no doubt struck a tender chord in the hearts of all who heard him. His address, however, presented facts of surpassing interest as illustrating what the Turkish Empire, now struggling into the light of the modern era, owes to Christian missions. It was like a roll-call of missionary achievements, and strikingly reminds us of what Turkey would be to-day were it not for the entrance of American missionaries. We have space here to give only briefly the heads of the address, the object of which seemed to be to remind the friends of that venerable Board of what it had done for the cause of education, progress and evangelical truth in the Orient. Is there any organization upon earth which has a nobler record for the highest welfare of mankind than a Christian missionary society of which the following facts can be reported?

I. The American Board founded the first evangelical missions of modern times in Western Asia.

II. It organized the first reformed evangelical church in Syria since the days of the apostles.

III. It established the first efficient printing-press in the Turkish Empire, from which has issued 500,000,000 pages in the Arabic language, of which many millions have been pages of God's Word.

IV. It founded in Beirut the first day-school for girls ever opened in the Turkish Empire.

V. It followed this up with the first girls' boarding-school, under the care of Dr. and Mrs. De Forest, and to-day the whole Turkish Empire is dotted with boarding and day-schools for the young.

VI. It opened the first boarding-school in the Empire for boys in 1837.

VII. It established the first two colleges upon Turkish soil—the Syrian Protestant College in Beirut, under the presidency of Dr. Daniel Bliss, and the Robert College in Constantinople, under the presidency of Dr. Cyrus Hamlin, both of which were begun in 1863.

VIII. It founded the first theological seminary for training a native ministry, under the care of that sainted missionary, Rev. S. H. Calhoun.

IX. Its missionaries, Dr. Eli Smith and Dr. Cornelius Van Dyck, with the co-operation of the American Bible Society, gave to the Arabic-speaking world the first correct and classical translation of the Bible in that language.



X. Its missionary physicians introduced for the first time the practice of medicine and surgery in accordance with the principles of modern medical science.

XI. Its missionaries were largely instrumental in introducing, for the first time, to Syria, and to the Turkish Empire, many of the facilities and advantages of modern civilization. Through them entered steam printing-presses, petroleum oil, sewing-machines, photography, clocks, windmills, American agricultural implements, and the electric telegraph.

XII. The missionaries of the American Board have been prominently identified with the early progress of modern exploration of the Holy Land. Dr. Eli Smith was the co-laborer of Dr. Edward Robinson, and Dr. William M. Thomson has given to the world his classic volume on "The Land and the Book."

XIII. The Board's missionaries have ministered to the people during repeated visitations of pestilence, and have passed through six different outbreaks of domestic and foreign war, relieving the suffering and distracted population in times of famine and bloodshed.

What a roll-call of magnificent benefactions to a distant nation on the other side of the globe! Let him who scoffs thoughtlessly at the benefits of foreign missions read over this list and reflect upon the streams of untold blessings which have flowed from these "first things" that American missionaries have accomplished in the Orient. Do we wonder that two of the Board's missionaries in Syria have received imperial decorations from the Turkish Government for medical ministrations in times of pestilence, and that one has received a similar token of appreciation for his literary services in the Arabic language?

Our illustrations give us a pleasant survey of ancient and modern life in Syria, and introduce us to some suggestive pictures of missionary work.

That dignified and kindly Syrian gentleman was one of the earliest converts to evangelical Christianity in the history of the mission, and afterwards became an able and valiant champion of Protestant truth against the errors of his mother Church. He has been called the "Martin Luther of Syria." He lived to a ripe old age, and died at Damascus, July 6, 1888, in his eighty-ninth year. The name of Dr. Michail Meshaka will long live as that of a bold and heroic character in the early history of the evangelical Syrian Church. See page 482. A biographical notice will be found in *THE CHURCH AT HOME AND ABROAD* for January, 1889, page 28.

Upon pages 488-89, in vivid contrast, will be seen memorial columns that are standing to-day in Syria, bearing their silent testimony to two widely divergent facts in past and modern history. Those six stately columns, beautiful in even their ruined grandeur, are all that remains of the Temple of the Sun at Baalbec. They are the crumbling memorials of a vanished heathenism. They antedate both the regnant Mohammedanism and the

corrupt Christianity of the present. The single column on the opposite page is cut out of the beautiful fossilized limestone of Mt. Lebanon and erected as the memorial of the first school for girls which modern missions established in Syria.

The columns at Baalbec, page 488, stand for a pagan cult which exalted the wonders of nature, and taught men to bow down before the creature rather than the Creator. The column at Beirut stands for Christian education and the religious training of the daughters of Syria. See page 489.

Those lovely scenes beneath the Pride of India trees in the playground of the Beirut Seminary for girls introduce us to a scene of restful child life under the protecting care of one of our mission schools. See page 491. The bright light in those happy faces reminds us of the blessings that missionary education has brought to the young girlhood of many Syrian pupils. That light will deepen into the strong and earnest soul life of Christian womanhood. Many are the memories which such quiet, sunny hours of happy companionship in that sheltered playground will store away in the heart to cheer and sustain during the years of after life. We are accustomed to look more frequently inside the doors of mission schools when the pupils are gathered together for the more serious duties of study, or the more formal ordeals of examination, but this glimpse of life in the playground is interesting, and seems to open up to us a vista of the happy ministry of Christian education in leading young lives into that cheerier and brighter realm of free and joyous Christian womanhood. The lovely view on page 493 presents the noble avenue of shade trees in the same grounds from another point of view. Happy is the Syrian girl whom Providence takes by the hand and leads into that quiet path under the Pride of India trees in the playground of the Beirut Seminary.

## THE SYRIAN GIBRALTAR.

REV. A. F. SCHAUFFLER, D. D., SUPERINTENDENT  
OF CITY MISSIONS, NEW YORK.

It was my privilege in April of this year to go to Palestine and Syria. Of course wherever we went we were glad, so far as possible, to look into the missionary work both of our own Presbyterian and of other evangelical societies. This we did not only in Palestine and Syria, but in Egypt and Turkey as well. It is difficult to convey an impression to anyone who has not been on the ground of the prodigious difficulties surrounding all work in any of these lands. I would like now, however, to speak more particularly of the difficulties existing in Syria.

First, Syria lies under the control of the Turkish Government, which as a Moslem

power is naturally antagonistic to all forms of Christian work. The Mohammedan hates and despises the Christian. For his hatred he has comparatively little warrant. It is unfortunately true, however, that his contempt of Christianity is well founded, since it is based upon that form of Christianity with which he is best acquainted. The Turkish Government in Syria does its best to block all forms of Christian activity, whether evangelistic or educational. To recount the numerous obstacles placed in the way of missionary work by the authorities would be to tell a lamentable and sometimes ludicrous story. On every hand the missionaries find themselves hampered. Their schools are closed, and permission to erect necessary buildings is indefinitely delayed by the Turkish officials. Were there no other obstacles to overcome, these would be sufficiently appalling in themselves.

Second, there are equally great difficulties arising from the so-called Christian population of Syria. Rival Christian bodies have here contended long for the supremacy. Catholics, Greeks and Maronites, all claiming to represent pure Christianity, and all misrepresenting it, are full of schemes and plans for the undermining of each other's work. To gain advantage over each other these bodies scruple at no means by which they can secure their ends. They misrepresent to the Government, and oftentimes bribe its officials in order to further their ambitious schemes, and they readily combine their force, making use of the same tactics in order to oppose the entrance of Protestant Christianity. The ecclesiastical policy of these bodies has been such as to debase the moral sense of nominal Christians, so that in reality their Christianity has lost its vital force and resulted in the divorce of religion and morality. Yet, owing to the fact that the Latin and Greek Churches have centuries of history behind them, these people to whom our missionaries come feel that they have nothing to learn from Protestantism, which they claim is a thing of yesterday. Their attitude is that they have the truth, and that it shall die with them. Unquestionably these facts show that the buttresses

raised against the entrance of Protestant Christianity are genuine Gibraltars, and we must not be surprised if our battering-rams have not produced greater effect than they have. Sinful human nature everywhere opposes the entrance of the Gospel, because the Gospel antagonizes things dear to the natural heart, but when to ordinary sinful nature are added ecclesiastical ambitions, national jealousies, religious antipathies, race complications and governmental tyranny, it is easily seen that the Gospel meets with gigantic difficulties.

When in the face of all this we remember how relatively small is the missionary force employed, our wonder is not that so little has been accomplished, but that so much has been brought to pass. Measure the difficulties of the field and the resources of the force, and we shall realize at once that Divine power is necessary to produce the results which we already see. Wherever in Syria missionary work has had opportunity to develop its influence the distinction is marked between Protestant Christians and those who are Catholics or Greeks. We need fear no comparison between the work done by our missionaries and that done by those who antagonize them. In fact, not in Syria alone, but in Palestine, Egypt and Turkey the only truly bright spots that we saw were those made so by evangelistic workers. The missionary schools dotted over Syria are a tremendous power, bringing light and life where hitherto there had been darkness and death. No village can have an evangelical Christian church in it without its influence being felt more or less in every house in town. Much foundation work has been done by our missionaries, and it is reasonable to hope that upon these foundations laid out of sight there will, at some future time, grow rapidly a superstructure of splendid proportions. Were the Board able to double the force of workers they would more than double the results, for they would set in operation native agencies which themselves would react upon the people.

We were delighted with what we saw in Beirut, not only along the regular missionary lines, but in the great Syrian Protestant Col-

lege which is located there. The very fact that the opposition of the Government and of the old native churches is intensified rather than decreased is proof that they realize that missionary work is not in vain. Nobody opposes that which arouses in him no fears, and that the fears of both the Government and the old Oriental churches are aroused is clearly evidenced by their attitude.

I was very sorry that we had no opportunity to visit some of the stations in the Lebanon, for there the progress of the work is even more

marked than in the great city of Beirut, but we saw some of the missionaries from these stations, and a more common-sense and consecrated set of men and women it would be impossible to find on any missionary field.

#### FORWARD MOVEMENT IN SYRIA.

REV. GEORGE A. FORD, D. D., SIDON.

In war-time too much frankness as to plans and achievements may be disastrous. And in missions where the "powers that be," are hostile, a reserve in published reports becomes

a duty, however disappointing to those who want rousing detail for use at home. Indeed in such missions any "forward movements" are likely to be scarce and slow.

And yet no study of missions in Syria this month can be complete that does not take into account the several lines along which the progressive missionary impulse there has lately tended, and will run still more strongly in the immediate future.

#### ORGANIZATION.

This has been beset with great difficulties and has moved slowly. The people of the land are unaccustomed and averse to union. Being brought up under arbitrary authority, both civil and ecclesiastical, they are unfitted for successful organization. Indeed, the converts have been so impressed by their experience of the evils of ecclesiastical organizations and systems, in their former religious connections, that they

are apt to hate both the name and the idea, indiscriminately. In their poverty and dependence they also dread the burdens of self-support that organization is supposed to fasten upon them more fully. The anomalous relation of the native helpers to their missionary superintendents complicates still further the problem of organization. Another formidable block in its way is the attitude of the civil authorities, who are on the alert to suppress everything that savors of agitation or combination, whether for literary or religious purposes. The mere word "society" is a nightmare to them, fearing as they do that under some such cloak political sedition may be fostered.

The purpose of the government in this matter cannot be criticized, but a wide door is thus opened for oppressive interference by incompetent, corrupt, or spiteful officials, such as is only too frequently the

case.

This is one of our main reasons for not trying to push the organization of Christian Endeavor as a distinct society in Syria.

And yet the last three years have yielded a very substantial and gratifying advance in the status of the two presbyteries organized so far, those of Sidon and Tripoli. The former of these has had the longest life and the most severe strain, but its meeting last summer showed remarkable progress.

#### EXPANSION OF FIELD.

The virtual expansion of our field by adding an unoccupied section, one-third as large as our present territory, and with an

estimated population of 400,000, mainly of the non-Christian sects, has been accomplished lately, affording great joy to the mission and to all those who are interested in the evangelization of the great city of Aleppo. I do not enter into the details of this addition to our field, since I may refer the reader to my Appeal for Aleppo in *THE CHURCH AT HOME AND ABROAD* for January, 1894. The pressing question now is whether we can send American missionaries to hold the fort there, or must limit the work to the native agencies. My absence on furlough at the date of writing compels me to leave to others the reports of the progress of this new station,

since its occupation eighteen months ago.

#### EVANGELISM.

In addition to the past facilities for the evangelistic work, the mission has just set apart one of its number to be released as far as necessary from the exacting administrative or educational mission work that he may give himself exclusively to direct evangelism. We expect large results from this step, first of all in imbuing native preachers more fully with the idea of aggressive evangelism and personal soul-winning, and in arousing the organized churches to religious fervor and activity.

#### INDUSTRIAL TRAINING.

A Christian and industrial training for the neglected orphan boys of Syria, particularly of the orphans of the struggling and oppressed Protestant community there, is a necessity that has not heretofore been provided for anywhere within the bounds of our Syrian mission. The claims of all orphans, and especially those of the household of faith, appeal strongly to everyone who has given attention to God's providential call in this direction.

Furthermore, the addition of industrial work to the careful Christian training, now given to hundreds of Syrian lads in mission boarding schools, is also deemed a necessity. This will foster a modest and healthy manliness in these lads. It will furnish facilities for self-support while at school and in after life. It will implant a sense of the dignity of labor, and reduce the cost of the higher education. It will also give the mission cause a Christian hold upon the artisans of the land, and impart a moral uplift to the whole community. By repeated votes of the mission and the Board the importance and feasibility of meeting this double need has been laid down. Generous donations have also been proffered by individuals interested in this scheme, so that in some form and at once this wholesome step is sure to be taken. It is our good fortune to have the endorsement and co-operation of the Board in all these plans for advancement. It will be our purpose to make such a school the "Hampton Institute" of Syria. Although,

of course, coeducation is not possible in a Moslem land.

#### THE SONS OF ISHMAEL.

"Forward and still forward!" should be our motto, and there is one great step not yet taken that engrosses the thoughts of many. How are we to bring the Gospel to bear upon the tribes of the desert, whose camps lap over into our territory and stretch on indefinitely eastward across the "hinterland" of our mission field? This is one of the most burning questions that confront us. We cannot blame the Government under which we live and labor, for its strenuous determination to keep out all missionaries, and especially foreign missionaries, from among these tribes, for it dreads the Jesuits and their ilk, who cannot live or labor without political intrigue, and it is much easier to exclude all missionaries than to try to discriminate. Besides, the Government is very properly anxious to guard all Moslems from the dangers of apostasy.

And yet we, on the other hand, make no secret of our desire and purpose to convert all men to Christ, by the simple preaching of his Gospel and by dutiful obedience to Him.

The life of these nomads is such that it is next to impossible for even native evangelists to live among them. In all barbarous lands missionaries are accustomed to avail themselves of regular stations where they can introduce some of the safeguards of civilization in the interest of cleanliness and other sanitary and moral requirements to make life tolerable. But missionaries to the desert tribes would be cut off from even such facilities, and he would be a rare man indeed who *could* adapt himself to their life. Will not the Church pray for these hundreds of thousands of our inaccessible brethren, and for us, that we may have the needed zeal and wisdom to discharge toward them also the precious debt we owe them under the terms of the Great Commission?

#### GOD'S PROVIDENCE IN THE HISTORY OF THE SYRIA MISSION.

REV. HENRY H. JESSUP, D. D., BEIRUT.

He who observes Providences will have Providences to observe. Christian missions

PRIDE OF INDIA TREES—SEMINARY PLAYGROUND, BEIRUT.—See page 486.

are a part of God's great plan in history. His hand controls them, in their inception, progress and final triumph. He raises up the right men at the right time, and gives to each his place and his work.

In the history of the Syria mission we can note several striking illustrations of this

Divine and definite adaptation of places and men to a Divinely ordered object and end.

I. In the selection of Beirut and the Lebanon as the strategic base of operations, instead of Jaffa and Jerusalem.

The mission began as a mission to Palestine, and Jerusalem was first occupied, but after a



few years, it was found to be ill adapted to the various objects of an aggressive mission.

The population were then as now, largely pauperized by living on the revenues of mosques, convents and ecclesiastical funds. The Mohammedans depended upon the revenues of the great Haram esh Sherif, known as the Mosque of Omar; the Latins were mere dependents of the Latin Convent; the Armenians received food, rent and support from the Armenian Convent; the Greeks from the Greek Convent, and the Jews were almost without exception men, women and children drawing their food, rent and clothing from the Rabbis' charity fund, sent from Europe, so that the Holy City had become a holy almshouse. There was little hope of raising up a self-supporting mission from such a pauperized population. And the surrounding villages in Judea, largely Mohammedan, gave little hope of spiritual results. In addition to this, Jaffa was neither a healthy city nor a good harbor.

Beirut was therefore selected, being a thriving commercial town, with a fair harbor, the seaport of Damascus, and behind it the industrious farming population of Mt. Lebanon, consisting of Maronites, Greeks and Druzes supporting themselves by honest labor.

It was hoped that Beirut would become in time a great city. This hope has been realized. Pliny Fisk, Isaac Bird, Jonas King and William Goodell found Beirut a little town of 8,000 people. It now numbers 100,000. It has a fine new harbor, built by a French company, is lighted with gas, supplied with crystal water from streams from Lebanon, has macadamized pavements, well built houses, a healthful, equable climate, increasing commerce, and the new French railway will be completed to Damascus within a year. Within ten miles one can reach the lower ridges of Lebanon at an altitude of 2,500 feet above the sea, and escape the depressing humid heat of mid-summer.

The American schools beginning in 1880 and 1885 with a handful of children, have grown, and provoked into existence other schools, until Beirut is now the educational metropolis of Western Asia, with not less than 15,000 children and youth in day-schools, boarding-schools and colleges.

Its central commercial position enables the American Press to manufacture tens of thousands of copies of Arabic Scriptures, with religious, educational, historical and scientific books annually, and to ship them by land and by sea to all parts of the Turkish Empire and to North and East Africa, Arabia and India.

The college receives students from Syria, Palestine, Egypt, Cyprus and Asia Minor, attracted by its high literary and medical reputation and its salubrious location.

Beirut has more than realized the prophetic anticipations of the early missionaries, proving not only their sagacity as far seeing men, but the Divine guidance in their plans for the future. Jerusalem and Palestine as far north as Mt. Carmel are occupied by an able corps of missionaries of the Church Missionary Society, who are laboring with exemplary ability and fidelity, and with a measure of success which in the circumstances is remarkable.

II. In those early days the Bible lands were almost an unknown region. Their sacred, historic sites needed exploration. It was necessary in the Divine Providence that this work be done *before* modern civilization had obliterated the old landmarks, sites, customs, salutations and habits of life, labor and intercourse in the then unchanged Orient. Two members of the Syria Mission were raised up to do this work, Dr. Eli Smith and Dr. William M. Thomson. They were scholarly, patient and conscientious observers—exact and faithful in their written reports; and the former in his labors with Dr. Edward Robinson in the "Biblical Researches," and the latter in his monumental work "The Land and the Book," have done an inestimable service to the whole Christian world for all future ages. Railroads are displacing the old patriarchal modes of travel; telegraphs are dispensing with the old foot messengers of ancient days; petroleum oil has driven out the old earthen lamps, whose "smoking wicks" formed so beautiful an illustration of a feeble and flickering spiritual life; European tiled roofs will soon make the "grass on the house tops" a forgotten feature of Syrian houses; threshing machines will put an end to the "oxen treading out the

## THE PLAYGROUND—BEIRUT SEMINARY FOR GIRLS.—See page 496.

corn," and other old Scripture customs will be swept away, but these faithful, divinely called missionary explorers have recorded them in permanent form, so that no future skeptic can ever have the temerity to doubt or disprove them.

III. The lives of the missionaries have been preserved in times of war and pestilence, sometimes in a remarkable manner. The Asiatic plague used to visit Syria every year. Cholera has broken out repeatedly, civil wars and massacre have destroyed thousands of lives, but the missionaries have been mercifully preserved. Dr. Thomson carried a flag of truce between the Druze and Maronite armies amid flying bullets, and was unharmed; Dr. Van Dyck was seized by Druze soldiers and about to be shot, as he wore the native dress similar to that of the

Maronites. He protested that he was an American. They replied that no foreigner could speak Arabic as he did, and his life was saved by the timely interference of a native who knew him. The late Mr. Dale entered a cholera smitten village, administered medicine, stopped the plague and restored confidence and escaped harm. Others have been in the midst of raging pestilences, flying bullets and "perils of robbers," and the Lord has protected them.

IV. The good Providence of God was clearly seen in 1857 when the death of Dr. Eli Smith occurred. He was regarded as the prince of Arabic scholars, and was appointed to the work of translating the Bible into Arabic. He died January 11, 1857, after ten years of preparatory work, but he had only printed a few chapters of Genesis. His death

was seemingly an irreparable calamity. Many thought the work of Bible translation must now cease. But in the city of Sidon God had been preparing a worthy successor to this great oriental scholar in Dr. Cornelius V. A. Van Dyck, whose knowledge of the Arabic was not less than that of Dr. Smith, and his familiarity with Arabic grammar, poetry, literature, proverbs and folk lore was perhaps far greater. He availed himself of the preparatory work done by Dr. Smith, and after eight years of constant labor, completed the marvelous translation now so widely known and so extensively distributed.

V. We see God's hand plainly in the rescue of Beirut from destruction in 1860.

Civil war was raging in Lebanon and Anti-Lebanon. Hundreds of villages had been burned and thousands of Christians massacred by Druzes and Mohammedans. Nearly twenty thousand refugees, Maronites, Greeks and Protestants, had fled to Beirut for refuge. The governor of the city was treacherous, and the garrison could not be trusted. Thousands of armed Druzes had entered the city and were secreted in the Moslem houses. The day had been fixed for the massacre and burning of Beirut, and all native Christians and Europeans were to be destroyed.

But God had long been preparing a man to deliver the city. One of the co-patriots of Louis Kossuth in the Hungarian Patriotic Revolution of 1848 was General Kmetty, a Hungarian Protestant, who on the failure of the Revolution fled to Constantinople and entered the Turkish Army, with the rank of General and the title of Ismail Pasha.

When news of the Syrian massacres reached Constantinople, the Sultan sent General Kmetty with 1,800 Turkish regulars to restore order in Syria.

The morning before the day fixed for the destruction of Beirut, he landed his army in the city. He at once called together the foreign consuls, ascertained the state of affairs, summoned his officers, ordered them to distribute their troops over and around the city. Drawing his revolver he said to his officers "If the hair of a Christian's head is harmed in Beirut, I will shoot the officer in whose district it occurs, without a trial."

Order was at once restored. The armed Druzes slunk away in the night to the mountains, and Beirut was saved, to be not only a refuge for the poor starving and half naked refugees from the interior, but to become the center of the new era of education, progress and civilization in Syria.

VI. In the sanction of the Imperial Ottoman Government to the American Schools, to the Scriptures and other books published by the mission, and in granting the Imperial medical diploma to worthy graduates of the Beirut Medical College.

The Turkish Government has now an elaborate system of laws for the promotion of education and book publication, and where foreigners conform to these laws they experience comparatively little difficulty in prosecuting their work.

The Turkish Government is far more tolerant than Russia, and has in the corps of officials many able-bodied and public-spirited men. The present Sultan Abdul Hamid has done more for the building of railways, harbors, telegraph lines and other public works, and for the opening of schools, civil, religious and military, for the Mohammedan population, than all his predecessors have done.

Mr. Vambery, the eminent traveler and Oriental scholar, after an interview with the Sultan, declared him to be one of the most able, industrious, well-informed and patriotic of sovereigns.

The American missionaries scattered through the empire have always taught their pupils and congregations the duty, as Ottoman subjects, of loyal obedience to law, and reverence for their Sultan. Prayers are offered for the Sultan in all the Protestant churches and congregations.

As a general rule, the local Pashas and Kaimakams have treated the American missionaries with courtesy and kindness, and the more highly educated among them do not hesitate to express their appreciation of the educational and elevating service rendered to the empire by the Americans.

We believe that "the powers that be are ordained of God," and that we should "render unto Caesar the things which are Caesar's, and unto God the things that are God's."

## A CHURCH DEDICATION UPON MT. LEBANON.

REV. W. W. EDDY, D.D., BEIRUT.

Sidon was for more than twenty years my home and the center of my labors. Sixteen years of separation have not extinguished the glow of a first love, so I was more than ready to respond to an appeal from the Sidon missionaries to join them in the dedication of a church in that field, in the village of Joon, celebrated as having been once the princely abode of Lady Hester Stanhope.

Giving the theological students a well-earned vacation of five days, I reached Sidon after a fatiguing journey. I was unexpectedly delayed, and it was midnight before the Sidon parsonage opened its doors to admit the tired guest.

Not unwelcome was the rest the following day and the meeting with former friends in the mission house, which, hired of Moham-  
medan owners, had been for thirty-three years a home for missionaries, while not a death has occurred within its walls, although its first missionary occupant, Rev. J. Lorenzo Lyons, has long slept in a Florida grave.

The early dawn of September 16th saw the Sidon missionaries and myself on horseback, prepared for a climb of two and a half hours up the steep mountain side and along the heights overlooking the river Auwaly. We reached our destination before the heat of the sun had become too severe. Joon has long been a mission out-station, but both the mission school and the Sabbath worship have hitherto been conducted in a private house.

The Protestants of Joon have contributed liberally for the building. Miriam Bistany, the one who has given most of all, has been a domestic all her life. She served first in a Mohammedan family and there learned to despise saint and image worship, as practiced in the church to which she belonged. No one would have thought that the Koran could be a schoolmaster to bring one to Christ, but such it proved to her, and it led her out of the Greek Church away from the Virgin Mary to Mary's Lord.

The native teacher, who has been most active in collecting funds from far and near, for the building, was not present to enjoy

the fruits of his toil. Religious persecution, a false charge and condemnation to imprisonment without trial, have compelled him to flee from his family and native land. All the missionaries and most of the native churches had contributed to the building, which still remained unfinished after all the resources had been exhausted, till Dr. Pitcairn of Pittsburg generously offered the thirty dollars needed to complete the edifice. A large upper room, with a portico in front, forms the audience chamber. Below are school rooms and a residence for the teacher.

By ten o'clock in the forenoon about 80 Protestants assembled from the surrounding villages, as well as from the village itself. Most of them were seated upon mats covering the floor. The dedication services occupied the entire morning and were conducted in part by the Sidon missionaries, while the dedication sermon was assigned to me. It was a pleasure to speak in so commodious a room to so large an audience, in contrast with the low vaulted room where I used to address a dozen worshippers.

A brief intermission was followed by the assembling of the congregation to celebrate the Lord's Supper.

Then after recalling past scenes, remembering affectionately the absent church members, both living and dead, giving thanks for the past, rejoicing in the present, renewing vows and indulging hopes for the future, we separated, going to our several homes.

Lady Hester Stanhope would suffer no Christian minister to enter her dwelling, but now the ruins of her palace look down upon this Christian church and upon the many homes of evangelical Christians.

Praise be to God for another lighthouse to illumine the spiritual darkness of Syria! for another landmark to show that this land is being restored to its rightful Lord!

May the privilege of erecting Protestant churches, now possessed alone in Mt. Lebanon, be extended to all parts of the Sultan's dominions, and the firman, vainly sought eight years, for the new church in Sidon, be speedily secured. May the writer be permitted to preach in it and the readers share the common joy.

## THE WANING POWER OF THE SYRIAN PRIESTHOOD.

REV. W. S. NELSON, TRIPOLI.

The valley of the Qadisha, eastward of Tripoli, up among the recesses of the Lebanon, is a stronghold of the Maronite priesthood. It is the official residence of the Patriarch, and its many villages and wealthy monasteries have been for centuries entirely under priestly control.

Every village, no matter how small, has two, three, or four black-robed priests, and the heads of the sect take great pride in the sanctity of the valley and its entire freedom from heresy.

From this region many people have gone to America and, having mingled with the world, they bring back new ideas of freedom and independence, so that there is a new restiveness under the ecclesiastical yoke. In three villages, one of them the most important in the region, with over twenty priests, there have been serious quarrels and opposition to the clergy, and in each case the rebellious faction has threatened to become Protestant. The trouble was political rather than religious, and the threat was made merely to bring the hierarchy to terms, but it had an ominous sound and has put uncomfortable thoughts into the Patriarch's mind. The climax of his trouble, however, is that the American missionaries have selected another village in this "holy" valley as a suitable place in which to spend the hot summer months, and have now enjoyed three seasons in that clear, invigorating atmosphere.

This was more than Maronite patience could endure, and hence a crusade was ordered against these corrupting influences. Three crafty emissaries from the Patriarch were dispatched to the spot to secure the removal of the enemy and restore peace. It was a more difficult undertaking than they had bargained for.

They began with special services in the church three times a day, at which most violent diatribes were uttered against us. The people were assured that the five foolish virgins were those who lie and steal and who talk to Protestants. The goats in the judgment day were likewise chiefly those who

associate with Protestants. Again, they were exhorted to choose whom they would serve, either God in the Maronite church or Bael with the Protestants. In every sermon the hosts of those who go down to eternal death were vividly described, and ever in the front ranks were the Protestants and all who associate with them.

The owner of the house in which we live was placed under the weightiest curse and excluded from all church privileges, but still we remained. At last he was summoned to appear before the priest and was ordered to expel the Protestants from his house. He said: "I cannot do this for I have received the rent and written a lease and they have still a month to remain." "That makes no difference," said the priest, "expel them to-day or I will assemble the women to-night and send them to stone you all in the house. Or if the women will not go, I will bring men from a neighboring town to burn down the house over your heads." The poor man was frightened and begged me to report the matter to the local authorities. I did so in an informal way, so as to let the Governor know that he would be held accountable if any riotous mob gave our landlord trouble.

It is the custom after each evening service to pass around the picture of the virgin for devout kisses. On the day in question, after the service the priest said: "Now we will not pass the picture until you go up and expel the Protestants. Up, ye people, and do your duty!" The head man of the village arose and said: "Reverend sir, we cannot do this, for our friends are in America, and if we injure these people they will write home to have all our friends cast into the sea. Your sword is longer than ours, do *you* go up and drive them out." Indignant at their refusal the angry priest extinguished the lights and left the church, saying he would no longer preach to such a stiff-necked people. He was persuaded, however, to return, and services were resumed as usual the next morning.

On Sunday this same priest sent us word that if we would leave peaceably the next day, well and good, but otherwise, he had means to compel us to leave and the very stones of the house should be buried into the

sea. The owner of the house was again summoned and a stormy time they had. The priest demanded our immediate departure, and the landlord protested his inability to do anything. He said, however, that I had told him that my plans were made to leave in ten days. The priest then demanded a paper from the poor man pledging the payment of about \$200 in case we stayed longer than ten days. He came to consult me and I told him on no account to write any pledge, but that I fully expected to leave after ten days.

The time has nearly passed and we are still undisturbed; no mob of women has stoned us; no nightly incendiary has disturbed our slumbers. The excessive violence of language, the futile threats, the daily change of base are the best means for loosening the allegiance of the people and preparing men for the reception of the Gospel. The priests are doing more to secure this end than we could do by peaceful means. One Sabbath day before the special emissaries arrived, the village priest preached with unusual violence against us, and expelled our landlord from the Church. Hereupon his daughter-in-law arose and openly cursed the priest to his face in the church. Others arose indignantly and left the building saying "We will go to this Protestant gentleman and ask him to teach us to be like himself." "Go!" said the priest, "to that devil, and go to hell with him!"

God grant us wisdom to use aright such opportunities as He affords us, and may He send the true light to this dark region!

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## Letters.

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### AFRICA.

REV. A. C. GOOD, PH.D., *Efulen*:—On the last of my recent journeys I was absent from Efulen just four weeks, and I estimated that in that time I tramped about 400 miles. In a country where there are roads this would not be a great matter, and even here it is quite possible to exaggerate the difficulties of travel; but while I wish to avoid exaggeration, I do not wish, on the other hand, to have you imagine that 400 miles here means the same thing it does at home. It is not simply the distance, the long stretches of

hill and valley to be gone over but one must count in the obstructions which almost momentarily lie across the path, the streams to be forded every half mile or oftener, the numberless places where the path follows the bed of a stream for long distances, the mud of all sorts and conditions, slimy mud, mire, swamp, bog, of all colors, depths and degrees of consistency, and when the hard day is done, there is the bargaining for food—and such food—there are the miserable huts in which the night must be spent, and the beds of poles on which one must spread his blankets and try to rest, after he gets rid of the curious crowds that throng around him and gaze at and examine him as if he were a strange species of wild beast.

But, while there are these drawbacks, a trip like this, if not exactly enjoyable, is not without enjoyable features. There was the excitement each day of seeing new places and strange people—people too and places never before seen by a white man. Sometimes from a hilltop I would get a magnificent view of wooded hills rolling away as far as the eye could reach. The weather was fine most of the time, and sometimes when the plateaus rose to an elevation of 2,600 and 2,800 feet above sea level, the air seemed as pure and the sky as blue as they used to be among the hills of Western Pennsylvania.

I enjoyed splendid health during the whole trip, and came back feeling as strong, I think, as I ever did in my life, so I have no great reason to complain of the hardships of the way. It has been a constant surprise to me how one can expose himself here and take no harm from it. Although we are in the tropics, the climate is cool, and the streams, which often have their sources in forest-covered mountains and flow through their whole course under cover of the forests, always seem icy cold. Through this cold water we wade in and out for hours together, sometimes until our limbs are completely chilled, but no ill effects seem to follow. It has come to be almost a matter of indifference to me, when I am traveling, whether my feet and clothes are wet or dry.

But, at the risk of being laughed at, I must tell you what did try me almost beyond endurance on this journey. The mud and water to be waded through, the wretched roads, the bad food, the hard beds, the dirty, smoky huts—all this I am accustomed to, and can endure with a fair degree of equanimity; but the noisy crowds, that from early dawn till bedtime followed me everywhere, and gazed at me and chattered about me, these tried my patience sorely at times,



## THE AVERAGE BULE TOWN.

A Bule town, or "Nlam," consists of anywhere from three to thirty villages strung along the path at intervals of from fifty to several hundred yards. A large town may therefore be several miles long. A village may consist of any number of houses, from five to a hundred or more, built on either side of the one street, which is from forty to one hundred feet wide. The houses, frail structures of bark roofed with bamboo thatch, are 25 to 30 feet long, 10 to 12 feet wide, and so low that one can with difficulty stand erect under the ridge-pole. The floor of a Bule house is, of course, mother earth. Two or three beds of straight poles, never under any circumstances more than four and a half or five feet long, constitute the only furniture. In one end of the room (for there are no partitions), usually between two beds, is the inevitable fireplace, where the cooking is done by day, and where a fire is kept going at night to supply the want of clothes and bed-covering. And in the middle of the front wall an opening, perhaps one and a half feet wide by two and a half long, which can be closed by a sliding piece of bark, serves as a door. These houses are built from 20 to 50 feet apart, usually in a straight line, and across the ends of the village street are built the palaver houses. These are usually low structures, about 20 by 80 feet in size, but sometimes they are quite pretentious affairs, 40 by 60 feet, or even larger. In these palaver houses the men eat, smoke, talk palavers, politics, &c., — in short, spend most of their time when at home. The women are expected to keep to their houses, where they are generally busy preparing food for the loafers in the palaver house.

Between these groups or lines of villages there is usually an interval of from one to three miles, sometimes a belt of forest, oftener gardens, or the second growth where gardens have been allowed to grow up in bush after the African fashion of rotating crops. In this country, after one or two crops have been taken from the ground, it is allowed to grow up in forest before being again planted. For this reason, even the most thickly settled parts of the country, viewed from a hilltop seemed to be covered with unbroken forest.

## WAKING UP AN AFRICAN VILLAGE.

Usually some children in the street first catch sight of the strange apparition, and often take to the bush behind the houses without giving the alarm. When the grown people noticed me

they often looked at me indifferently at first, only remarking, "It's an albino." But soon somebody would divine the truth, or someone who had followed from the last town would make the harmless remark, "It's a white man." The result I can compare to nothing but the bursting of a dam. Out of the palaver house come the men, as if they were being fired from some sort of repeating weapon. The women rush to the doors of their houses, take one look, disappear again for a moment while they set a pot off the fire, or catch up the baby, and then pour into the street, often with a remark to the effect that nobody is going to get anything to eat to day while this wonderful thing is to be seen. The children run screaming at first, but soon regain courage enough to come back and join the procession. Everybody begins screaming for somebody to come and see the wonderful thing that is passing. People from the near gardens, hearing the racket, rush home, and the men of the next village snatch up their ever ready weapons and come running to see if it may be an attack. As I go on from village to village, the crowd increases until they swarm behind and on both sides of me, forming a half circle of which I am the centre.

As they are all talking at the highest pitch of their voices the noise is simply distressing. Out of the babel of voices I can catch such exclamations as, "Oh my mother!" "Is it really myself?" "And am I dead?" "Isn't he a beauty?" — and others that will not bear repetition. These from the ladies. The men are more dignified, but more disagreeable. They would crowd into the places next to me, and then as we went on through the towns they would act as if they had me in charge, telling me when I must stop, and giving all sorts of directions. To the crowds of new comers we were constantly meeting they would shout all kinds of information about me and the object of my journey, usually so absurdly false that I often felt bound to stop and try to correct the impression they were giving. This it was not easy to do in a few words. If I said, "I have come to tell you about God, and not to buy rubber or ivory," then some one who had heard some rumors of what we teach would begin shouting to the crowds an outline of our teachings, but such a caricature of the truth that it made me shudder sometimes. According to these accounts the central doctrine of our system seemed to be the eternal punishment of pretty much everybody, except the individual who was giving the information, and his list of sins, of which he took it for granted all but

himself were guilty, was fearfully orthodox, but will not bear repetition.

#### SILENCING AN AFRICAN ORATOR.

Disgusted at last beyond endurance, I would attempt to silence the worst offender, usually the man who was following close at my heels, who for the last half hour perhaps had been shouting his information into my ears. So I would turn and tell him he knew nothing about me, and I wished he would keep quiet; that I would myself stop in a little while and talk to the people. At this he would laugh, as much as to say, "I have gotten the 'thing' started to talk," and then he would shout to the crowd behind what I had said, as if it had been the performance of a parrot. By this time I was getting out of humor, and I would turn and request him in plain terms to keep quiet. At this he would laugh again, and shout to the people behind, "He says keep quiet." Then I would turn and explain, "It is not the people behind whose noise is troubling me; it is *you* who are walking close to me and shouting in my ears." But it was useless, he would turn to the crowd behind and begin abusing them for making such a noise, shouting, if possible, louder than ever.

Then, if I was wise, I gave it up and went on, allowing him to say what he pleased. But sometimes I was by this time too angry to be wise, and I would get after the fellow, and make him think, at least, that I was going to chastise him. Then he would at last realize that I meant *him*, and he would not speak above a whisper, and would try by gestures to keep others from doing so. Dead silence followed, save the noise we made in walking. Meanwhile we had arrived at another village, and you can imagine the result. The whole crowd walking in silence, and by their frantic gestures giving the people of the village through which we were passing, the impression that I was some sort of a monster that might be rendered dangerous by the least noise. This was worse than the noise, so I would explain that I had no objection to talking, if they would not yell. Then they would start again, softly at first, but little by little the volume of sound would increase, until, in a few minutes there was the same babel as before, and I would go on meditating whether I had not made a fool of myself by my useless exhibition of temper.

#### "MADE A SPECTACLE UNTO THE WORLD."

Meanwhile the crowd has increased, until they can no longer follow me without trampling the vegetables that are growing along the paths. They clamor for me to stop that they may have a chance to take a good look at me. As I have

now reached the center of the village, I at last accede to their request and stop. Standing in the middle of the street, they at once form a circle around me, the men in front, and the women, for the most part, behind me, and trying to steal up close to examine something without being observed. I turn my head, and at once there is a scream and a stampede, but only for a moment. Soon they return, but this time more cautiously. Silence, or something approaching it, follows, while they all indulge in one long intense stare, during which only a camera could depict the various expressions in the faces around me. Then we have a dog fight. Every man's cur from all the villages we had passed had followed his master, and the dogs of the villages in which we were stopping objected to their presence. The result was a free fight, until each man took up his dog and held him under his arm, or on his shoulder, where he kept snarling and showing his teeth at his equally helpless enemies, through all the subsequent proceedings.

Meanwhile the chief is not being noticed, and must make himself known. Stepping into the middle of the circle and raising his staff as if to chastise the crowd, he begins in what seems a fearful passion, and in thunderous tones to abuse everybody for treating the white man in such outrageous fashion. How they were treating him, or how they ought to treat him, he never makes clear in his harangue. As he is only talking for the white man's benefit, and as no one pays the least attention to him, I silence him as soon as possible.

#### THE OLD PASSION FOR A "NEW THING."

Then comes a request to remove my hat, that they may see my hair. This reasonable request I always grant, and I am always rewarded by a chorus of complimentary exclamations. One especially amused me. No matter how careless my toilet had been, some woman would exclaim, "Why, he has hair just like that of an infant."

Next, no matter how much I had been talking, some one would ask, "Can he talk?" This question I would answer by some trivial remark, which would be received with a volley of laughter, and repeated over and over again. Then they would begin to ask me trivial questions just to get me to speak, but as this was better fun for them than for me I would refuse to talk further. Then would follow requests to take off my shoes, or other parts of my clothing, that they might see whether I was really like one of themselves; attempts to induce me to buy ivory or rubber; requests for gifts; offers of

marriage; requests to show my trade-goods, compass, note book, &c.

When I thought their curiosity had been sufficiently sated, I would attempt to tell them why I had come among them, and to give them some idea of the Gospel and their need of it. Here I noted a curious fact, which I have observed before, but can never explain. Sometimes the attention and interest were truly inspiring. They would hang on my words, and by their looks and responses show that they were really taking in what I was telling them. Other crowds, apparently not different in any respect, I could hardly hold for five minutes, and it seemed to me that everything I said turned to a caricature in their minds. When I had ceased speaking, they would laugh uproariously at what I had said, and begin charging each other with unmentionable sins, and consigning each other to the abode of the lost in such a manner that I sometimes felt that what I had said had only supplied them with a new fund of abuse.

This was not because I had dwelt especially on these points. I often rather avoided these subjects, but no matter how lightly I touched on sins against morality, and on the punishment of the wicked, these were the points that fixed themselves in their minds.

#### A VAIN SEARCH FOR REST.

These scenes, with numberless variations, are repeated over and over again, as we pass through town after town, till at last we must stop for the night. If only one could escape the noisy crowds then, there would be something to look forward to that would nerve him to endure the babel of the day. But the worst is to come. I get a house, put my goods and carriers inside, and in order to give them a chance to unpack and prepare my supper I stay in the street talking to the people and entertaining them as long as possible. At last I am tired, and tell them I want to be quiet; that they must go home now and let me rest. It is needless to say they do not do it. As soon as I go into the house they crowd around the door. If I shut the door (the only opening in the walls of a Bule house), it is quite dark. Besides, the cooking is being done over an open fire, and with the door shut the smoke is suffocating. But the door may as well be shut as blocked by the heads and shoulders of the curious crowd.

Sometimes I try reasoning with them. I say, "I want to be quiet and rest." "But we want to see you," they reply. Then I say, "Is this a proper way to treat a visitor when he is tired and wants to be let alone?" "No," they all

reply. "Then why don't you go away and leave me?" "We want to see you," is the only reply. So I shut the door, preferring the smoke to the crowd. Sometimes I go out into the street and call on the people of the town and inquire whether I am to have a house, or whether I must go on to the next town. By this means I always gain my point, and now I can go in and shut the door. At last I am in my smoky den, and the crowd shut out. But I am not hidden yet. When I light my tallow candle every crack and crevice becomes a peep hole, and I eat my supper knowing that the smoky walls have eyes that are watching every movement and noting every morsel of food I put to my mouth.

Gradually the noise subsides, and apparently they have become tired and gone away, but only apparently. A few are waiting to see the white man go to bed, and they do not attempt to conceal their disgust when he blows out his candle before undressing.

#### KINDLY AND RESPONSIVE HEARTS.

Now I can stand this sort of thing for three or four days quite philosophically, but after about a week of it I become nervous and irritable. Certainly, if I should ever visit a menagerie again, and see a monkey with a crowd around its cage, exclaiming as it scratches its head or takes a bite of food, "How funny! How very human!" I shall profoundly sympathize with the monkey, and be vividly reminded of this trip.

But, although this letter is already too long, I cannot stop here, or I shall give you a false impression. All this is curiosity, not hostility or dislike. Impertinent and selfish it undoubtedly was, but everywhere the *intention* was to treat me well. And when I have been able to walk, with only two carriers, from the coast, more than two hundred miles going and coming, through a part of Africa where a white man was never before seen, without once meeting with opposition or the first symptom of hostility, certainly I ought not to complain greatly if the people were unpleasantly curious. Indeed, this trip has convinced me that any prudent man can go as far as the Bule language extends, and can everywhere preach the Gospel without let or hindrance. This excessive curiosity will wear off after two or three visits, as I know from experience in other parts of the country. Indeed, I have been surprised to see how soon these rude people get an idea of treating the white man well, at least in some cases. And everywhere their interest in the Gospel seems to be in proportion to the number of times they have heard it.

# HOME MISSIONS.

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## AN ANGOON DWELLING—THE HOME OF TWELVE FAMILIES.

### NOTES.

Fire cyclones swept over a district of country lying in Pine County, Minn., within the range of which were the towns of Hinckley and Sandstone. Every residence, mill, store, school and church in these two towns and for ten miles in every direction was laid in ashes. Eight hundred people were burned and six thousand rendered homeless.

Rev. Peter Knudson, our minister for these two churches, was the only permanent resident Protestant minister in the fire swept districts and he is a missionary or stated supply for the Presbyterian churches of Hinckley and Sandstone. These two churches are burned and the people burned out, and besides the people connected with four of our stations where we have Sabbath-schools, namely: Union Creek, Brooke Park, Pine Lake and Finlayson. Nine of the members of the Hinckley church are dead and it is said that fifty out of one hundred members of the

congregation there are also dead. Mr. Knudson as well as our elders at Hinckley and Sandstone, J. W. Stockholm and Angus Gunn, labored heroically to save lives in the midst of this storm of fire.

Large contributions are being made especially in Minneapolis, St. Paul and Duluth to assist in rebuilding homes and providing for the survivors as far as necessary during the approaching winter. The cash contributions in Duluth alone for this purpose now exceed \$17,000. As for the churches, they will be rebuilt. There was \$800 insurance on the Hinckley church and some on the Sandstone church. Brother Knudson remains on the ground holding services, comforting the mourners and encouraging the despondent. He had, at the end of the first week, assisted in the burial of 196 bodies.

On the 4th day of July, 1884, two English ships approached the coast of North Carolina, sent out under the auspices of Sir Walter

Raleigh under command of Arthur Barlow and Philip Amidas. On the 18th they landed on Roanoke Island, returning thanks to Almighty God for a safe voyage and auspicious landing, and took formal possession. Captain Amidas is reported to have used these words:

"We take possession of this land in right of the Queen's Most Excellent Majesty, as rightful queen and princess of the same, to be delivered over to the use of Sir Walter Raleigh according to Her Majesty's letters patent, under Her Highness' great seal."

This was the introduction of Anglo-Saxon blood into our country.

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Our missionary, Rev. M. Bercovitz, who preaches to the Indians of Laguna, New Mexico, is reaping a rich reward. He says: "The Indians of Pagnati, which is the largest village of the Pueblo, have asked me to preach to them the Gospel and have offered me for this purpose, the building that they erected for a Catholic school.

"On Sunday, October 7, we celebrated the Lord's Supper and took a collection for the Board of Church Erection. To the collection were afterwards added eggs, meat, squashes and peaches, amounting in value to \$4.10. May the Lord reward them with spiritual gifts."

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Appeals for hymn books, or money to buy them, frequently come to the office of the Board. Any church that has a supply in good condition, not in use, and anybody who wishes to provide the money to purchase hymn books for needy congregations, can learn where their benefactions are needed by applying to the Secretaries of the Board of Home Missions.

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Texas is but poorly provided with churches and ministers, yet the supply, inadequate though it be, is bearing wonderful fruits. It may surprise many to learn that the greater part of the state is under local prohibition. It is said that there is not a saloon in the county in which Dallas is situated outside the city itself, and that from Dallas to Brenham—200 miles—there are but two towns, Waco and Fort Worth, that permit saloons.

Rev. Julian Hatch, of Grand Island, Nebraska, is an indefatigable Presbyterian missionary. But in all his zeal he does not forget the principles of comity, which means denominational politeness. He says: "The churches have been multiplying on my hands and the calls have been urgent for preaching, but they all want Sunday services and there are sixteen of them in four weeks. How to do that I have not been able quite to figure out. When there are no other church organizations I give them services the oftener. As they are blest with other denominational evangelical preaching, I go proportionately less often, then when we have a church building in the town, I make a difference in their favor. Does this meet with your approval?"

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One of the most discouraging features of the Mexican work is the inability of the Mexicans in many instances to help themselves. They depend upon others like children. For example: A Mexican boy who had gone as far in the Las Vegas school as he could be taken, wished to go to Del Norte College. He had money enough for his fare, etc., but had practically given up the whole scheme because he did not see how he could get his meals. It did not occur to him until he was told that he might put a few sandwiches in a box, and carry his meals with him. This simple suggestion was like a revelation, and gave him his first hope of going. He is not a dull boy, but comes by this spirit, so easily discouraged, very naturally. If any of our churches are injured it is very rarely that the Mexicans repair the damage, but send first of all for our hard worked and most excellent Synodical Missionary. This spirit is one of the difficulties in the way of rapid work among the Mexicans.

The Mexicans are mentally weak. They have not been allowed to do their own thinking. The requirements of their religion have not called for intellectual activity. Schools for the training of the intellect have never been encouraged among them. Left to the absolute domination of the priests of Rome through the centuries they have not been able even to produce their own priests.

When vacancies occur they have imported their priests, usually from France. There is probably not a single Mexican in the priesthood of New Mexico to day.

The people in the drought-stricken regions of Nebraska are certainly in a sad condition. Many have abandoned their farms and gone East, but many stout hearts are bravely facing the coming winter, making every possible provision and trusting the Lord. Many are reduced to starvation and are in despair. The Pastor-at-Large in Kearney Presbytery writes us: "How many of my poor people are to live through the coming Nebraska winter, I cannot tell. My heart aches so for them that I find it the most difficult task of my life to appear cheerful and administer the comfort and consolation I so much desire to. I have received two barrels of good second-hand clothing which I have distributed among the most destitute, but what are they among so many? I hope to receive more in the near future to supply as far as I can the crying needs. I do not ask the people for a cent for me in the majority of my churches. I would not dare to raise my voice in prayer to my loving Heavenly Father if I should.

One poor man asked a flour merchant to trust him for fifty pounds, saying to him his family was starving. He refused him. The man walked into the store, picked up a fifty pound sack as he walked out, untied his team and started home. The merchant sent an officer of the law to arrest him, and on reaching his house found the sack of flour on his table open, with the children eating it dry, like so many famished beasts. This is only one of many facts I might mention, and this too when the townships and counties are exerting themselves to supply the needy."

The Synod of Tennessee met in the Chapel of Tusculum College. This college has been doing noble work in the cause of ministerial education. Its companion—Washington College—is a little older, having been founded in 1787 by Rev. Samuel Doak, who carried in his saddle bags the first library that ever crossed the Allegheny Mountains.

To the influence of such colleges must largely be attributed the loyalty and the sterling character of that whole region embracing east Tennessee—45 counties in western North Carolina and a large area in Virginia that resisted secession in 1861.

It is not strange that, meeting in such an atmosphere and with the remarkable local history of a century looking down upon them, the Synod should give attention largely to educational matters. The two colleges, Tusculum and Washington, though but thirteen miles apart, have had separate and distinct spheres of usefulness. They are somewhat distinct in their aims to this day—and yet Synod took some steps looking toward a plan of union by which the interests of each will be promoted.

#### RUSSIAN CHURCH, KILLISNOO, ALASKA.

Killishnoo, Alaska, is on the island of Kenashoo and was originally a whaling station. Here the Russian Greek Church, shown in the accompanying cut, was erected and is still maintained. The Northwest Trading Company has had a large establishment where codfish were dried, and herring and dogfish oil and fish guano manufactured. An Indian village is near-by whose inhabitants are employed as fishermen.



the members of our congregations shall be turned to the work of Home Missions, and their interest in this great cause aroused. We recommend that as many of our pastors as can conveniently do so exchange pulpits upon this day, with the understanding that Home Mission sermons will be preached, and that in the evening there be union meetings of two or more congregations wherever this is possible."

2. "We recommend that special contribution envelopes be prepared by your Committee for the churches of the Presbytery, and that these envelopes be distributed on Sabbath, November 4, or at such time as may seem most fitting to the Session of each church."

#### MAIN STREET, JUNEAU, ALASKA.

The town of Juneau (also called Harrisburg), Alaska, is an American town of recent origin. In 1879 a prospecting party left Sitka in charge of Joseph Juneau and Richard Harris in search of quartz leads which were supposed to exist on the mainland east of Baranof Island. They camped on the present site of Juneau, and following up a large creek which flows into the channel at that point, found rich placers and several promising ledges. A camp was established for the winter and in due time a typical mining town developed. We give a cut showing the main street. Electric lights are among its modern improvements.

**SIMULTANEOUS MEETINGS.**—The last General Assembly recommended "to all of our Presbyteries the holding of simultaneous meetings in the interest of Home Missions." The Presbytery of Philadelphia North, has taken hold of this business in earnest and selected the first week in November, beginning Sabbath, November 4. The plan in its details is wise. Here are some of its provisions:

1. "That Sabbath, November 4, be observed by the churches of our Presbytery as *Home Mission Day*. That the services of this day be so arranged that the thoughts of

A series of sketches of "The Heroes of Home Missions" will be begun in the CHURCH AT HOME AND ABROAD in January 1895 and be continued throughout the year. The series will be written by men of distinguished ability and be of exceptional historic interest. The field is new and wide. Much material of value, hitherto unpublished, will be furnished by these writers.

Financial statement of the Board of Home Missions of the Presbyterian Church in the U. S. A., November 1, 1894:

RECEIPTS APRIL 1, 1893, TO NOVEMBER 1, 1893.

Churches.....	\$ 79,676 93
Woman's Exec. Com.....	95,071 30
Legacies.....	84,571 12
Miscellaneous.....	18,060 02
	<hr/>
	\$227,579 36

RECEIPTS, APRIL 1, 1894, TO NOVEMBER 1, 1894.

Churches.....	\$ 71,850 14
Woman's Exec. Com.....	128,660 50
Legacies.....	95,075 48
Miscellaneous.....	21,061 20
	<hr/>
	\$316,670 42

Loss in Churches this year..	\$ 7,826 78
Gain in Woman's Ex. Com..	83,589 20
" " Legacies.....	60,504 86
" " Miscellaneous.....	3,024 28
	<hr/>
	\$ 97,117 84

Total gain to date.....\$ 89,291 66

O. D. EATON, Treasurer,  
52 Fifth Avenue, New York.

We have one Swedish minister in Florida who supplies a church of 80 members of that nationality, besides preaching to his countrymen at three other points.

In a recent number of *THE CHURCH AT HOME AND ABROAD* mention was made of the need of a naphtha launch to enable a missionary in Oregon to reach his preaching points—he having to row long distances as the only means of conveyance. In response we have the following offer from a gentleman in Philadelphia: “I write to offer, if the object commends itself to the Board, and if the balance required can be raised, \$50 towards a naphtha launch or any other mode of conveyance which will lighten the toils and save the time of the missionary in covering his field.” The Board approves.

#### OUR CHURCH IN KENTUCKY.

REV. D. McDONALD.

Although the past year has been an unusually trying one, there is cause for profound gratitude to God in the fact that our Church in this Synod has more than held its own. There were 444 additions on examination, 87 more than last year.

The net gain to the membership was 181. The Sabbath-school membership was increased by 414. The candidates for the ministry number this year 80, as against 28 last year, a gain of seven, and even in the matter of finance we have not fallen far short of last year. For the first time, I think, we have paid more to the Board of Home Missions than we have received from it. The contributions to this Board were \$4,822, and the amount received was \$4,724, being \$98 less than was contributed. This looks decidedly like self-sustenance, a goal which we have been steadily and resolutely seeking to reach.

Our fields have been more fully occupied than usual, especially during the summer months. Through the liberality of a Christian lady, we were able to put five young men into vacant fields without any expense to the Board or Synod. During the year three new men have been settled in as many fields, and negotiations are in progress for as

many more; these three are urgently needed, one for the church and school at Columbia, and one for Pikerville, and one for Harlan Court House and Hyden.

Special evangelistic services have been held at seventeen different places, viz.: Penn. Run, Bethel Union, Pikerville, Lexington, Maysville, Hopkinsville, Harmony, Lebanon, Paris, Danville, Kuttawa, Owensboro, Guston, Hubers, Hyden, New Castle and Valley. One hundred and sixty persons have been added to the membership of the churches as a result of these meetings, and \$172.22 paid toward the expenses of the missionary, a sum which met his entire traveling expenses, and \$6.28 over. This is in addition to their regular contributions to the Synod's fund.

A meeting was held in Hyden, the county seat of Leslie, about sixty miles from the railroad, a county without a single Sabbath-school, a town without a professing Christian, with two exceptions. The Lord greatly blessed the preaching of His word. The town was moved; every one came to church, and every one in church was asking for prayer before the meeting closed. Over 60 persons professed conversion, 20 gave their names, wishing to be organized into a church. \$600 has been subscribed on the ground for a building, and \$200 by a private individual. We hope we shall have a church and a school there next year.

The new buildings in contemplation at Harlan Court House have not yet been built, although the appropriations have been made, the depleted condition of the treasury has been such that the money could not be spared. The money for the teacher's house is collected, the only hindrance now being the title to the lot, for which we are wistfully looking. \$800 has been subscribed for our mission chapel at Manchester, but the stringency has been such that the subscriptions could not be collected.

Arrangements have been made by which the Academy buildings at Loudon can be enlarged and improved, the work to begin next summer.

Our Pikerville field is still waiting for a pastor for its church and a principal for its Academy; the same person would be expected

to fill both offices. We have corresponded with four different men, and, strange to say, everyone has declined. We still hope to have one on the ground soon.

Our mountain work this year has been an inspiration, the urgency of its need, and the brightness of its promise making a strong argument and a resistless call for men and means, to bring them the Gospel, for want of which they have fallen so low in the scale. We cannot ignore the fact that there are about two millions of mountaineers on our very borders; they are our brethren; we are their keepers. We owe them the Gospel. If we fail or refuse to give it them, we will have to answer to the Lord Jesus, who gave us our commission. They are a menace to our civilization; they must be controlled. Bullets or Bibles must do it; the bullet argument has not been successful, the Bible one never has failed—never will fail. Any man with grace and gumption who will bring them the Gospel in a kind, simple, direct manner will be heartily welcomed and his message gladly received. I have seldom seen such hungry hearers of the Gospel, or such hearty appreciation of the truth of God. It is painful to think that while about six thousand young people are pledging and offering themselves for the foreign field, we have been so far unable to find one man who will undertake this fascinating work within a day's journey of our capital. May I not now and here appeal to our young men by the love you bear to the Lord who bought you; by your love for the country which you proudly call your own; by your love for your fellow man whom you are to love even as you love yourself; by the vows you have taken to follow your Lord, not seeking your own will, but the will of him that sent you. Listen to this call, and in the quiet of communion with God try and ascertain whether this call does not include you.

Before closing let me suggest that the present condition of the field and the treasury makes it very evident that the work cannot be carried on, even as it is now, without additional help, and although I hope we shall have enthusiastic missionary conventions this winter which will awaken interest, and re-

plenish our treasury, still, I think we need to adopt a plan by which the gifts of the Church shall be largely and permanently increased.

### AMONG THE SYNODS.

REV. WILSON PHRANER, D.D.

[Dr. Phraner visited several Synods for the Board in October. Read what he has to say in his report to the Secretaries.]

I met everywhere a most cordial welcome and found on every hand a deep and earnest interest in the work of the Board. No discordant note, no spirit of criticism, or disloyalty anywhere. This, under the circumstances, was gratifying, inasmuch as the Board under the stress of the times, has been obliged to restrict appropriations and deny many applications for aid.

But the brethren everywhere seemed to have an intelligent apprehension of the facts, and though oftentimes disappointed, yet were ready to accept the situation without murmuring or complaint. This spirit of loyalty and of confidence in the administration of the Board appeared to be universal.

Another thing which impressed me was the spirit of real and true heroism which is being illustrated by the brethren on these Home Missionary fields. Even in Kansas, where for many reasons matters are specially depressed, there was no discouragement or disposition to complain, but on the contrary a spirit of confidence and trust, of cheerful hopefulness and determined purpose to stand in their lot and with God's blessing carry forward the work of the Church. And so in the several Synods which I visited, although under the pressure of financial embarrassment, salaries are often behindhand and appropriations small from the Board, yet our dear Home Missionary brethren are manifesting a spirit of heroic courage and an earnest and determined purpose in their work, which in many cases, seemed to me sublime. Little do the rich men in our great and strong churches of the East realize what these brethren are accepting and suffering in the way of self-denial, in order to lay the foundation of Christian churches and Christian institutions throughout that great western land. Could they hear the earnest words which I heard and

know the circumstances and royal service of some of these brethren as they came to my knowledge, surely there would be no lack in the treasury of the Board to meet more generously the needs of the work. Thank God patriots and heroes still live, and nowhere are they found of grander type than among our home missionaries.

Again I was impressed with the process of education which is going on with regard to the whole work of our Church. Many of the reports which I heard upon the several departments of our Church work were not only carefully prepared and able, but most admirable in spirit. Indeed, it seemed to me that some of these reports were superior to those which we heard upon the floor of the General Assembly, having been prepared more deliberately and with greater care than could be the case in the midst of the hurry and excitement of the Assembly. Listening to these reports and the addresses by which the facts were emphasized by the brethren, it seemed to me a marvel that there should be so many blanks in the reports of our several Boards since so many of our brethren throughout the Church, not only have an intelligent apprehension of the work themselves, but are so earnestly pressing its claims upon the attention of the churches. Surely under this process of iteration and enforcement by Assembly, by Synod and by Presbytery, as well as by individual pastors, the Church must eventually come up to her privilege and duty in connection with the work which she has in hand.

The homogeneous character of our people and the spirit of earnest work which prevails throughout the Church was apparent and marked in the meetings of all the synods which I attended. Very few cases of discord among brethren; no cases of discipline came before any of these synods, and as to questions of controversy which have been distracting the Church, they were not so much as named or referred to. Not even incidentally, nor in private conversation did I hear them mentioned. The minds of these brethren of the West are evidently set upon other and more practical matters, and their energies devoted to the more legitimate and practical

work of building up the Master's kingdom. Altogether I have to report a very satisfactory and promising condition of things in the synods which it was my privilege to visit, a condition of things, which, if I mistake not, promises large practical results during the remaining months of our present ecclesiastical year.

THE MOHONK INDIAN CONFERENCE, now well known as an annual convocation of some of the best and wisest friends of the red men, at its late meeting adopted a platform for the current year, the contents of which are thus summarized at its close:

1. That the Five Civilized Tribes of the Indian Territory be persuaded to accept a territorial government.

2. That the laws be modified so as to render it possible for Indians to sell or lease their lands only by permission of a Judge of the United States District Court.

3. That work and markets be provided for Indians by organizations and individuals as far as possible, and that rations and annuities be stopped as fast as a proper equivalent is provided.

4. That provision be made by law for meeting from Indian funds the expenses of local improvements, and taxes which would naturally fall on Indians untaxable by law.

5. That the duties, powers and duration of office of the Superintendent of Indian Schools be defined by law and his salary be made adequate.

6. That the spirit of the Civil Service Reform should be applied in the appointment of Indian agents and all other agents as well as other officials.

7. That larger appropriations be made to enforce law in Alaska and also to provide reindeer for the natives.

8. That the work of transition be expedited by discontinuing some of the Indian Agencies and introducing the district school system among the Indians, while we look forward to the eventual abolition of the Indian Bureau and the relegation of Indian schools to the care of the individual States.

9. That all religious bodies now receiving Government aid for contract schools should follow the example of other denominations in withdrawing their requests for such aid.

10. That the religious bodies redouble their efforts in distinctively religious and moral work in behalf of Indians.

## Concert of Prayer For Church Work at Home.

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JANUARY, . . . . .	The New West.
FEBRUARY, . . . . .	The Indians.
MARCH, . . . . .	The Older States.
APRIL, . . . . .	The Cities.
MAY, . . . . .	The Mormons.
JUNE, . . . . .	Our Missionaries.
JULY, . . . . .	Results of the Year.
AUGUST, . . . . .	Romanists and Foreigners.
SEPTEMBER, . . . . .	The Outlook.
OCTOBER, . . . . .	The Treasury.
NOVEMBER, . . . . .	The Mexicans.
DECEMBER, . . . . .	The South.

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### THE SOUTH.

To many persons who have not taken the trouble, or have not had the opportunity, to inform themselves as to the facts, our work in the South is thought to be intrusive and and unnecessary because of the occupancy of that territory by our sister church. This judgment has been expressed by a few in certain restricted portions of the South, and by many in various parts of the North. But a little inquiry into the facts ought to remove such an impression.

There is, in the first place, the established fact that our country is no longer divided by sectional lines but is "one and indivisible." In the second place, under the civil and religious institutions of our country no denomination can claim exclusive occupancy of the whole or of any part thereof. Nor can any persons of any faith be lawfully restrained from removing into any section and making a permanent home, organizing churches and seeking denominational affiliations of their own choice. In the third place, it is the privilege and duty of the organized missionary agencies of the evangelical denominations to seek and supply as far as possible the neglected communities of any part of our country, east, west, north, south, in cities and rural communities. They are organized and divinely appointed for this purpose and there are no limitations except those of ability on the one hand and the law of supply and demand on the other.

The southern states call as loud for evangelization as those of the west, or those of the east, or those of any of the older states.

Indeed, conditions in the South give feeble churches and unsupplied communities a peculiar claim upon the Lord's treasury in whatever branch of his church the ability to respond might be found.

One of the best known results of the civil war was the utter destruction of the industrial system of the South and the suspension of its productive enterprises. To aid in the solution of its great problems, the restoration of prosperity and the development of its great and varied resources, the South invited capital and immigration from the other states and from Europe. Soon the currents of life began to flow through the veins and arteries of the prostrate states, and a "New South" was the result. Cities were built, railroads found new centres of business and added a new population to the old. There was a growing demand for churches and ministers of the Gospel which the denominations in the South, working ever so heroically and giving ever so liberally, were not able to supply. Christian families had their cherished objects of benevolence in connection with the Boards of their denomination. They desired their children to read the church papers and become acquainted with the religious literature with which they were themselves familiar. In consequence, there were churches organized and requests for ministers in connection with northern branches of the same denomination.

In such cities as Atlanta, New Orleans, Mobile, Nashville, Galveston, Memphis, though with large influx of northern elements and capital, no churches of our connection have ever been organized because our people could connect themselves with the churches of the southern branch and make them self-supporting. But in many communities in Kentucky, Tennessee, Alabama, Florida and Texas where the churches were unable to support the means of grace unaided and where the demand upon the treasury of our southern brethren was far greater than they could possibly meet, we were invited and urged to enter. We have never been either hasty or over zealous to respond to this call, but with the same spirit with which we have tried to give the Gospel to the neglected

communities in the West, in New England, in every other part of our common country, we have entered the states lying toward the South, always observing the principles of denominational comity with the strictest possible fidelity.

The best way to form friendships and alliances is to associate. This is true of churches as of anything else. If the union of the two branches of our Church is ever to be effected, it will not be by standing aloof and eyeing each other from a distance. That has been attempted frequently and failed as often. It is by working side by side, shoulder to shoulder, heart to heart and hand to hand. That is how individuals fall in love. That is the way armies interblend. It is by the communion of saints that they are to become one in Christ. The two General Assemblies are too far apart to effect a union and need not try it again. If a union is ever effected it must be on the field of action. Whatever expression we have had of desire for union has come from those regions where churches of the two branches were near enough to each other in common interests and sympathies and labors to

"Share their mutual woes,  
 "Their mutual burdens bear,  
 "While often for each other flows  
 "The sympathizing tear."

This was strikingly exemplified last year in Florida. Rev. Henry Keigwin says:

"For several years past sectional barriers have been dissolving, and a spirit of fellowship increasing. At the last meeting of the Synod of Florida (S.) a committee was appointed, of representative men, to confer with a similar committee from our body, to devise and report a plan for closer relations, and, if possible, the unification of the work in the State. In the meantime the work of co-operative grouping of churches in the two branches has gone pleasantly forward, and now four of the Southern churches are grouped with Northern fields, while two other similar groups are in contemplation, in the near future. The work thus prosecuted is in the interest of both harmony among the churches and economy in the work."

Tennessee gave last year another illustra-

tion. The Synod of Nashville (Southern) sent a committee to the Synod of Tennessee (Northern) with fraternal greetings and resolutions expressing a desire for organic union. Within the bounds of this Synod, in two instances at least, Northern and Southern churches, which are near enough to be grouped, are served by one man.

In Texas the relations are not quite so fraternal, owing to causes which need not here be discussed, but it is significant that churches organized by one branch frequently in a short time go over to the other. These interlacings will, by and by, draw them nearer together. It is always more economical and fruitful of results for that church which can command the sympathy and confidence of the greatest number in a community to enter even if afterward it finds it, for any reason, desirable to change its ecclesiastical connection. And so it is probably true that the two branches of our church working in Texas have accomplished more than twice as much as either could have accomplished working alone.

But there remains all over the South, as in every other part of our vast and growing country, much more to be done than all the denominations working together can do.

The statistics of our church work in the South are, in part as follows:

Our Synod of Texas comprises three Presbyteries, enrolling 64 churches and mission stations, with 29 ministers and 1161 communicants. In Florida we have two Presbyteries, enrolling 27 churches and mission stations, and 22 ministers, with 888 communicants.

In North Carolina we have 4 churches, 8 ministers, and 174 communicants.

In Tennessee we have 48 churches and mission stations, 28 ministers, and 2,049 communicants.

In Arkansas 3 churches, 2 ministers, and 153 communicants.

In Alabama there are 5 churches, 8 ministers, and 69 communicants. In Kentucky 23 churches and mission stations, 18 ministers and 1,532 communicants.

In all these states we have been held in check by our financial distress. During



the past year no churches have been organized except in North Carolina and Texas, though grace and patience were required to resist the temptation to enlarge our work by entering the scores of open and inviting fields. Of Texas, with its 2,500,000 population, and its vast area, larger than the German Empire, the Rev. Dr. R. L. Dabney, of the Southern branch of our Church, says:

"Plainly, one of two results is as certain as death—either this vast Texas must slide into virtual paganism, or we Christians must wake up to a totally different scale of activity. This must be one which will not only seize present opportunities, with prompt and burning energies, but multiply these energies in a rapid geometrical ratio."

In this great state, with its appalling needs, the other branch of our church has fewer than 100 ministers in charge of about 150 churches.

Ft. Davis, Alpine and Marfa, in Texas, form a group under the care of Rev. W. B. Bloys. Dr. Little says of them: "They are a part of a district 500x175 miles with but one other ordained minister of any denomination,—and there are 40 railroad towns and stations in the district. Besides these three towns Mr. Bloys visits many a camp and station." Dr. Little further says of this district: "I attended a camp meeting in the vicinity of Ft. Davis last summer. One family of eleven drove 80 miles to attend it, and many families come 45 miles. The last night of the meeting every person on the ground expressed the wish to be a Christian by rising."

Suspension of "new work" means that this vast region, and every other such needy region, shall not have another missionary until the Board's debt is paid.

The Synod of Texas held a glorious meeting in October. It was not possible for a Secretary to attend, but Dr. Little, the Synodical Missionary, says:

"The brethren came with hearts full of thanksgiving. They reported a gain of 20½ per cent., while the Assembly in this year of

its greatest success reported only 13½ per cent. Our brethren gathered into the churches an average of 19 per minister, excluding one superannuated man. We thank God and take courage. For these were won in the face of many difficulties unknown in other parts of our Assembly. The final Missionary meeting that I ever attended was held Saturday night. Ministers H. A. Howard, W. B. Riggs and E. B. Wright, D.D., and Mrs. Arbuckle, the wife of our gifted Superintendent of the Glen Rose Collegiate Institute, presented different features of the great work. I have never seen the like of it, though I attended the great Synodical meeting at Rochester last Summer. As each one grappled with the theme assigned, I wondered how anyone could have the temerity to follow with a word. And then I wondered after each speech whether the one that went before would have dared to speak if he had known what was coming after. Evidently God gives special grace for special needs or that meeting of Synod would never have been held."

San Antonio, Texas, is a very old city. It has existed under the flags of seven different nations, viz.: Spain, France, Germany, Mexico, the Republic of Texas, the Confederacy and the United States.

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## Letters.

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### TEXAS.

REV. D. H. DODSON, *Leonard*:—At the urgent request of Rev. Dr. Little I went to Canadian to be present at a co-operative protracted meeting that was to be held at that place under the direction of Evangelist Mulkey. The churches of the place were united and earnest. The Holy Spirit was evidently with us. Never before had I seen all classes of society so open to religious conversation as they were on this occasion. One of the marked features of the meeting was the large number of men under conviction. Several of the leading business men of the town, and quite a number of the leading ranch men of the country were happily converted. It was one of the great joys of my life to see so many prominent men, who in former years seemed to care nothing for spiritual things, now confess their need of a Saviour.

The meeting, however, was not without its attending sorrows. Elder Frank Willis, for ten years district judge of the Pan Handle district, while busily engaged in pointing young men to Christ, and after having the privilege of seeing a young merchant to whom he had just been talking, accept Christ, was stricken down with paralysis. It was his last conscious act. The next morning his spirit took its flight. The Canadian church being without a pastor and Judge Willis being the only elder, it became my duty to receive those who desired admission into the Presbyterian Church. Sixty-three persons presented themselves for membership and after examination were received. Fifty-two of these now came forward to receive the ordinance of baptism. If any are disposed to ask "Do Home Missions pay?" their doubts would certainly have been removed if they could have stood with me and looked upon these fifty-two young converts, many of whom were men of mature years and wide influence. More than one eastern home will be made glad when they hear the results of this meeting.

#### WASHINGTON.

REV. H. V. RICE, *Quilcene*.—The general desecration of the Sabbath has all along been a drawback to our work, but the community itself is improving very much in this regard, though desecration is now more carried on by tourists coming among us and making a holiday of Sunday. It is encouraging to notice increased disposition among irreligious families to send their children to Sunday-school. We have persistently worked to keep down intemperance. Partly as a result of this effort we have not now a saloon in the place. We have in these parts some of the old Hudson Bay Company. They came to the Sound country some 85 or 40 years ago. They own good properties in many instances. Always British subjects, they have never regarded anything American with much favor. These people always remain in a community throughout all changes and almost always have not the slightest interest in anything religious, but we find that their children become quite different under Christianizing influences.

#### OKLAHOMA TERRITORY.

REV. S. V. FART, *Anadarko*.—We had been assured from the very beginning that, unless we fed the whole tribe, we could never accomplish anything for them. We have not fed them, and it is true enough, have not been able to accom-

plish all for them that we would like to have accomplished. But the full bloods are getting a little anxious over our school. Very good reports have gone out among them of the good care we take of the children who are sent here and how rapidly they learn. One Kiowa woman who sent her children last year and whose sister was in the school, tells them that she knows that the school at Mautame is good for Indian children and to prove it she points to her sister who, after less than a year in our school, could read and write letters. The little girl referred to has written several letters to Mrs. Fait. In telling about it they said, "Anna got letter from Mrs. Fait. Anna heap good read. Anna write Mrs. Fait good. Anybody pick up in road, read." The idea is that Anna had written so plainly that if the letter should be lost along the road, anyone finding it could easily read it. Now this is a very little thing, but it is just these little speeches on the part of the Indian that we like. We have had much opposition and very little help on this reservation. In the first place, when I came here I told them we were going to build a school, but year after year passed by and no school came, and finally the Indians said plainly, "You heap lie. You all time say you build school. You no build school, you heap lie. May be so me send papoose Kiowa school." Then when the school house was completed, Joshua was taken very sick, and one little boy who had been staying here died. The Indians said that the owls in our woods killed him. Our Indians are dreadfully afraid of an owl. And just after we began school Joshua died and you know how that would effect the Indian. When we were recovering from the terror of Joshua's death and the Indians were free to come about our place again, the fire took our building. Now that we are rebuilding, to have the Indians consider the merits of our school is certainly very pleasing. The only thing that troubles me in the least is how to make provisions for the one half of those whom we could get and who ought to be in our school.

[The following are parts of letters from Home Missionaries, greatly abbreviated and condensed.]

BOX VERSUS BLIZZARD.—The leafless trees, the howling winds, the frosty nights, etc., all remind me that another North Dakota winter (with all that *that* means) is at my door. And oh! how all the dwellers in this manse would dread the coming of another winter such as last, did they not know that by the agency of the

Home Board co operating with Mission Bands in our eastern congregations the ever welcome "Mission Box" removes much of the terrible from the wintry blast and blizzard. So writes *Rev. C. D. Donald*, from Grafton, N. D.

**SUMMER RESORTS AND GOSPEL.**—The "resort season" brings multitudes of all classes and characters, some of whom set an example and exercise an influence very injurious to the morals of the community. This evil is not confined to the ungodly. Beer, Sabbath boating and train traveling tell upon the people and make it more difficult to exercise discipline and reach the unconverted. Resort "hops" give much trouble—young people led to the dance and ball-room—not a healthful atmosphere for growth in grace.

On the other hand many faithful Christian people, the cream of the large city churches, come in "the fulness of the blessing of the Gospel of Christ" and greatly encourage and help by their example, their presence at the church services and their contributions. They take a deep interest in the people of the village. A Christian lady from Detroit and several others have purchased and furnished a very pleasant and comfortable Reading Room where the people can spend their leisure hours pleasantly and profitably. It is under the auspices of the Y. M. C. A. Church work proper in a healthy condition—finances prosperous, all bills promptly paid. Spiritually, reason for gratitude to God. On a September Sabbath, drove several miles out into the woods and found a settlement of 15 families (58 persons), who had no Sabbath-school and no preaching, except three services held by a Dunker preacher. In the evening, preached in an abandoned shanty to about thirty people and had a very cordial invitation to come again. People hungering for the Gospel. So writes *Rev. R. W. Rainy* from Harbor Springs, Mich.

**MINNESOTA.**—The darkest hour for three years—the drought! Not a family in the mission but has had severe losses. Men whose farms have supported two families, with supplies for church and civic enterprises, have not enough ingathering this year to support their own families. \* \* \* Stupor, inaction, community completely foiled in what was once considered a thoroughly safe and justifiable operation; felt in church and school and acknowledged in merchandise; severest effect on pastor's salary—not enough gathered for

meat and fuel. Missionary not able to give full meals to his children! Several are kept out of school, three of them to earn something for shoes and to gather up some feed for horse and cow for winter! This from *Rev. D. P. Groscup*, Beaver Creek, Minn.

**COLORADO.**—A child in the Sabbath-school twelve years of age, baptized and admitted to the Lord's table. Before the next communion season laid low with a severe illness, which after months of suffering terminated in her death. With un murmuring patience she bore all her pain and the light of her faith shone bright to the end. Her last words a beautiful witness to the faithfulness of the Good Shepherd: "*Mama, it is growing dark, I can't see you any more.*" Then after a moment's pause, "*But I can see Jesus.*" So she passed out from all shadows into the sunlight of his face. This bright testimony was blessed to the conversion of several of her young friends and classmates. One of them on examination for church membership, said that since Ella died all the girls in her class have been trying to *get so they might join the church*. This from *Rev. C. S. Barrett*, Colorado Springs.

**WOMAN'S WORK.**—Womens' Christian Temperance Union ladies in Mapleton, N. D., succeeded in arresting one illegal liquor seller and some Sabbath-breaking ball players, whereupon the "burn" element turned out at night and tore up the ladies' vegetable gardens and took wheels off buggies. Burnt a barn with hay and agricultural implements, about \$500 worth. Town Board in sympathy with saloonists. The minister's wife being a member of the W. C. T. U. his buggy lost a wheel, and threats were used that the salary promised him would not be paid. On the Sabbath after these outrages he preached pointedly against the saloon and Sabbath-breaking, yielded not one jot of testimony against evil.

**CALIFORNIA.**—Large and live Sabbath-school, C. E. Societies, Senior and Junior, and a Ladies Aid Society, the last two of these paying off the church debt. Good for the Juniors and the Ladies. This is at *Pacific Beach*, California.

**SALT LAKE CITY.**—Six years of labor in the western part of the city, and "not one communion season without additions to our little church." Present number, 91—"mostly labor-

ing men—machinists, railroad men and day laborers." This from Rev. F. L. Arnold.

**ALABAMA.**—Church building at Pratt City destroyed by a cyclone in February—rebuilt on a new lot in a better location.

One of the most regular attendants a blind man—always on hand when in town—genuinely converted; miserable drunkard before; now no taste for intoxicants—conducts Gospel meetings in people's homes—talks to fellow-miners on his way to and from work, and tries to persuade them to become Christians; teaches a S. S. class, and out of scanty earnings pays liberally to support the church.

**MORMONISM, BIBLE AND WISHARD.**—Bible readings at Fairview, Utah, on Sunday evenings are having a marked effect on that community. Never before has the Bible been so prominently before the whole community. A Mormon preacher defined "damnation" (John 5:29), to mean "cessation of progress." As water rose to the level of the *dam* and then flowed on, so the soul of man is obstructed in his progress, but by the accumulation of his good works he will rise to the level of the obstruction and then go on. Doctor Wishard afterwards delivered his lecture on "Baptism for the Dead," and in his bland, kindly way recalled that exposition and showed from a well known book called "Webster" *d-a-m-n* did not mean *d-a-m*. The large audience present took in the difference and "smiled audibly."

## HOME MISSION APPOINTMENTS.

A. P. Logan, Woonsocket, 1st,	R. I.
S. C. McElroy, West Milton,	N. Y.
J. Still, Masonville,	"
G. E. Gillespie, Brooklyn, Bedford,	"
S. D. Angel, Mooers,	"
R. King, Cairo and stations,	"
S. R. Queen, Otisville, 1st,	"
O. R. W. Klose, Cochetown,	"
C. Vuilleminier, Clarkstown, German,	"
J. Straus, Salt Point, Westminster,	"
L. H. Bahler, Malden,	"
E. B. Fisher, Rosie, 1st,	"
F. S. Swan, Cohocton,	"
J. A. Warshall, Boothwyn, Chichester Memorial,	Pa.
D. Quarones, New Italy and station, (Italian,)	"
G. R. Berry, Waterville and Maumee,	Ohio.
J. E. Carroll, Orwell,	"
J. C. Gallard, Streetsboro,	"
J. C. Glover, Northford,	"
N. C. Helfrich, Columbus, West Broad St.,	"
T. J. McClelland, Ebenezer,	"
G. E. Wilson, Clyde 1st,	"
E. L. Anderson, Chicago,	"
F. P. Dalrymple, Chester, 1st,	Ill.
S. M. Campbell, Chicago, Emerald Ave.,	"
M. H. Jackson, Chicago, Grace,	"
H. H. Van Vranken, Chicago, Central Park,	"
J. N. Elliott, Chicago, 60th St.,	"
E. B. Hubbell, Chicago, Immanuel,	"
F. Grilli, Chicago, Italian,	"
G. B. Black, Earville,	"
W. A. Bass, Oswego,	"
C. Brenicker, Peoria, 1st German,	"
A. Beamer, Marine City,	Mich.
E. Jameson, Brighton,	"
W. Bullock, Denmark and Fairgrove,	"

J. Thompson, Grand Rapids, Immanuel,	Mich.
T. W. Monteloh, Martin, 1st,	"
J. C. Smith, Reading,	"
R. Bramfitt, Clayton and Dover,	"
B. Hunter, Taymouth, 1st,	"
P. E. Nicholl, Bay City, Memorial,	"
T. Hunter, Bessemer,	"
D. F. Williams, North Bend and station,	Wis.
L. G. Jongeneel, New Amsterdam and station,	"
A. V. Gulick, Kilbourn City,	"
F. F. Barrett, Prairie du Sac,	"
D. Anderson, Monroe, 1st,	"
R. A. Clark, Richland Centre, 1st,	"
J. Griffith, Oregon,	"
R. A. Ruddick, Middleton,	"
J. E. Thomas, Deerfield,	"
H. F. Obenhaus, Cottage Grove,	"
F. W. Barber, Waunakee,	"
J. Bren, Racine and Caledonia, Bohemian,	"
W. Vokolek, Caledonia, Bohemian,	"
A. B. Koukol, Melnik Mission Bohemian,	"
J. S. McCormack, Howard 1st, and Winsted, 1st,	Minn.
I. P. Withington, Minneapolis, Bethany and Eilm,	"
C. D. Darling, St. Paul, Park and South St. Paul, 1st,	N. Dak.
A. Durrie, Bismarck, 1st,	"
I. O. Sloan, Albert Barnes,	"
O. P. Rider, Sheldon, 1st, and station,	"
C. D. McDonald, Grafton 1st,	"
T. Dougan, Langdon and stations,	"
C. Slack, Arvilla and station,	"
R. Weir, Ardwick Greenwood, and station,	"
D. M. Butt, Britton, 1st and stations,	S. Dak.
A. M. Work, Pastor-at-Large,	"
C. F. Richardson, Woonsocket, 1st,	"
J. M. Adair, Volga, 1st,	"
A. Doremus, Springfield,	Iowa.
W. D. Hart, Morning Star and Gravity,	"
F. Read, Des Moines, Bethany,	"
W. E. Knight, Colfax, 1st,	"
W. W. Lewis, Osceola, 1st,	"
F. G. Moore, Farley,	"
J. W. Waite, Livermore and station,	"
J. Smith, Burlington, Hope,	"
N. Clemenson, Davenport, Newcomb Memorial,	"
J. C. Sloan, Alliance Valley, Unity, Burbank and station,	Neb.
D. W. Montgomery, Pastor-at-Large,	"
E. P. Dunlap, Wood River,	"
G. Bailey, Broken Bow, 1st,	"
P. R. Smith, Coleridge and Hartington,	"
D. W. Rosenkrans, Scottville, Apple Creek and station,	"
T. S. Miller, Emerson 1st,	"
A. T. Young, Ponca, 1st,	"
S. R. Beville, Wahoo, 1st,	"
O. A. Elliott, Columbus,	"
C. Memmott, New Cambria and Lingo,	Mo.
C. H. Brown, Enterprise and Grantville,	"
J. T. Boyer, Lincoln, Palo, 1st, and Dawn,	"
H. A. Sawyers, Cameron 1st,	"
J. N. McClung, St. Louis, Covenant,	"
H. J. Mulholland, St. Louis, Grace,	"
E. F. Keach, Windsor Harbor and station,	Kan.
T. D. Davis, Vineland and Willow Springs,	"
B. F. Stone, Ship Springs and Pecan Valley,	Tex.
T. S. Dav. Pearsall, Cibola and Dilley,	"
H. A. Thompson, Cibola and stations,	Ariz.
A. Guerrero, Morenci and vicinity,	"
E. M. Fenton, James, Nacimiento and Capulin,	N. Mex.
J. E. Weir, Fort Morgan, 1st,	Colo.
J. B. Cameron, Trinidad, 2d, and station,	"
D. T. Pressly, Pueblo Fountain,	"
T. L. Leverett, Cedar City and Parowan,	Utah
W. R. Campbell, Mendon and Wellsville,	"
G. M. Hardy, St. George,	"
F. W. Poole, Helena, Central,	Mont.
E. A. Walker, Snohomish, Union,	Wash.
J. R. Thompson, D. D. Coosta, Westport and stations,	"
C. W. Stewart, D. D. Kent,	"
W. A. Major, Seattle, 2d,	"
C. R. Shields, Presbyterian Missionary,	Oreg.
R. T. Graham, Knappa, Bear Creek and Westport,	"
C. F. Waldecker, Bethany, German, and two stations,	"
I. N. Waterman, Covelo and station,	Cal.
C. H. Emerson, Pope Valley, Howell Mountain, Etna Springs, Childs Valley and Capell Valley,	"
J. F. Cherry, San Leandro, Immanuel, Portuguese,	"
D. L. Macquarrie, Redding, 1st,	"
D. M. Gillies, San Francisco, Holly Park,	"
J. D. Beard, Pleasant Valley,	"
H. H. Dobbins, Tracy and Grayson,	"
F. L. Moore, Juneau (Interpreter and Helper),	Alaska.

# FREEDMEN.

## IMPORTANT.

### DO NOT FORGET THE FREEDMEN.

December is the month named by the General Assembly as the time for the churches to take up their annual collections for work among the Freedmen. Some churches have other plans; but very many fall in with this suggestion. As the time is near at hand we call upon the pastors to do what they can for this great department of the missionary work of the Church.

The Board of Missions for Freedmen is in great financial distress.

We have been compelled to cut down all salaries.

We have curtailed our expenses in every possible way.

We have shortened the term of many of our schools.

We have turned a deaf ear to many earnest cries for help that have stirred our hearts profoundly.

The cry from some quarters is little less than a wail.

If each church could only hear this wail, we are sure the needed help would be forthcoming.

Pastors will you not, from love to God, and to your fellow men, speak a good word for the Negro, to your people, and ask them to remember the Freedmen's Board in this its time of need!

EDWARD P. COWAN, *Cor. Sec'y.*

BIDDLE UNIVERSITY. — President Sanders writes: "I am glad to be able to report that we have had the best opening this year of any in the history of the institution. Our present number is about two hundred." He wrote thus in the third week of the term.

We also learn that the new dormitory is to be opened about the end of November, and to be named CARTER HALL, in memory of the late Miss Laura Carter, of Geneva, whose legacy enabled the trustees to erect this building.

## OUR SCHOLARSHIPS.

REV. H. N. PAYNE, D. D.

For the sake of intelligence and efficiency in administration the work under the care of the Freedmen's Board is classified. These departments are essential portions of the one work and must always be so regarded, yet each may be studied by itself.

Thus there is the securing of ministerial missionaries from various sources, directing their attention to needy portions of the great field, and sustaining and watching over them in their work. In this the relation of the Board to the Presbyteries is very close and their co-operation is very cordial. Indeed it is difficult to see how either could get along without the other.

Then there is the selection and support of teachers for all the schools. The erection and maintenance of church and school buildings constitutes another important feature of the work. Large amounts of valuable property of this description are held by the Board, creating a responsibility of which it would gladly be relieved were it possible. Finally there is the support of needy and deserving students in the various schools by means of scholarships. It is particularly of this department of the work that we would speak at this time.

### NEED OF SCHOLARSHIPS.

They are used to aid students who are obliged to leave home to get an education.

One acquainted with the South hardly needs to be told that not one Negro in a thousand would find it possible to send away to school and maintain there a son or a daughter. Most of the Negroes, especially in the country, live in rented houses. These are often one-roomed, comfortless cabins, the entire furnishing of which is not worth \$20. It is only by a struggle that the children are supplied with the plainest food, while the patched clothing, that seems so absurd and ridiculous to the northern traveler, is the

desperate attempt to keep off absolute nakedness and suffering. In an increasing number of instances, especially in the towns, these conditions are improving, and in some cases tasteful and comfortable homes bear witness to patient industry and careful economy. But even then it is necessary that each member of the family contribute his part toward supplying the family wants. To send one of their number away to school not only takes away one who is perhaps an important helper, but makes it necessary that the others contribute money for traveling expenses, clothing and books, none of which are covered by scholarships. In many instances this is as far as the funds of the student and the family will reach. If he is to go away at all, he must be helped, while in school, by outside parties. Does any one think that bright and promising students of good character (and it is for such only that scholarships are asked) should be deprived of the education they desire, and need to make them useful, simply because of poverty?

It is not designed nor desired that all colored children go away from home to school. The vast majority of them must be content with the exceedingly poor public schools, lasting from six weeks to four months in the year, near home. But if the race is to be properly taught and wisely led in the future, *some* must have better advantages than the local schools afford. Every dictate of prudence and patriotism demands that Christian schools be established at proper points, and maintained by "the wise-hearted" among God's people.

Our Church has done a noble work on this line. It is for such schools and such pupils that scholarships are asked.

#### HOW THEY ARE USED.

In the bestowal of scholarships the principal of the school, upon whom rests the entire responsibility for the selection, uses careful discrimination. Not all who enter the schools, nor all who ask aid, receive it. Every pupil must have the cordial endorsement of his pastor, or of some other responsible person. Generally students are not aided at all the first year, (during which time they exhaust

their slender savings,) or until they have been fully tested as to character and ability.

The proceeds of a scholarship are sometimes divided between two, three, or even four persons, giving to each only what is absolutely necessary. Thus we endeavor to help as many different persons as possible; for the amount at command for this purpose is all too small to "go around," among the needy and deserving.

#### RESULTS.

These can only be given in a general way. Who can adequately describe a soul aroused to a consciousness of its own powers and possibilities; a life quickened, broadened and made beautiful? Yet this is what takes place with many of the young men and women who, by the aid of scholarships, attend our boarding-schools. The removal from the deadening and dwarfing, if not positively degrading, influences of the homes and communities from which they come, the bright, warm, sweet, pure, Christian atmosphere they breathe for the first time, the mental quickening which they realize under the influence and guidance of teachers and schoolmates, the dawning consciousness of selfhood with all its possibilities and responsibilities, these make the school a new world to these young people. The result is a transformation in person and character that would not be possible in those who, all their lives, had been subject to helpful influences. It is like the awakening of nature in the spring.

The lives thus quickened and ennobled do not again return to their old level. Men and women who have been subject to such influences are to-day consecrating themselves to the uplifting of others. They are directing those mighty forces that slowly and silently, but surely are dispelling the ignorance, poverty, superstition and gloom that have shrouded the race like a pall. They are making possible the coming day of hope, in the dawning of which many are already rejoicing. Here and there through this south land these heralds of truth are toiling, encountering many difficulties and sometimes active opposition, their good work unnoticed by men, but never forgotten by God. Eternity alone will show its value.



At least four of the wives of professors in Biddle University, and probably five-sixths of the wives of our ministers and teachers elsewhere, were fitted for their present eminently useful lives in our church schools while enjoying the benefit of scholarships. So with many others, both women and men. For scholarships are not confined to females, nor to those proposing to be preachers or teachers. In all our mixed and boys' schools young men have been prepared for the lives of wide usefulness they now lead while supported by scholarships furnished by persons who never saw, and probably never will see them.

So it is that some whom God has blessed with means are multiplying many fold the power and value of their own lives. Many a quiet, thoughtful business man is to-day, through the scholarships he has given, and the men he has thus educated, doing a mighty and ever-widening good to thousands of this dusky race. Many a widow, who has thought her life blighted and her work ended, has,

through the same agency provided herself with earnest, consecrated representatives in the South, who are gladly toiling in a harvest field to which she could not come, and are "bringing in the sheaves."

Individuals of every class, societies and Sunday-schools may do this, and so have their representatives working for Christ in this great southern field where 5,000,000 Negroes are outside of any church, unsaved—without hope. Is it not a privilege that is thus offered? Never was there so great need as now of such help to our work. One thousand dollars will found a permanent scholarship in any of our institutions except Biddle University. Scholarships there are \$100 per year. In the female seminaries (of which there are four, with 784 pupils) scholarships are \$50; and in the academies and institutes, (co-educational, twelve in number and with 3,800 pupils) they are \$45 each per year.

Any further information desired may be obtained from any of the officers of the Board or at the rooms in Pittsburgh, Pa.

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## PUBLICATION AND SABBATH-SCHOOL WORK.

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### REVIEW OF SYNODICAL WORK.

The Sabbath-school and missionary work of our Church was duly brought before the different synods at the recent Fall meetings. The synodical committees entrusted with the task of presenting the subject are entitled to great praise for the painstaking and effective manner in which they discharged this duty. One fact stands out very clear—the churches, as represented in synods, are showing themselves to be thoroughly in earnest in relation to this work. Pastors and people are realizing its immense importance. For the evangelization of the country, the spread of godliness, the healthy growth of Presbyterian polity, the enlargement of home missions, it is beyond question a factor of wonderful meaning. That is the verdict of the Church as represented by its synods. That it has shown itself in spite of all mistakes to be worthy of hearty confidence and of far more liberal sup-

port than has in past years been accorded to it, is the deliberate judgment of the representative men in our Church all over the land.

To report the individual action of the different synods at any length would fill too large a space in this magazine. The subject was not in any case treated as of minor importance and thrown into a corner with formal resolutions hastily prepared and carried without debate. The best thought was given to it in almost every instance. No doubt this was due in part to the fidelity and tact of the Chairmen of the Sabbath-school Committees, and their associates, but still more is it to be attributed to the growing strength of the conviction among earnest minds that the Sabbath-school question in all its features is entitled to the most serious discussion.

In some of our western synods the Sabbath-school missionary work has produced results that seem almost incredible. Take Nebraska

alone: 168 Sabbath-schools organized between April and September, with 758 teachers and 5,782 scholars. And this is but one feature of the work. The visitation of existing schools, the re-organization of schools that have dropped out through adverse influences, the holding of Sabbath-school institutes, the visitation of families with the Word of God, the diffusion of good literature, the evangelizing influences that have been set to work and the healthy and marked effect upon the growth of our own Church,—these things alone would be worth the trouble and cost bestowed upon the whole movement.

More and more it is coming to be acknowledged that the Sabbath-school missionary, properly trained and directed, is a great aid in the aggressive work of the Church.

Illinois has been almost an untouched field so far as the Sabbath-school missionary work of this Board is concerned. The Synod took the whole subject under anxious consideration, and notwithstanding some opposition from the standpoint of undenominational Sunday-school work, resolved to ask this Board to appoint a Synodical Sabbath-school Missionary, thus emphasizing the importance of Church action. Missouri, which has been a fruitful field for our workers, also applies for a Synodical Sabbath-school missionary.

The great missionary presbyteries north, south and west, in which our work has a strong footing, and where it has been tried and proved at all points, one and all passed resolutions strongly and even enthusiastically in its favor.

A feature of synodical action calling for remark was the cordial endorsement given to the plan of the Home Class Department now spreading all over the land. Still another was the hearty approval of grading in Sabbath-schools, an idea which is quietly and steadily gaining ground. The spiritual aspect of the work and the bringing of the scholars to Christ has also been much dwelt upon. And with entire unanimity commendation has been warmly bestowed upon the editorial department of our Board for the marked improvement and the exceeding variety and appropriateness of the Lesson Helps.

On the whole the impression conveyed by the reports and resolutions of our Synods without a single exception is that of thorough and earnest appreciation of the Sabbath-school work of our Church. True, there are many instances in which local work shows a decline, both as to membership and as to the energy and hopefulness with which it is carried on, and such instances point to the great responsibility resting upon pastors and Presbyteries. But the work as a whole is growing in power, and there is a general disposition throughout our Church to study plans and methods approved by experience.

The Secretary of the Board of Publication and Sabbath-school Work was privileged to be present at some of the western synods, and Dr. Worden, the Superintendent of the Sabbath-school and Missionary Department was in attendance upon others, besides taking part in two important synodical Sabbath-school Institutes, one at Columbus, Ohio, and another at Brookfield, Mo.

It is in order also to mention here that the Department has been strengthened by the appointment of the Rev. Edward T. Bromfield, D. D., to assist Dr. Worden in his growing and arduous duties.

#### REPORT OF A SABBATH-SCHOOL MISSIONARY.

Our Sabbath-school missionaries present reports of their work from time to time to the presbyteries within whose bounds they labor, in addition to the regular monthly statistical report which is forwarded to the Department at Philadelphia.

These reports to presbytery are intended to convey information as to actual work performed, in a business-like style, without anecdote or embellishment. For this reason they make rather dry reading, but those who are in sympathy with this great cause and want to know the kind of work done by a Sabbath-school missionary and how he spends his time, will read on from paragraph to paragraph, and will see much between the lines which the merely cursory reader will fail to perceive. For the former class of readers—and many such will con these pages—we give the

following semi-annual report of Sabbath-school missionary J. B. Clapp, of Iowa. The document first gives in tabular form the statistics of work done, and then proceeds as follows:

This year's work began with a series of meetings with the Duncombe Mills Sabbath-school, which resulted in three professed conversions. I then organized a Sabbath-school six miles east of Livermore; Rev. J. W. Waite has supplied them with preaching service. After this I organized three Sabbath-schools as follows: One three miles south, one nine miles east and one seven miles west of Boone. I next organized one three miles north of Boone. My next work was with Rev. S. B. McClelland where I organized two good schools, one four and one-half miles southwest and one five miles northwest of Grand Junction. The next school I organized was four miles north of Churdan, at Adaza.

June 10th I visited Lake City, Sandy and Lohrville Sabbath-schools, and on the following Tuesday went to Des Moines to attend our State Sabbath-school Institute. The rest of the month was spent in visiting families and Sabbath-schools, after which I went north into Kossuth county and visited the Newcomb school and all the families in that vicinity, also did the same in Irvington; Brother Sinclair, who was preaching in both these places accompanied me.

At the invitation of Dr. Green I attended the anniversary of the Duncombe Mills Sabbath-school, July 8th. The little "dirty girl," of whom we told you in our field notes, was present and neat and clean, having on new dress, hat and shoes—so much for the gospel influence.

I visited the families in the Frisbee district, also their Sabbath school. I next canvassed what is known as the Patterson district and Story district, and on the following Sabbath organized a school in each district; one is four and the other eight miles west of Burt. Rev. D. Williams supplies one of these schools with regular preaching service. He also preaches at the Frisbee school. Mr. Jas. Stowe superintends the other school, four miles from Burt. I went west from here and visited the Sabbath school and all the families in the Scotch settlement. I also visited the Wallingford Sabbath-school; here I found a ball game, target shooting and horse racing on Sabbath. The superintendent is an earnest Christian lady who has the grace to go out to the ball game and invite the boys to come into the Sabbath-school.

My next work was to organize a school near

DePew post office. From here I went to a point in Humboldt County, ten miles south of West Bend, and organized another school. On request of Elder W. C. Kennedy, I visited Pleasant View Sabbath-school, of which he is superintendent; we held a meeting in the morning and in the evening, and there were three persons who took their stand on the Lord's side. We continued the meetings for a week which resulted in ten conversions and they all joined our church in Rolfe, Rev. Geo. Ainslie, pastor. Having been from home two months I turned my face homeward, and the week following, assisted by Rev. Scott W. Smith, we held a series of meetings with the Sabbath-school three miles south of Boone with the following result: eight conversions and four united with the Boone church on profession of faith.

Your missionary found some very destitute and illiterate homes during this summer campaign. A father of seven children said: "I would rather my boys would go fishing or hunting on the Sabbath than go to Sabbath-school." I found two homes without Bibles, and when I asked one of the ladies if she would promise to read it she said, "I don't know whether I will or not." In one locality where I was I found that nearly all the young men, and some of the old ones, played ball every Sabbath afternoon, and when talking with some of them about it, and how wrong it was, to my surprise I learned that a man with Rev. before his name would preach to his people in the morning and would umpire the ball game in the afternoon.

We are glad to note a marked increase in the gifts of children's day from most of our churches. The little church of Paton gave \$14 on children's day which makes \$29 25 given by them to Sabbath-school missionary work since April 1st.

Rev. C. E. Freeman has organized two schools this summer. This makes five Presbyterian Sabbath-schools around Spirit Lake where he holds regular services. I wish also to state that Rev. M. T. Rainier has organized a Sabbath-school some four miles north of Lake Park. Also that Rev. S. R. Ferguson organized one seven miles southwest of Jefferson. This makes eighteen Sabbath-schools organized in our Presbytery during the past five months.

And now to come into your own fields of work—your church, your Sabbath school, your class. Dear superintendent, are your methods improving? Teacher, is your motto, "My class for Christ?" Dear pastor, are you giving your heartiest support to our work? May you all pray for God's richest blessings upon this work.

# EDUCATION.

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## THE ANNUNCIATION.

If we may believe ecclesiastical tradition the house in Nazareth, in which the angel Gabriel appeared to Mary, the mother of Jesus, and announced his birth, was transformed by the apostles into a church. St. Luke is said to have added to its attractions a wooden image of the Virgin with the Holy Child. Divine service in this church was interrupted by the Turks, who came into control of Palestine, and in the year 1291 the angels carried the building, or at least a portion of it, through the air into Northern Dalmatia. There lived at this time a noble and pious lady named Laureta, in the province of Ancona, in Italy. There was upon her estate a wood, and to that wood, on the tenth day of December, 1294, the angels brought the house in the air across the Adriatic Sea, and there gave to it a final resting-place. It is called by the name of the noble lady, *Domus Lauretana*, or very frequently *Casa Santa*, which means the

Holy House. It is the most famous and most frequented Roman Catholic shrine in Europe. This is the story. The popes of Rome have adopted it as trustworthy. Sixtus IV. issued a bull in 1471 vouching for its truth, and Clement VII. built the church which now covers and encloses the *casa santa*. The house, or room, is of brick, and rudely made, with one door, and one window, through which the angel is said to have flown. The forlorn appearance of the original building, however, is gone, for the gifts of the faithful have entirely encased it with white marble, chiseled into shapes of beauty after designs furnished by the most famous artists. Most of the sculpture illustrates the story of the Virgin Mary in connection with the nativity of our blessed Lord. Princes have vied with one another in making costly gifts to this shrine. Louis XIII., on the occasion of the birth of his son, afterwards Louis XIV., presented an image of an angel made of silver, weighing three hundred and

fifty-one pounds, and holding in its arms the golden image of a child of twenty-four pounds weight. James II., when the so-called Pretender was born, gave to the church a kneeling angel, made of gold, and of great cost. A great number of priests attend, and a countless succession of services are celebrated at this chief seat of Mariolatry, and pilgrims crowd to it from all quarters.

Protestant Christians look sadly upon these scenes. They have no faith whatever in the story told about the *Casa Santa* of Laureta.

They wonder how church authorities can lend sanction to such a tale, or encourage the paying of religious homage to a creature. They think that the gifts of princes might have been better bestowed. They turn with delight from all these human additions to the simple story of the annunciation as told in the Word of God. Our picture, taken from the beautiful painting by Jalabert, represents the Virgin, startled at her devotions by the apparition of Gabriel, listening to his gentle salutation and the amazing announcement that among all women in the wide world the privilege has been accorded to her of becoming the mother of the Son of God. We must not forget that an announcement equally startling has been made to us. We are charged with the responsibility of making all men everywhere acquainted with the glad tidings that God has been "manifest in the flesh" as the Redeemer of the world. Mary meekly said to the angel: "Behold the handmaid of the Lord: be it unto me according to thy word." When we get our Christmas message and learn what a privilege and what a responsibility is ours may we as meekly, as devoutly, and with hearts as loyal as Mary's, make our willing response.

#### COLLEGE AND SEMINARY NOTES.

UNIVERSITY OF MICHIGAN.—There were 2,660 students in attendance in all departments last session. The number in the Literary Department was 1,428. Workmen are busy putting up the great organ which attracted so much attention at the Columbian Exposition. It will be used in the Assembly Room of University Hall. There are only two larger organs in the country.

UNIVERSITY OF BERLIN.—The famous Professor Dillman has for his successor W. Graf von

Bandissin of the University of Marburg. An excellent portrait of Professor Dillman appears in the magazine formerly called "The Old and New Testament Student."

KANSAS STATE UNIVERSITY intends to erect a medical college and a hospital for the medical department with the proceeds of the gift of \$100,000, made by Dr. S. B. Bell.

COLUMBIA COLLEGE, NEW YORK.—At a recent meeting of the Alumni Association the following resolution was passed unanimously:

*Resolved*—That the trustees ought to provide dormitories for the undergraduate department.

YALE.—"Vanderbilt Hall" has been completed at a cost of \$1,000,000. The walls of the entries are of white glazed brick, and the students' rooms are very attractive. Every room is rented, and the total income to the college will be about \$20,000 per annum. Cornelius Vanderbilt, Jr., of the senior class has apartments in this building.

BOWDOIN is rejoicing in the acquisition of its "Walker Art Building," which cost nearly \$200,000. The dome of the building is divided into four segments, the interior surfaces of which are to be decorated with paintings representing allegorically Athens, Florence, Rome and Venice.

WABASH COLLEGE now possesses a physiological botanical laboratory, the gift of S. P. Williams, Esq., of Lima, Ind. The new students number nearly ninety.

LANE SEMINARY has made the following provision for instruction this season: Dr. E. D. Morris, Systematic Theology; Rev. H. W. Hulbert, Church History; Rev. Kemper Fullerton, Hebrew Exegesis and Greek; Dr. A. B. Riggs, New Testament Exegesis; special courses of lectures by Drs. Wm. E. Moore, Herrick Johnson, Talbot W. Chambers and Geo. S. Burroughs.

TRINITY COLLEGE.—It may be interesting to know that the authorities have provided that academic hoods are to be made as follows: B. A., black stuff, edged with palatinate, purple silk; M. A., black silk, lined with palatinate purple silk; LL. D., scarlet silk lined with dark-blue silk, all of these of Oxford cut. The D. D. hood must be of Cambridge cut, made of scarlet cloth, and lined with black silk.

CORNELL UNIVERSITY.—Mr. H. Morse Stephens, M. A., (Oxen) has resigned the position he held as lecturer on Indian History and staff lecturer on History to the University Extension delegacy, in order to accept the chair of Modern European History at Cornell University.

**COLLEGE EXPENSES.** Dr. T. S. Hamlin, of Washington, has been making a study of the catalogues of three of our leading Universities, covering a period of 40 years. He finds a very considerable increase in the rate of expense. In the 20 years from 1874 to 1894, the cost of an education at these Universities had risen so that \$800 to \$1,000 is necessary for the maintenance of a student at any of them under existing circumstances.

In Dr. Hamlin's calculations there must be an allowance for a degree of comfort, if not of luxury, to which the candidates for the ministry under the care of our Board, are strangers. There is certainly a way of securing an education, even at these leading Universities, at a cheaper rate than is here estimated. Our young men are getting a college education without spending more than \$800 in the year. But our churches ought to make a note of the fact that in exacting, as they very properly do, a collegiate education on the part of our candidates for the ministry, they are requiring that which can be procured by young men who depend upon their own exertions for support only by the exercise of the greatest economy and self denial, and the Church ought to come generously to their assistance when so expensive an education is necessary for their full preparation for the ministry.

#### REV. THORNTON A. MILLS.

We have taken pains to secure a portrait of Dr. Mills, and give our readers the best that could be obtained. It was upon him that fell the care and responsibility of setting in operation the machinery of the Committee of Education in the New School branch of the Church. He entered on his work in the year 1857. He is said to have been a man of uncommon strength of character as well as of ardent piety. Dr. Poor says that he had difficulties of an extraordinary character to contend with. Six years of preparatory labors were spent in efforts to rescue the cause from the scepticism, indifference, misapprehension, prejudice and contempt which were connected with it and to awaken an interest in its favor throughout the Church. The result was a well-constructed plan, and a prospect of much usefulness. But the civil war broke out, and the cause struggled on through all the trials and difficulties of those sad years until the early summer of 1867, when its

valiant and indefatigable secretary dropped dead on his way home from a meeting of the Committee. To his sagacity, courage and indomitable perseverance the success of the movement begun eleven years ago was largely due. It is a great pleasure and privilege to do something towards keeping the memory of so faithful and laborious a man in loving remembrance. The Church ought to bear in mind, in association with him, his efficient co-laborers, Rev. R. J. Owen, D. D., Rev. J. F. Stearns, D. D., Rev. G. L. Prentiss, D. D., Rev. J. P. Wilson, D. D., Rev. T. L. Cuyler, D. D., and Rev. R. R. Booth, D. D., besides such men as J. W. Benedict, Esq., Recording Secretary and Treasurer, and W. A. Booth, Esq., unflinching friends of the cause of Ministerial Education. The reunion consummated in 1870 resulted in the transferring of all the business of the Permanent Committee, its list of beneficiaries, and its effects in general, to the Board of Education located in Philadelphia, but the work of that Committee constitutes an exceedingly important part of the history of the benevolent work of the Church, and the fruit of its toil is being reaped to-day.

**ATTENTION! PLEASE!** All candidates are now enrolled whom we dare take without additional funds. Who will send us the means to save many candidates from disappointment?



# COLLEGES AND ACADEMIES.

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## BUENA VISTA COLLEGE.

### BUENA VISTA COLLEGE.

REV. J. MACALLISTER, ACTING PRESIDENT.

This college is at Storm Lake, Iowa, on the Illinois Central road, 81 miles east of Sioux City and 60 south of the Minnesota line.

The lake is a beautiful body of water, about 5 miles long and 2 miles wide, which affords delightful fishing, boating and bathing. The town of 2,000 population has been laid out on a generous plan. Its streets are wide, and lots deep. Double rows of trees line almost every street. There are no saloons; an effort to secure the requisite number of voters to open saloons under the Muley law proved unsuccessful.

The Synod of Iowa in session at Boone in October 1891 adopted this college as its own, and elected the Board of Trustees, to whom is entrusted the entire control of its property and the management of its interests. The Synod recognized the existence of the other colleges in the eastern part of the State; but since their organization population has moved onward into the fertile prairies and alluvial valleys of central and western Iowa. Here

were four-fifths of this great state unoccupied by any Presbyterian College, besides eastern Nebraska, south-eastern Dakota and southern Minnesota.

"Here was a field as large as the state of Pennsylvania, Illinois, or Indiana without a Presbyterian College." Do you wonder that Synod decided Buena Vista College had a clear field, and was so located that with fair facilities it must do a good work?

The college building is a well proportioned brick structure, three stories high, with ample recitation rooms, chapel and laboratory.

It cost \$25,000—furnishings, etc., about \$4,000 more—all of which was raised by lovers of Christian education in Buena Vista and adjoining counties.

The dormitories, worth about \$10,000 including furnishings, were erected by some gentlemen of Storm Lake interested in the success of the college. These are owned by them, although under the management of the College Trustees.

The President's house was built by Rev. J. M. Linn, who held that office for two

years, resigning it last June on account of the condition of Mrs. Linn's health, (she has since died). He still owns it, but has placed it also under care of the College Trustees.

These buildings are all needed for the efficient working of the college. Not to have them would cripple it, for it is difficult to rent a suitable house for the President; and to secure enough boarding accommodation at the economical rates that students from rural districts require is almost impossible, and we should own them. One thousand dollars of interest now paid to those who erected the buildings would help in paying professors' salaries. We have a small endowment started for the purpose of buying these buildings. If any generous friend of education should wish to help us raise this \$14,000, we will disclose the secret of how much we now have toward it.

We had a total enrollment last year of 140 students. This year, although the whole territory from which we expect to draw students has been more or less drought stricken, we have good hope of much larger attendance. The Institution is becoming better known and growing into the affections of the churches.

The sort of instruction most young people around us call for is that which will fit them for teaching school and getting positions in business houses. For these there are normal and commercial departments.

These draw earnest and ambitious young men and women "inside college walls," where they catch glimpses of higher careers, and often step higher. The college preparatory department takes students as we find

them after leaving the country or town public schools, and fits them for college.

As we have no endowments we have taken the advice of our good friends, the Board of Aid for Colleges, limiting instruction in college work to the first two years, (Freshman and Sophomore). For this work we have a competent faculty.

We have improved facilities for musical and art instruction.

Our charter covers a full college course, and we hope to give it whenever generous friends shall place means in our hands to give instruction in the Junior and Senior years also. In the meantime we can give thorough instruction at very low rates to those to whom it is an object to save their means during the preparatory and earlier college years. It should be noted also that we provide for the religious care of the students by daily chapel exercises and weekly Bible studies. Attendance at some church on Sabbath is required by the rules of the college and is carefully noted by the faculty.

Steps have been taken also to secure the organization of a Y. M. C. A. in the college, and personal work is done among the students.

Put a pin in Storm Lake, then stretch a string out 100 miles; now describe a circle and you will have some idea of our territory for immediate operations. In all this circle and more, is no Presbyterian College and no other Christian college of any great influence.

To help plant Buena Vista College on a sound basis means great things for the cause of our Master and our good Church.

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## CHURCH ERECTION.

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SAMUEL DAVIES ALEXANDER, D. D.

The Board of Church Erection has sustained a great loss in the sudden and unexpected death (October 26) of its President, the Rev. Samuel D. Alexander, D. D.

Dr. Alexander, the son of the distinguished Dr. Archibald Alexander, one of the found-

ers of Princeton Theological Seminary and its first professor, was born at Princeton, N. J., May 3, 1819. He was graduated at the College of New Jersey in 1838, and after a short career as a civil engineer, entered the Theological Seminary from which he was graduated in 1847. He was ordained by the

Presbytery of Philadelphia, November 16, 1847, was a pastor in Philadelphia for two years and at Freehold, N. J., for five years. In 1856 he succeeded the Rev. James M. Macdonald as the pastor of the Fifteenth Street Church in New York City.

In 1869 the church was removed to the corner of Madison Avenue and Seventy-third Street and there Dr. Alexander continued in active service until 1889, when at his own request he was made pastor *emeritus*, which relation he sustained until his death. In 1869 he was elected stated clerk of the Presbytery of New York and since has been annually re-elected to the office—a period of of twenty-five years.

He was elected as Trustee of this Board in 1872 and in 1888 succeeded Dr. Fewsmith as its President and so continued until his death.

In his unexpected departure, not only the circle of his immediate relatives, but the church which for so many years he served, the Presbytery which knew him for a quarter of a century as a faithful and efficient officer, this Board which constantly recognized his fervent interest and practical wisdom, and the community in which he lived honored and beloved, are deeply bereaved.

Dr. Alexander was a man of singularly lovable disposition. While decided in his own views and frank in their expression, he was so gentle, courteous and conciliatory in his speech and manners, that he never gave offense even to those with whom he differed. Modest and retiring almost to a fault, he never sought office or prominence, but when duties were assigned him by his brethren he fulfilled them with conspicuous diligence and fidelity. As a pastor he was untiring in his service and won and held the affection of his people for more than the lifetime of a generation: as a preacher, he was simple, instructive, pungent and practical; as a presbyter and officer, he was punctual, methodical, clear-headed and efficient. The history of the Presbytery of New York from 1736–1888 prepared by him, is in arrangement, conciseness, fullness and accuracy a model of such records.

In the work of this Board he took the

deepest interest, and after his election to the presidency he gave almost every week a portion of his time to its service, calling frequently at the office, and thus affording the other officers the opportunity to profit by his wisdom and experience in the work.

Although he had passed the limit of three-score years and ten, he was so active in his movements, so fresh and youthful in appearance that he did not rank among the old men, and death was so sudden that at first it seemed untimely. But a second thought leaves room only for thanksgiving that having completed so many years of faithful, uninterrupted service, and having passed the usual limit of life he should so quietly, so gently, without sickness, pain or suffering fall on sleep and awake in glory. The funeral services were held on Monday morning, October 29, in the Phillips Church, the pastor, the Rev. John E. Bushnell, taking part with Dr. Booth and Dr. Hall. In the afternoon the remains, accompanied by relatives and friends of the departed brother, together with representatives of the Church, the Presbytery, and the Board of which he was President, were carried to Princeton and there laid in the historic graveyard, beside those of his father and his brothers, to await the coming of the Lord.

#### WORK AMONG INDIANS.

The following letters are of interest as showing the progress of evangelization and Christian growth among the Indians, few in number who survive and attain to the blessings of civilization. The first is from the reservation in western New York, which has been practically a Christian community for many years. The second from Laguna, New Mexico, gives an example of faithfulness and self-denial in giving that might well be imitated by the many older churches which give nothing to our Boards and apparently take no interest in their work.

We wish to call special attention to the appeal of the church for a bell, hoping it may meet the eye of some congregation or friend who has such a gift to bestow.

SALAMANCA, N. Y., October 18, 1894.  
The new house of worship for the Presby

terian Church among the Tuscarora Indians was dedicated on Thursday, October 11.

The Rev. L. G. Marsh, of Lewiston, and the Revs A. S. Bacon and Geo. Nicholls, of Niagara Falls, conducted the services. Speeches were made by Elder A. L. Jenison, a Seneca Indian, and Elder Samuel Jacobs and others of the Tuscaroras.

The edifice is worth \$1,200. Four hundred and fifty dollars of this came from the Board of Church Election and other friends of the Indians. The Tuscaroras contributed in work and money sufficient to complete the building. No white mechanic has lifted hands upon the house. It is the *work of our Indians*.

This completes the fourth church built by the Indians aided by your Board in the thirteen years of my missionary work among the Six Nations.

Our joy over the completion of this church building is only exceeded by our gratitude to those who by their gifts enabled us to begin the work and who by their sympathy have inspired us to finish it. Yours,

M. F. TRIPPE.

LAGUNA, October, 24, 1894.

*Dear Brother:*—With my quarterly report I sent last week \$4.10 to our Board of Home Missions for the Board of Church Election. This collection was taken here in our poor Indian

church and more than a fourth part of it was contributed by eggs, peaches, meat and squashes that our Indians in Pagnati gave. Pagnati is the largest village of our Laguna Indians but it is only about three months since I, on their own request, began to preach them the Gospel every Sunday in a house that they had built for a Catholic school. We have, of course, no bell, but the officers being in favor of our services call the people to church in their own way; either by going from house to house, or by calling aloud in the streets.

So far the work is going on very well, but we are feeling the want of a bell very much, for we cannot depend on the officers; sometimes they are not at home, and besides they get changed every year, so that we don't know whether their successors will be willing to do us the favor of calling the people to church or not.

Therefore I made up my mind to ask the Board of Church Election to provide us with a small bell for our church in Pagnati. It is not necessary to be new. You are surely acquainted with most of our churches, and if you want to do us this favor, you can ask any of them whether they have not an old bell to spare for us. It would be a great help for our work there and we would be very thankful. Hoping that you will succeed in helping us in this respect, I remain

Yours fraternally,

M. BERCORITZ.

## OMISSION.

MARION HARLAND.

[From *The Congregationalist*.]

I might have said a word of cheer  
Before I let him go.  
His weary visage haunts me yet;  
But how could I foreknow  
The slighted chance would be the last  
To me in mercy given?  
My utmost yearnings cannot send  
That word from earth to heaven.

I might have looked the love I felt;  
My brother had sore need  
Of that for which—too shy and proud—  
He lacked the speech to plead.  
But self is near, and self is strong,  
And I was blind that day;  
He sought within my careless eyes  
And went, athirst, away.

I might have held in closer clasp  
The hand he laid in mine;  
The pulsing warmth of my rich life  
Had been as generous wine,

Swelling a stream that, even then,  
Was ebbing faint and slow.  
Mine might have been (God knows!) the art  
To stay the fatal flow.

O, word and look and clasp withheld!  
O, brother-hearted, now stilled!  
Dear life, forever out of reach,  
I might have warmed and filled!  
Talents misused and seasons lost,  
O'er which I mourn in vain—  
A waste as barren to my tears  
As desert sands to rain!

Ah, friend! whose eyes to-day may look  
Love into living eyes,  
Whose tone and touch, perchance, may thrill  
Sad hearts with sweet surprise,  
Be instant, like your Lord, in love,  
And lavish as his grace,  
With light and dew and manna-fall,  
For night comes on apace.

## Thoughts on The Sabbath-school Lessons.

December 2.—*Christ's Testimony to John.*  
—Luke vii: 24–35.

"Faithful unto death," "Resisting unto blood, striving against sin," John's name stands high in the roll of the "glorious army of martyrs" as well as in the list of prophets. Sublime courage and unselfish humility combined in his character and made it "a burning and a shining light" whose radiance has not dimmed with the centuries. And yet, "he that is least in the kingdom of heaven is greater than he;" greater in privilege, greater in opportunity. How much of blessedness and of responsibility that implies for all those for whom that kingdom is prepared and to whom it is offered.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

"Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"Except a man be born again, he cannot see the kingdom of God."

December 9.—*Christ Teaching by Parables.*  
—Luke viii: 4–15.

The thought is a solemn one, that there is such a thing as laying waste the very soil in which the seed of eternal life should have taken root—that every act of sin, of unfaithfulness to the light within us, is, as it were, a treading of the ground into more hardness, so that the seed shall find no nutriment there, or a fitting it to nourish thorns and briers more kindly than the good seed; yet on the other hand, even for those who have brought themselves into these evil conditions, a recovery is still, through the grace of God, possible—the hard soil may again become soft—the shallow soil may become rich and deep—and the soil beset with thorns open and clear.

R. C. French.

Sower divine!  
Sow the good seed in me,  
Seed for eternity.  
'Tis a rough, barren soil,  
Yet by thy care and toil  
Make it a fruitful field  
An hundred fold to yield.  
Sower divine,  
Plough up this heart of mine!

Sower divine!  
Quit not this wretched field  
Till thou hast made it yield;  
Sow thou by day and night,  
In darkness and in light.  
Stay not thy hand, but sow;  
Then shall the harvest grow.  
Sower divine,  
Sow deep this heart of mine!

Sower divine!  
Let not this barren clay  
Lead thee to turn away;  
Let not my fruitlessness  
Provoke thee not to bless;  
Let not this field be dry,  
Refresh it from on high.  
Sower divine,  
Water this heart of mine!

H. Bonar.

December 16.—*The Twelve Sent Forth.*—  
Matt. x: 5–16.

"As ye go, preach." Whether holding a commission from any Board of Missions, or not, the children of God have their orders direct from him, "As ye go, preach." At home, or abroad, at school, at store, in society, in business, "Ye are my witnesses," and souls are waiting for the message of life. By word and by silent example, with constant prayer, the ministry of love must be carried on, if the world is to be won for Christ. And those who have tasted for themselves the richness of redeeming love, will recognize the responsibility. "Freely ye have received, freely give."

December 23.—*The Prince of Peace*—Isa. ix: 2–7 (A Christmas Lesson).

Has the progress of the kingdom seemed slow in the almost nineteen centuries that have passed since the little Prince of Peace was heralded by the angels on the plains of Bethlehem? Yes, but there has been progress and as 1894 dies away there are more souls than ever before that acknowledge allegiance to him. The heathen *do* rage and the people even in Christian lands, imagine vain things, but more and more souls are

turning from the darkness to the marvellous light, with the glad testimony, "Lo, this is our God, we have waited for him." More and more they are finding out "There is no God like our God," and more and more the power of the Prince of Peace is being felt in the affairs of this world. And the promise reaches far on into eternity, "Of the increase of his government and peace *there shall be no end.*" "The God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all their kingdoms, and it shall stand forever."

*Warning Against Sins*—Eph. v; 11-20. (A Temperance Lesson.)

There is one intensity of feeling produced by stimulating the senses, another by vivifying the spiritual life. Stimulants like wine inflame the senses, and through them set the imaginations on fire, and the law of our spiritual being is, that that which begins with the flesh sensualizes the spirit—whereas that which begins with the spirit spiritualizes the senses, in which it subsequently stirs emotion. Wine is but a specimen of a class of stimulants. All that begins from *without* belongs to the same class. The stimulus may be afforded by almost any excessive enjoyment of the senses. The prophet tells us of those who are drunken, and not with wine.

We want the vision of a calmer and simpler beauty to tranquilize us in the midst of artificial tastes—we want the draught of a purer spring, to cool the flame of our excited life—we want, in other words, the Spirit of Christ, with power to calm and soothe the feeling which it rouses; the fullness of the Spirit which can never intoxicate! F. W. Robertson, D. D.

December 30.—*Review.* Golden Text: Jesus Christ the same yesterday, and to-day, and forever.

Our study of the earthly life of Christ is of little value to us unless it is making us acquainted with him as a present Savior, Counsellor, Guide and Friend. What have we learned during the past quarter of his sympathetic interest in the needs, physical and spiritual, of those with whom he came in contact! of his readiness to help! of his

wisdom as a teacher! of his hatred of everything that was mean and impure and unholy! He is just the same to-day, his power and his love are unfailing, his invitation and his promises have lost none of their urgency or their tenderness.

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## Young People's Christian Endeavor.

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### "A SYRIAN READY TO PERISH."

GEORGE A. FORD, D. D.

This pathetic phrase from the beautiful ritual in the twenty sixth chapter of Deuteronomy has set me thinking about the difference between a *Syrian* ready to perish and an *American* ready to perish. Is it not an item in our *Christian Endeavor* to endeavor so to enter into the circumstances of every class of men that we can properly understand them? Do we ever stop to think of the handicap that the Syrian carries in his race for the crown of life, as compared with the American? Have we ever sat down to reckon the difference between the task of the evangelist in Syria and that of the evangelist in America?

They tell us that the three walls of Jerusalem, one within the other, were at some periods all standing and fortified together. Hence to conquer "Zion beautiful for situation, the joy of the whole earth," was almost like taking three cities, as each of the three walls must be stormed separately. I see in this statement a suggestive illustration of the difference between the unevangelized Syrian and the unevangelized American.

The city of Mansoul, as graphically described by Bunyan, is everywhere the same in being ruled by the usurping "prince of this world" and fortified by the wall of sinful habits, impulses and associations, against the loving siege and rightful claims of King Immanuel.

But this city, as we find it in Syria, has also two other, outer walls, which increase the difficulty of its capture. These walls are  
PREJUDICE AND POVERTY.

I hope every reader, especially every Syrian reader, will carefully remember that I must speak in this connection of the average Syrian



as missions found him 70 years ago, or as missions now find him in those districts of Syria to which the direct or indirect influence of missions has heretofore scarcely penetrated. I recognize the noble exceptions and the great change in Syria in many respects.

But think how the average Syrian is naturally fortified against the missionary and his message by the four-sided wall of *prejudice*, in language, race, politics and religion.

He is proud of his *language* with its ancient literature, elaborate structure, poetic forms, limitless vocabulary and sacred associations. The missionary knows nothing of it when he comes and usually never knows it but quite imperfectly. His ideas as well as his idioms are unfamiliar when not grotesque, and the Syrian, in his loyalty to his native tongue, is disposed to despise him and spurn his message. The best of missionaries can scarcely hope to overcome this natural barrier so fully as to teach or preach with such force and clearness as he would be able to do in his own language.

Our Christian sentiment leads us not only to tolerate, but even to relish, in a way, the broken speech of foreigners; but no such sentiment helps the struggling missionary. He will find the natives talking to him in broken Arabic with a condescension like that which might lead a stranger to use "baby-talk" with a child. This difficulty of language is a two-edged sword that wounds both the missionary and his hearers.

Next comes prejudice of race. The Gospel has softened this among us so that we find it hard to realize how men naturally dislike aliens, and especially dislike to accept aliens as instructors. Our country has usually had a welcome for the foreigner. We have needed him to develop our natural resources; but in the overpopulated and poverty-stricken and intriguing orient, the foreigner is an intruder whose presence is resented. The Arabic word for foreigner has a harsh and disdainful tone.

More relentless still is *political* prejudice. The union of church and state pervades all the sects, and the civil power is used to crush religious liberty. To accept Christ involves always a change of political party allegiance,

and this always complicates the question of confessing Christ. The unenlightened Syrian looks upon the missionary as representative not only of a hostile faith, but of a hostile political connection, and he does not dream of the separation of church and state that enables the missionary to put politics entirely out of sight. He has cherished and practiced all along a political as well as religious hostility toward the missionary and his cause, and it is on this account doubly hard to change front. To leave the sect in which he was born and to which all his connections belong is disloyal to their worldly interests as well as his own, both socially and politically, and here is another phase of this political prejudice that appeals to the nobler impulses and deters him from confessing Christ.

But the deepest and most tenacious of all is *religious* prejudice. The American ready to perish and the evangelist may come together without the least linguistic, racial or political difficulty for either to overcome. Nor does any religious prejudice separate them. If there is any prejudice to overcome it is the prejudice of *irreligion* in the sinner and in the professing Christians over whom he may stumble. The sinner's conscience sides with the evangelist almost every time. But in the case of the Syrian sinner, it is a religious prejudice that arrays what conscience he has against the missionary and his message. There is no irreligious class to work among. All who hear the word have a religion of their own that they guard most jealously and prize supremely. When you offer the Syrian another religion which you call better, he can only think of you as an intriguer against his sect for selfish purposes. For him even to listen respectfully to your preaching is perfidy; to adopt your faith is perdition. It will take him a long time to grasp and retain the teaching you bring to him, and so he is in no position to weigh your evidences. Hence it is his better and not his baser sentiments that rebel against the faith which the missionary brings.

But after the wall of prejudice has been broken down there remains that other dreadful wall of POVERTY further in. In the case of the American poverty is not so much a

barrier as an incentive to taking a Christian stand. The Gospel comes to him in his distress as a delightful contrast "having the promise of the life that now is" as well as of "that which is to come." He can welcome it as being sure to mitigate some of his earthly ills in the course of time. Not so the Syrian. For him to accept Christ is to array against himself nearly all his countrymen, to be shut out of employment, to be ostracized and shunned and refused all the many helps that primitive people render one another in their needs. He loses thus the powerful help of the hierarchy in securing his civil rights and becomes an easy prey for any one who may choose to attack his person or his little property, and the victim of extra and unjust taxation levied by the hierarchy in revenge.

This poverty of material resources also greatly hinders self-support of churches, and native church extension. With no funds to furnish the appliances of Christian work, such as buildings, institutions, books, papers, conventions, etc., and with no rich constituency on the field to supplement the need, we can see how real a wall financial poverty usually is. Repeatedly have I heard persons fully convinced of the Christian truth excuse themselves from confessing it on the ground that if they should die they would not be allowed a burial place or have friends to bear them to their burial.

There is also *intellectual* poverty. The mind, though quick, is untrained and unfurnished. Even the *rudiments* of education are wanting, and there is no store of correct ideas to fall back upon. Hence the introduction of new conceptions of truth is very difficult.

Then, there is *heart* poverty as well. The heart, though kindly, is enervated, not only by the common evil impulse but much more by a false standard and the influence of debased religious leaders. Thus the strong moral sense that lingers in even the criminals in Christian lands is largely wanting in even the religious teachers and rulers in the orient. Religion is supplanted, not so much by avowed irreligion as by stolid conservatism and selfish policy. How can the heart be otherwise than impoverished when *love*, as a

pure and generous impulse, is a comparative stranger? Marriage rests either upon animalism or cold calculation. Love in the family is essentially clanishness, and in the other relations of life it is still more self-centered and designing.

It follows therefore that the motive-power, the will, is also impoverished, lacking the necessary stimulus from mind and heart. Helpless servility for many generations, has well-nigh crushed out manly courage and stalwart independence.

Some of our readers heard Dr. Ford, during his recent visit to this country, setting forth the above sentiments with powerful effect from the pulpit. At our request, he undertook to put them in writing for our readers. Pressed beyond measure with the urgent and perplexing cares incident to preparation for a voyage, he was compelled to work long past midnight on each of the two nights preceding the day (October 6) on which he sailed, and found it impossible to complete this article which he had promised to our Christian Endeavorers, for this December number. With a most generous confidence, he mailed the MS. to the editor just before going to the ship, entrusting to him the finishing of it and preparing it for the press.

It does not seem to need much finishing. We can understand what impressive sentences the few would be which our dear brother would have added if he could have had another hour free from fatigue and from interruption. But surely every reader who peruses the graphic periods which Dr. Ford did complete will find his own mind supplying and his own heart feeling the plea for the "*Syrian ready to perish*" which he would have written if ship and tide could have waited for him, and which some of us heard from his persuasive lips.

When you read this number you may think of Dr. Ford as already arrived in his Syrian field of labor, and entering into the evangelistic work to which, with the approval of the mission, he has especially devoted the coming winter.

And when he reads this number, which should reach him about Christmas, we ven-

ture to assure him that thousands of American Christians will have read his plea for *Syrians ready to perish*, and will not forget to pray that he may be sent of God to rescue many of them, and that God will evermore be with him.

H. A. N.

### TWENTY-FIVE YEARS OF TRULY CHRISTIAN ENDEAVOR.

It is well for us to remember that before CHRISTIAN ENDEAVOR was so happily chosen for the name of an organization which has had such wonderful growth and usefulness, there were many young people, and not a few local associations of them, that had the spirit and aims so happily indicated by that name.

One such association in the city of Detroit has lately held its twenty-fifth anniversary, and one of its members, Mr. F. J. Stevenson, has sent us an account of it which will certainly interest and encourage our readers. Mr. Stevenson writes as follows:

THE RICHARDSON MISSIONARY SOCIETY OF DETROIT held its twenty-fifth anniversary, October 5, 1894.

The Secretary's Report, giving a review of the work for one quarter of a century, showed how much might be accomplished by continuous persistent work.

Named after Miss Mary Richardson of New York, a young lady given to mission work in that city, who afterwards became the wife of a missionary to Ceylon, the society seemed to catch her spirit and entered with zeal into the work of providing funds for various mission objects.

Starting with a membership of thirty they have grown to a large circle.

Their motto is, WE WILL WORK FOR JESUS. How well this has been lived up to, in letter and in spirit, the continuous service of twenty-five years will show.

Their first charge was the support of a Persian girl in Miss Dean's school at Oroomiah, Persia, and this lady, returned from this distant mission field, was present to tell them what their loving ministrations had accomplished in her care.

At the close of the first year they assumed also the support of a pupil in India and two in China.

Later they turned their attention and gifts also toward Home Missions and contributed to that

Board, and also sent barrels of clothing to the Indian school in Wisconsin.

They also assumed the support of a Chinese girl in the Home at San Francisco. This, with other work, has proven the sincerity of their earnestness in the cause for which their Society was planned.

In 1888 an auxiliary society of the younger children of the Church and Sunday-school was added, and their gifts were proffered to swell the stream of influence in mission work. They too took up the work of supporting their little brothers and sisters in heathen lands.

The Society has a lasting monument in the shape of a beautiful window in the church, with the inscription, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY. This was the text which the Rev. John Monteith, the father of this church, chose for the first sermon in Detroit in 1816.

The Society during its twenty-five years of life has contributed \$10,356, the largest amount given in any one year being \$774.86.

Six scholarships have been maintained annually, and gifts to Home and Foreign Mission fields have abounded.

The streams of influence which this Society has set in motion are constantly widening and bearing souls into the Master's Kingdom.

### SUGGESTIVE HINTS FOR STUDY.

#### SYRIA.

Syria includes Palestine. There is no scientific ground, says the *Encyclopedia Britannica*, for the practice of speaking of Syria in a narrow sense as distinguished from Palestine.

Study, first, the history of Syria in Bible times, looking up all the Scriptural references then its subsequent history. "Nature has made this land the link that binds together the three great Eastern continents, and the gateway to Asia, the most populous of these continents."—*Rev. George Ford.*

#### THE PEOPLE.

The people of Syria are not unfitted, physically, mentally and morally, Mr. Ford believes, to play an important part in the history that is to be.

Few things mark a race more distinctly than its food, and the food of the Syrians is the bridge which Europeans seldom cross. The Syrian dishes contain every irritant which dyspeptics in the West (and peptics also) shun. The national dish, consisting of crushed wheat and meat, reduced into a paste by the action of

a pebble is in itself a sufficient indication of the rudimentary nature of Syrian food; and yet this dish is almost a luxury which the poor are seldom able to procure.—*Frederic Carrel in Fortnightly Review.*

Almost all the people smoke. They measure distances by pipes. "How far is it to the next village?" "About two pipes of tobacco distant." The Moslems came into power, it has been said, with the Koran in one hand and the sword in the other: they will go out with the Koran in one hand and the pipe in the other.

Mr. Carrel tells us that while ingenuity is not wanting among the artisans of Beirut, they are too apt to mistake it for genius. With an amiable and oriental absence of modesty they assert that they are capable of reproducing any European model, treating the original creation or invention of the object as a very small factor of its merit. "It is well," carelessly remarked one who had been shown an ironclad, "if you wish, I will make you a similar one."

In Syria a father receives the name of his first-born son. An officer in the Beirut church, Elias Tuaz, though he had no son born for sixty years of his life, was always called Aboo Nasif (the father of Nasif) that is, by the name of an imaginary son, as a title of respect. When more than sixty years of age he married, and God gave him a son who was necessarily called Nasif.

Facility and elegance of speech is common to the whole Arab race; but in Syria there is a gentleness and courtesy of language which is seldom met with elsewhere. The rich Arabic language, composed of many idioms, and overcharged with words, lends itself with ease to the wealth of expression in which the Syrians indulge. If the tongue of the East could marry the thought of the West the result would certainly be good.—*Frederic Carrel.*

The music of the Syrians is very different from ours. It is all minor, and there are twenty-six notes in their scale, where we have but eight, so that the shades of difference are very slight. With them music is simply melody; they have no harmony. When a singing class was first formed, one man arose to say: "One thing I want to protest against in the beginning, and that is having four tunes taught at once." The explanation that they were not four tunes but four parts of the same tune, seemed strange to him. But when, after long practice, they were able to sing the four parts in harmony, they were well pleased. One asked: "Who found out that there are so many parts in a tune?" "It is in

the nature of music." "Who made it so?" "God made it so." "Oh, then, if God made it so, I have no objection."—*Dr. H. H. Jessup, as reported in The Interior.*

For an account of "Syrian Superstitions," see CHURCH AT HOME AND ABROAD, December, 1889, page 499.

#### RELIGIONS.

The Turkish government classifies the people as Moslem and non-Moslem. In the latter class are Jews, Orthodox Greeks and Papal Greek, Maronites, Druses, Nusairiyeh, Armenians, Jacobites and Evangelical Christians. Study the characteristics of each. Read the article "Rifts in Islam," CHURCH AT HOME AND ABROAD, December, 1888, page 579.

The Moslems hold extraordinary prayer-meetings called *Zikr*, in which their voices sound at a distance like a hoarse bark or growl. I once heard a strange noise Sunday evening, and asked my cook whether our neighbor was sawing wood. He looked out and replied: "No, it is only a Moslem prayer-meeting." The sound to a stranger is weird and terrific. A crowd of men, sitting or standing in a ring, begin slowly in unison, each repeating the motto, "*La-í-le-ha.*"—"No God," with each exhalation of his breath, and with each inhalation, "*Il-lal-la-ho,*"—"But God." These words are repeated faster and faster until the voices merge in a rapid growl or hoarse bark and finally cease from the exhaustion of the worshippers. Because exhausting it is regarded as meritorious.—*H. H. Jessup, D. D.*

#### PIONEERS OF THE MISSION.

Consult Anderson's *Oriental Churches* for the story of Pliny Flisk and Eli Parsons. Another pioneer was Jonas King. His farewell message to Syrian nominal Christians is still a message of power to call men away from the errors of false Christianity, says Dr. Eddy; while Isaac Bird's "Thirteen Letters" form a treasure house of sacred truth and a magazine of weapons against false doctrines. Dr. S. H. Calhoun made his influence felt as an educator of youth. Mrs. Sarah Huntington Smith opened the first girls' school in Beirut. It was Dr. Eli Smith who made the press a power in Beirut. "His share in the translation of the Scriptures entitles him to higher honor than if he had built the pyramids." No less worthy of honor is the venerable Dr. Van Dyck, who completed the Arabic Bible. Of Dr. William M. Thompson, who was born to be a pioneer missionary, it is said that his brain thought out the Syrian Protestant College. The heroic Gerald F. Dale, whom Dr. Charles

Hodge characterized as "the model scholar, the model Christian and the model gentleman of Princeton Seminary," was absorbingly devoted to his work.

Mission transferred from the American Board to our own in 1870.

#### THE PRESS.

Located in Beirut. It issues 20,000,000 pages annually. An Arabic almanac, printed by this press, is believed to be the first almanac ever printed in Arabic, although *Al Manakh* (the climate) is an Arabic word. Fifteen presses and three type foundries, 650 native helpers employed. Headquarters for the work in Arabic of the Presbyterian Board, the American Tract Society, the Religious Tract Society, the American Bible Society and the British and Foreign Bible Society.

The great purpose of this agency is to make it possible to place the Bible in the hands of one-eighth of the human race. While 60,000,000 speak the Arabic, 185,000,000 read the Koran in that language. "The gift of the Bible to this people in their own tongue is the rich and golden tribute which the West has returned to the East, in acknowledgement of its obligation to the land whence the Bible came." See *CHURCH AT HOME AND ABROAD*, December, 1891, page 500, for illustration of the tablet placed by President Gilman of Johns Hopkins University in that room in the Beirut Female Seminary in which the translators labored. The literature which American missionaries are giving to Arabic-speaking races, *CHURCH AT HOME AND ABROAD*, 1890, page 520.

#### SYRIAN PROTESTANT COLLEGE.

"When the storm tossed mariner, feeling his way along the dangerous, harborless coast, approaches the roadstead of Beirut he looks eagerly over the sand hills that he may see a tall tower rising there. That tower is laid down upon his chart as the landmark for the entrance to the harbor of Beirut. It is the tower of the Syrian Protestant College," Bishop Hannington said the college was the chief glory of the mission, Professor George E. Post testifies that its graduates have infused into the body politic of many widely separated regions the germs of a new intellectual and political life. For illustrations of the new Assembly Hall, see *CHURCH AT HOME AND ABROAD*, December, 1892 and December, 1893.

#### BEIRUT FEMALE SEMINARY.

The work began with six Arab children. Last year there were one hundred girls in attend-

ance. Of his visit to this country in 1864 to plead for gifts to build the seminary, Dr. Jessup relates this incident: I went to the house of a good lady in Philadelphia and showed her the little printed statement of our need. She said heartily: "I'm glad you've come. I'll see whether there is anything in the Lord's bag. I have the use of this house during my life, and my income is just sufficient for my own support: but I get from upholsterers the old horsehair covers taken from the furniture they repair, and the brushes I make from the hair thus obtained are sold and all that comes from this source is put into the Lord's bag." Going to it, she found about \$13, and that helped to build Beirut Seminary.

#### THE CONVERTS.

"It requires as much of a spirit of consecration and self-denial in a Syrian now to remain at home and preach to his fellow countrymen, as it does in an American to leave his country and come to Syria as a missionary."

Asaad Shidiak, "the Martyr of Lebanon." Preparing a refutation of the doctrines in Mr. King's "Farewell Letter," he chanced to read a passage in Isaiah, which led to a careful study of that prophecy and of the New Testament. Find the account of his conversion and martyrdom.

Butrus Bistany, a young Maronite, found in his Syriac Testament the doctrine of justification by faith, fled from his monastery, and was for two years in seclusion in Dr. Eli Smith's house because a price had been set on his head. Became the greatest scholar in Syria, well known throughout Europe. For 35 years an elder in the Beirut church. His wife, Rahael Ata, was the first girl taught to read in Syria.

At a conference of missionaries and native Syrian preachers in April, 1882, an elderly native arose to speak by appointment on "the different modes of Christian giving." Approaching the desk he turned and laid upon it a French gold Napoleon, saying: "I will give this first to the Lord and then I can speak with more freedom of the duty of others to give." Succeeding speakers followed his example until fifty dollars had been contributed. The sum was sent to the Lodiana mission in India.

#### REFERENCES.

The following references to the *CHURCH AT HOME AND ABROAD* will suggest material for three-minute talks at the missionary meeting: "God did not create any Christians here," August, 1893, page 94. Story of the Weeping Church, September, 1893, page 237. A Doll Missionary, September, 1893, page 334. Ag-

gressive Christian Endeavor Work in Northern Syria, July, 1893, page 54. A Substitute for Watches, February, 1893, page 111. Girls' school in Tripoli, January, 1893, page 82. Syrians in the United States, June, 1893, page 419.

In the Concert of Prayer department reference is made to much choice material for the study of Syria.

#### ENCOURAGEMENTS.

With some very serious and trying faults the Syrians are a gifted race. They are keen, quick, calculating, versatile, thrifty, kind-hearted and hospitable, ready in speech, and with special aptitude for languages. Nature has done her part toward fitting them to be the missionary leaven among the scores of millions who may be reached by Arabic. Providence also has been paving the way by the remarkable revival among them of education and civilization, and now by their new passion for emigration, that has planted temporarily not less than 30,000 of them in Australia, Brazil and the United States. When grace shall have taken strong possession, is it too much to expect that some happy day, in the not very distant future, they will fill in Oriental missions some such place as their Phœnician ancestors did in commerce.—*Rev. George A. Ford, D. D.*

#### WORTH READING.

LI HUNG CHANG, by G. T. Ferris. *The Cosmopolitan*, October, 1894.

TUNISIAN TINTS AND TONES, by Henry Hayne. *The Cosmopolitan*, October, 1894.

COMMERCIAL ASPECTS OF THE JAPAN-CHINA WAR, by Ter. M. Uyeno. *Engineering Magazine*, September, 1894.

LI HUNG CHANG, by John Russell Young. *Review of Reviews*, October, 1894.

JOHN COLERIDGE PATTESON, by Rev. C. C. Creegan, D. D. *The Congregationalist*, October 4, 1894.

THE RAJAHS OF SARAWAK, by Hugues Le Roux. *Fortnightly Review*, September, 1894.

AFRICAN EXPLORATION AND TRAVEL. *The Atlantic Monthly*, October, 1894.

THE SCIENTIFIC STUDY OF COMPARATIVE RELIGION IN OUR THEOLOGICAL SEMINARIES, by W. E. Griffis, D. D. *The Homiletic Review*, October, 1894.

BIBLICAL GIVING, by Rev. C. Harley Smith. *The Preacher's Magazine*, October, 1894.

THE PEERLESSNESS OF CHRISTIAN MISSIONS, by Joseph Cook. *Our Day*, September-October, 1894.

THE FOREIGN POLICY OF JAPAN, by Ernest W. Clement. *American Journal of Politics*, October, 1894.

IN SYRIA, by Frederic Carrel. *Fortnightly Review*, October, 1894.

MADAGASCAR, by Vazaha. *Fortnightly Review*, October, 1894.

THE ALLEGED SOJOURN OF CHRIST IN INDIA, by Professor Max Müller. *The Nineteenth Century*, October, 1894.

THE CHINAMAN ABROAD, by Edmund Mitchell. *The Nineteenth Century*, October, 1894.

HOW SHALL THE INDIANS BE EDUCATED? by Senator James H. Kyle. *North American Review*, October, 1894.

THE SIOUX MYTHOLOGY, by Dr. Charles A. Eastman. *Popular Science Monthly*, November, 1894.

THE RELIGION OF THE SIOUX, by Lieutenant William H. Wassell, U. S. A. *Harper's Magazine*, November, 1894.

A PAINTER'S IMPRESSION OF RAJPOOTANA, by Edwin Lord Weeks. *Harper's Magazine*, November, 1894.

THE RELIGION OF CHINA AND ITS WITNESS TO REVELATION, by E. T. Williams. *The New Christian Quarterly*, October, 1894.

JESUS IN THE WORLD'S PARLIAMENT OF RELIGIONS, by Thomas Munnell. *The New Christian Quarterly*, October, 1894.

After a recent tour of Rev. Messrs. March and Nelson, through the Tripoli field, the latter wrote:

The trip has been a successful one on the whole and very pleasant, as the weather has not been trying.

Most of the problems have simplified on a nearer approach, and on the whole our work is in a promising condition. Our native helpers are coming to appreciate some of our problems, and to sympathize with us now that they share our burdens, and so are more really helpful.

We have never been so hard pressed for teachers, we have a good lot of boys in training, so that the prospect for teachers a few years hence is better.

What pleases me most of all is the general spirit of co-operation which is growing, I think, by means of our Presbytery. We received a goodly number of members at various places, and there is prospect of still more at the next visit.

The weather is very pleasant now, having become cooler, and I am feeling very well and quite ready for fall work.



## GATHERING THE APPLES.

We are indebted to the courtesy of the publishers of *Our Dumb Animals*, Boston, Mass., for this cut, and for the verses on the next page which it so handsomely illustrates.

## Children's Church at Home And Abroad.

### ENTERTAINMENT.

[Translation by C. T. Brooks.]

I stopped at an inn one day to dine;  
The host was a generous fellow;  
A golden apple for a sign  
Hung out on a branch, so mellow.

*It was the good old apple tree*  
*Himself*, so nobly dined me;  
Sweet fare and sparkling juices he  
Was pleased and proud to find me.

To his green house came many a guest,  
Light-winged and light hearted;  
They sang *their* best, they ate *his* best,  
Then up they sprang and departed.

I found a bed to rest my head—  
A bed of soft green clover;  
The host a great, cool shadow spread  
For a quilt, and covered me over.

*I asked him what I had to pay—*  
*I saw his head shake slightly—*  
Oh, blest be he forever and aye  
Who treated me so politely.—UHLAND.

### WHY HETTIE WAS HAPPY.

Most girls would have thought that Hettie Bowers had not much to make her happy. She had no home of her own, and worked in Mrs. Adams' kitchen from Monday morning till Saturday night. But the truth of the whole matter was that Hettie was a Christian. There was often a song on her lips, and Mrs. Adams was wont to say, "the kitchen is the brightest room in the house."

"What a sunshiny disposition your little kitchen girl has," guests would sometimes say to Mrs. Adams.

And the mistress, who knew well the secret of Hettie's happiness, always answered:

"Yes, it is the sunshine of God's love in her heart."

"Hettie," Mrs. Adams asked one day, "Why are you always so happy?"

"Why, ma'am," she answered, "Jesus loves me, and isn't that enough to make anyone happy?"

"But how do you know he loves you," Hettie?" continued Mrs. Adams.

"He said so, ma'am," she said, and I couldn't doubt his word."

"Then you think he never forgets, Hettie?" Her face lit up with a bright smile.

"Oh! that is the beauty of such love; we forget sometimes, but he never does."

"But, Hettie, don't you ever feel lonely?"

"Not while he is with me, ma'am; but sometimes when I forget his great love I repine."

"Well," said Mrs. Adams to herself, as she stepped out of the kitchen, "what grace he has bestowed upon this little one! While Hettie may be only a poor kitchen girl, as we view things, yet hereafter a rich reward awaits her. He knoweth his own, and calleth them all by name."—*Christian Observer*.

### THE LITTLE FLOCK.

Eighty, ninety, one hundred little Arab children in the Tripoli Sunday-school are known by the name of "The Little Flock." They have a room by themselves and here, each Sabbath-day, they learn the lesson, and at the close of the study-hour stand and recite the Golden Text before the whole school; and how proud they are when they do it well.

They have quaint ways of telling the Bible stories, and sometimes make queer mistakes. One day the lesson was about Christ stilling the tempest; and the little ones had listened eagerly, their pretty dark eyes sparkling, for don't they know all about a storm on the sea and the little boat rocking on the waves? At the close of the lesson the teacher said, "Who has listened very well, and can tell the story without a mistake?"

Up flew the little hands and Yusef was allowed to tell, and he gave the story something like this:

Once there was a big storm on the sea, and Jesus and his disciples were in a little boat and the boat went way up and then it went way down and the disciples were very much afraid. Then they went to Jesus, who was asleep, and said, "O Teacher, dear Teacher, get up, quick, the sea is very high, and we are all going to be drowned!" Then Jesus woke up and looked at his disciples and said: "Why are you afraid, oh you people without any religion, don't you know that I am with you?" Then he got up and said to the sea "Hush!" (with a stamp of the tiny foot), and the sea became just like oil.

"Without any religion" is such a common expression that no one noticed the mistake at first, but it was corrected by a little girl, who gave Jesus' words, "O ye of little faith."

There is a very tempting shop on the way to Sunday-school, and many of the pennies

given for our own little tin box find their way to this shop, and some of the members of "The Little Flock" come in with traces of sweets about their mouths or with delicious green almonds or apricots in their hands or pocket.

One day the teacher talked with them about giving their money to the Lord, and not spending it all for themselves. One little chap evidently had something to say, and when permission was granted he said, "I shall not give any of my money to the Lord or anybody, and I don't spend it, either. I put it all away, and when I grow up I shall be very rich, rich as a miser!" The class looked askance at this little black sheep, and one whispered, "Satan will take him to Gehennum if he does so, won't he, teacher?"

A visitor one day being attracted by a bright little face asked the name of its owner. He replied "Your servant, Hafez"—and then came back and whispered, "And I am the little servant of Christ!"

Thus go my little flock. May the Good Shepherd call all his little sheep by name, and as they hear his voice and follow him, may he guide the little feet and carry the lambs in His bosom, and bring them all into the fold—safe at last!

EMMA H. NELSON.

### GIVING OUR HEARTS.

Many years ago, when the men and women who are now grand-fathers and grand-mothers were little boys and girls, there were no better books written for children than those of Rev. Jacob Abbot. Some of these old people think that no better ones have been written since. But, perhaps, this is a question on which old grand-fathers are not so good judges as young mothers.

One of Mr. Abbot's stories was about a widow who lived in a log house alone with one boy, her only son. As they had no neighbors, he was, most of the time, her only companion; she had only him to love. There was nothing she would not be willing to do, or to give, or to suffer for her one only boy.

He had grown to be a large and strong boy, able to help his mother a great deal in the work which she or he must do, such as preparing wood for their fire, fetching water from the spring, or milking their cow.

The boy's name was Gilbert. He did such duties about as some other boys do them. He did not refuse to do whatever his mother bade him; but he did not always do it cheerfully,

and it gave him a selfish pleasure when his indulgent mother would do his part of the work besides all her own. His mother was fond of making him little presents and of contriving pleasant surprises for him in giving him presents which he did not expect. She loved to please him. She wanted to make him happy.

No doubt she was happier for loving her boy so fondly. To have lived alone with a boy she did not love would have made her miserable. But there was one thing wanting to make that mother happy. Besides loving she needed to be loved. Her heart brim full of love for her boy, ached with longing for her boy's love to her. This was not because she thought that, if he loved her, he would help her more in her work; she cared little for that. The love itself was what she was hungry for. If he would sometimes have brought her a wild flower from the woods, just because he thought it would please her, she would have valued it more than any amount of work he could do only because she required it.

Gilbert did not do any such affectionate things of his own accord. He did not feel like doing them. The presents which his mother made him he was glad to get, but he did not seem to like them any better because *she* gave them. She felt this, and it made her unhappy. She was just like all mothers and all fathers. They cannot be happy mothers and fathers unless their children *give them their hearts*.

I am afraid there are many households, in which there is a great deal less happiness than there ought to be, for this same reason. I am afraid, that there is many a boy, whose mother's eyes often ache over the stitches she is taking for him, after he is asleep, while her heart carries, all the while, a heavy, dull pain, because she does not see that her boy loves her. I am afraid that many a father wears a weary and unsatisfied look, which would soon pass away, and leave his face lighted up with cheerfulness, if he could only see that his daughter cared for, and loved him—really loved *him, himself*, and not merely the silks, and laces, and jewelry which he gives her. He does not wish her to give him costly presents, nor to do any difficult and painful things. He only wants her to *give him her heart*. Whatever shows him that *he has that*, will make him happy. No matter how little, or how simple a thing it may be—the cool touch of her hand, on his tired or aching forehead—her affectionate kiss—any gentle and considerate action, which he feels that she would not do, unless she loved him.

Such things satisfy him. They a thousand-fold repay him for all his care and labor. The thought of them keeps him cheerful and light-hearted amid all his perplexities.

It is impossible for children to make mothers, or fathers happy, in any other way than by *loving them—giving them their hearts.*

#### OUR NATION'S FATHER.

When the good and great Washington was alive, and was President of this nation, he knew that the people of this country loved him as a father. He knew that they not only gave him the highest honors and the highest power of their government, but that they gave him their hearts. When he was going to New York, to take the oath of office, and become the chief ruler of the nation, at Trenton, near where he had fought one of his battles, the women and little girls had come together, and were arranged, in lines on each side of the way, and as he rode along, they threw flowers under his horse's feet, and sung, with all their glad, sweet voices, a song in his praise. This touched the great man's heart. He said he should never forget it. He was so glad to feel that his people loved him.

This loving to be loved is not a human weakness. It is strongest in the greatest, and best, and purest minds.

#### OUR HEAVENLY FATHER.

Our Heavenly Father has all good men and women in the world to love him. He has all the good who have died, and been made perfect saints in heaven. He has all the holy angels. He has his own holy and glorious Son, who was made a child and a man, to redeem us—He has all these to love him; and he knows himself to be worthy of all their love. Does it seem wonderful to you, that such a great and glorious being as God, should care whether he is loved or not, by such little, feeble beings as you—by such poor, unworthy beings as all of us are? It seems to me very wonderful, and yet, the more I think of it, the more I see that it is not strange. For I have found that the greatest and wisest, and best men are the ones who care most for the love of the least and lowest. I have found that noble and pure minded men and women are glad to win the hearts even of the vile and degraded, and by the power of that love, to draw them up or to help them climb up out of their misery and vileness, into purity and happiness.

I cannot help thinking that such people are the most like God, and this helps me understand how it is that God wants us to love him—wants us to *give him our hearts.*

H. A. N.

#### SUMMER LIFE IN SYRIA.

The Tripoli missionaries have had their summer sojourn up in Mt. Lebanon at a village named El Hadeth. They rent cheap houses, and live in a sort of camping-out style. The air in the mountain is more breathable and wholesome during the summer than down by the sea-side, and they have plenty of mission work to do in the mountain villages. The gentlemen are there only part of the time, having evangelizing tours to make over long distance. But the ladies are at El Hadeth most of the time, going out only to near villages.

A letter written at El Hadeth, September 22, by Mrs. Nelson, gives a pretty good idea of some of their experiences. Miss La Grange, the Principal of the Tripoli Female Seminary was with her. She says:

After breakfast we went over a way on the mountain side (on a day when the weather was chilly) and had a good run till we got ourselves warm. This we have done for several days, and the air has been fresh and cold and invigorating. It is some warmer the last day or two—just pleasantly cold. To-day there is a high wind and there are clouds that may mean another rain before long.

We made two little excursions to villages near by—one on Saturday and the other on Tuesday. We were well received, and the people talked with us, though in one village they were afraid of us.

They say that the Virgin Mary is able to do more for them, and being a woman is more tender-hearted than Christ. The simple village people pray to her and her alone. They were all pleasant to us, and gave us water, grapes and tomatoes.

A less pleasant picture is given in the same letter of the way the priests try to prevent the people from listening to the missionaries and showing kindness to them.

Let us be thankful that while they meet with such opposition and hindrance to their Christian work, they also find many things to enjoy and to make them love the people. More thankful still may we be that they are enabled to take all the unpleasant things with cheerful patience, and the nice things with thankful gladness.

## Gleanings At Home and Abroad.

[Gathered and Condensed by REV. ALBERT B. ROBINSON.]

—"The habits of teachers are the teachers of habits."

—A moral man is self-centered; a regenerated man is Christ-centered.—*Geneva Presbyterian*.

—"Do it now," is the stimulating watchword adopted by a mission circle, says *Helping Hand*.

—One of the duties every man owes himself is to live so that he can respect himself.—*Ram's Horn*.

Every noble life, said Ruskin, leaves the fibre of it interwoven forever in the work of the world.

—"Sons of the Word" was the designation which the early converts in Samoa applied to themselves.

—There are enough organizations for carrying on the work; what is most needed is prayer.—*Mrs. Condict*.

—A promise to man is a bond upon his estate, but a promise to God is a bond upon his soul.—*Bombay Guardian*.

—Money is a telephone through which Christians may preach the Gospel to the ends of the earth.—*The Bulletin*.

—If the state does not soon control the liquor traffic, the liquor traffic will soon control the state.—*Lord Rosebery*.

—Of Livingstone's habit of prayer, Lord Polwarth said that while he spoke to men of God, he spoke more to God of men.

—Infidelity sends no missionaries—it works for revenue only. Robert Elsmere is found only in books.—*Rev. W. L. McEwan*.

—A German officer in Japan prophesies that Japan has as great a future in Asia as the English race has in America and Australia.

—He that saveth his time from prayer shall lose it. He that loseth his time for communion with God shall find it in blessing.—*Robert Wilder*.

—Consecrated common sense is as necessary to insure the success of the church work as in secular enterprises, says the *Chicago Standard*.

—The Church is in the world for three purposes, says Dr. Bradford: to alleviate its suffering, to comfort its sorrow and to save it from its sin.

—Keep your conduct abreast of your conscience, and soon your conscience will be illuminated by the radiance of God.—*W. M. Taylor, D. D.*

—The essence of the Christian life, said Phillips Brooks, is but the perfecting of human life by the indwelling of the Spirit of the Lord Jesus Christ.

—*The Kingdom* calls attention to the fact that the seventh chapter of Numbers, the longest in the Bible except the 119th Psalm, is all about giving.

—It is said to be an every day occurrence to see the Mexican girls in our mission schools earnestly studying the Bible during their hours of recreation.

—A commercial treaty between British India and the government of Thibet permits British subjects henceforth to reside in Tatung, Thibet.—*Christian Alliance*.

—Giving is not intended to make God richer, but to make man greater. It is as necessary for the soul's development as exercise is for the body's.—*Bishop Penick*.

—Presbyterianism in Belfast has grown from twelve churches in 1841 to thirty-seven in 1894, and the Extension Committee announces that ten more are in prospect.

—Over the morning dawn which ushers in a new century let us bend, like a Polar arch, this glorious motto: Union in Christ for a world without Christ.—*Dr. T. L. Cuyler*.

—"Think less of yourself and more of others," said the late Dr. Donald Stuart of Dunedin, New Zealand, when asked what was the best way to secure popularity.

—A striking proof of the growth of the missionary spirit is seen in the fact that Australia has recently sent missionaries to Ceylon, Africa, China and Japan.—*Ram's Horn*.

—The aboriginal inhabitants of Australia are still declining in numbers. Including half-castes, the number now stands at 7,255, as against 7,849 in 1892.—*The Interior*.

—When a missionary agent applied to John Randolph for help in behalf of the Greeks, he replied: "Madame, the Greeks are at the door," alluding to the poor upon the streets of Washington.

—Every educated man ought to be a reformer, says Professor George P. Fisher. Education sinks in worth if it does not warm the love of justice and instill a disposition to remedy social evils.

—Miss Geraldine Guinness tells us that she had not been long a missionary in the interior of China before she learned that it is the easiest thing in the world for a missionary to get so out of touch with the living Christ that he loses all his power.

—Mr. Takaki, a Japanese silk merchant in New York was a boy when Commodore Perry "came to Japan," as he expressed it, and said: "Here, wake up, wake up! you are sleeping past noon."

—An earnest missionary worker says that while she believes in systematic *giving*, she also believes thoroughly in systematic *getting*—a systematic getting of knowledge concerning missions.

—On the corner-stone of the London Temperance Hospital, laid by Sir Wilfrid Lawson, is this inscription. "In humble dependence on Almighty God for cure in the treatment of disease."

—"The greatest humbug in the world is the idea that money can make a man happy," said Charles Pratt to Dr. Cuyler. "I never had any satisfaction with mine until I began to do good with it."

—No man is called or considered good, whether he bears the Christian name or not, who does not in some form or other exhibit an active love for his kind and go out of his way to do good.—*Sir J. R. Seeley*.

—Says Dr. C. C. McCabe, of the Methodist Missionary Society, "Thirty-five years ago we had one convert in all our foreign fields; now we have 180,000, and they give \$250,000 per annum for self-support."

—"Gold for Iron for Jesus's sake," is the inscription on the back of a good watch in an oxidized steel case, sent by the Christian Alliance to those who are willing to give their gold watches for the work of missions.

—A missionary from Burmah, who was a long time in great suffering in a hospital, when asked, "How can you bear it?" replied: "It has been beautiful; I have had so much time to become acquainted with God."

—A young lady in Mississippi sent \$2 to the Nashville *Christian Advocate*, asking that the paper be sent for one year to the State Penitentiary, and saying that this is the way in which she can visit them that are in prison.

—The Earl and Countess of Aberdeen, during their wedding journey on the Nile in 1877 adopted five native boys to prevent their being sold into slavery. Two of the boys have since become missionaries.—*The Silver Cross*.

—It is not a little thing, says Mrs. D. E. Finks, to sell a leaflet or get a subscription to a missionary magazine: it may establish a connection between the great work and a new worker, and the good that may come from it—who can tell?

—If the coming of Christ to the world has enlarged the view of human brotherhood, how can any of us be content with giving less than we would have given if we had lived in Old Testament times?—*Rev. D. S. Van Gundy*.

—An appeal for money for the purchase and support of a Training school in the South asks that no "effort be made to raise it by fairs, suppers, entertainments, or in other questionable ways, but by self-denial for Christ's sake."

—The foreign travelers and residents in the South Sea Islands, who write with such hostility to missions there, are men who find the missionary to be an obstacle to the accomplishment of their evil purposes.—*Charles Darwin* in *Voyage of the Beagle*.

—When the people of Aniwa began to accept Christianity, one of the first signs they gave was the asking of God's blessing on every meal. Whoever did not do that was regarded as a heathen. What if that rule should be applied in America?—*The Kingdom*.

—"Twere well to die if there be gods, and sad to live if there be none." This great and beautiful saying of Marcus Aurelius condenses the sadness and yearning of universal humanity. Not until we get back to God have we found peace.—*Frances E. Willard*.

—I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England and the United States, the countries which best observe Sunday, constitute almost the entire map of safe popular government.—*Joseph Cook*.

—Wesleyan Methodism owed much of its rapid growth, says Dr. Cuyler, to John Wesley's favorite watchword, "Justification, sanctification, and a penny a day." If Presbyterianism increases her drafts on Christ's promises, she must increase her drafts on her own cheque books.

—What is commonly called sacrifice is really the best natural use of oneself and one's resources—the best investment of one's time, strength, and means. He who makes no such sacrifices is most to be pitied; he is a heathen, because he knows nothing of God.—*S. C. Armstrong*.

—President Gates, of Amherst College, shows that when Christ cautions his followers as to the deceitfulness of riches, the essential meaning of the word translated "riches" is *usable values embodied in material things*. The word lays no stress upon great wealth. It may properly be used for very small possessions.—*Mrs. Joseph Cook*.



—The love of goodness is the possession of goodness. When we truly love our God on account of the exhibition of this quality, and worship him for it in spirit and in truth we begin to become good ourselves, and to possess something of the righteousness of God.—*Religious Herald*.

—Before knowing a person we must ask about his hands. What does he do? Not only, what are his prayers, his professions, his wishes? but, how does he transmute prayers, professions and wishes into deeds. This is a kind of palmistry that I very much believe in.—*Francis E. Clark, D. D.*

—An old Scotch woman was asked if she could live on a certain sum a year. "Yes," she answered, "I could live on half of it, but I could *spend* double." It is just this ratio between our needs and our spendings, says the *Golden Rule*, that produces the chronic famine in missionary treasuries.

—Probably the most discouraging mission station in the world is that of the Moravians in Thibet. They have three stations, and the work has been in operation forty years, but only sixty-three natives have been gathered in. The laborers, however, have no thought but that of sticking to their posts.—*Free Church Monthly*.

—Dr. A. T. Pierson says of the motto, "the evangelization of the world in this generation," that he found it in the thirteenth chapter of the Acts, verses 22 and 36, where the Holy Spirit says of David that he was a man after God's own heart, who should fulfill all His will, and that he *served his own generation by the will of God*.

—Says Benjamin Kidd in his *Social Revolution*: Neither in respect alone of color, nor of descent, nor even of the possession of high intellectual capacity, can science give us any warrant for speaking of one race as superior to another. There is but one absolute test of superiority. It is only the race possessing in the highest degree the qualities contributing to social efficiency that can be recognized as having any claim to superiority.

—To make our Christian Endeavor societies a growing power for missions we must educate all our members. There is a strong temptation to rely for the missionary meeting upon the few especially interested. It should be the aim of the Committee to have every member of the society take part in some missionary meeting during the year. In assigning parts do not make a practice of giving out nice little bits to read. Plan to get independent thought and study.—*Frances B. Patterson*.

—The stream is apt to imbibe, to some extent the color of the soil through which it flows. So it has been with historical Christianity, writes Henry C. Sheldon in his *History of the Christian Church*. If the life stream has been divine, the channels have been human. The current has reflected the civilization through which it has passed.

—We have not so much to be anxious about foreign missions; if we have the holy Spirit, and if we are in the power of the Spirit, missions will come inevitably. Bring back Pentecost, and after Pentecost there will be a mighty movement for preaching the Gospel, from Jerusalem even unto the uttermost parts of the earth.—*Dr. A. T. Pierson*.

—Japan, in spite of all her mistakes, stands for light and civilization; her institutions are enlightened; her laws, drawn up by European jurists, are equal to the best we know, and they are justly administered; her punishments are humane; her scientific and sociological ideals are our own.—*Mr. Henry Norman in Contemporary Review*.

—The King of Butaritari, Gilbert Islands, refused to allow any of his people to go to San Francisco for the purpose of giving an exhibition of the heathen manners and customs. This king, though so recently enlightened, says *The Faithful Witness*, shows a keener sense of propriety and less greed of gain than do a host of people in civilized lands.

—On the occasion of the recent dedication of a Jewish house of worship in Cleveland, Ohio, a fellowship meeting was held, at which fraternal addresses were made by leading ministers from seven different denominations. The motto of the program was, "Have we not all one Father, hath not one God created us?" And the congregation of Jewish and Gentile worshippers who crowded the great building joined in both song and responsive service in the Psalms of David.—*The Congregationalist*.

—In reference to the missionary enterprise, there are at least three kinds of Christians—those who are merely parochial in their sympathies, those who are narrowly patriotic, and those who are really œcumenical. The parochially minded limit their regards to what they can actually see around them. For them even England has no existence religiously. Only a little less limited in view are those patriotically minded souls to whom all foreign work is "outlandish." God wants us œcumenically minded, and as English Christians belonging to a world-wide empire it is specially our duty so to be.—*The Chronicle*.

—The Pauline Mission established in New York City, has for its purpose, says a writer in the *Christian Advocate*, to reach by the written word and a pure Gospel all Roman Catholics, but more especially those who, disgusted with the intolerance and arrogance of their church, not only in religious, but also in political and scientific matters, are fast verging on infidelity and anarchism.

—We in the home churches are put to shame in the matter of giving, says Mrs. Joseph Cook, not only by the native Christians rescued from heathenism, who, when they have no money to give take a tenth part of their food. We are also put to shame by our missionaries, who from their meagre salaries will give to carry on the work which they cannot bear to see crippled in consequence of the fatal word *retrenchment*.

—The live missionary committee, says Frances B. Patterson, should aim for a direct, personal interest in all our missionaries. To aid in this, assign to each member some missionary to be his very own, to pray for, to write to (not always expecting answers, for missionaries are busy people; but just to let them know your interest and sympathy), to watch the missionary magazines for recent news and interesting items of their work.

—The religion of the Buddha, writes William Davies in the *Atlantic Monthly*, could never be brought to combine with the advancement and progressive amelioration of society. It works by abandonment, leaving the world every way as it finds it. It lacks the helpful and actively loving spirit of Christianity; that noble altruism which gains by bestowing, and counts its wealth from the benefit and welfare of others, and not from an egotistical consideration of its own advantage. There is a want of that dignity and nobility, also, in the personal traits and actions of Gotama which distinguished the author of Christianity.

—Francis Xavier was one of the most zealous missionaries the world ever saw, says Dr. A. J. Gordon, one of the greatest missionaries of any of the centuries. And yet, by the concession of his own co laborers in the same generation, the work of that ardent man was an absolute failure, leaving in a few years hardly a trace of what he had attempted so zealously to accomplish. Xavier never carried the Bible; he never sought to put the Scriptures into the tongue of the people to whom he ministered. Therefore, though he wrought most nobly and most earnestly, his work never rooted itself so as to leave a permanent result behind.

—The late Dr. Deems relates that one of God's faithful stewards once said to him: "I sat down a night or two ago, and calculated the increase of a dollar at compound interest, and found that, in less than two hundred and forty years it amounted to more than two and a half millions of dollars. And I asked myself whether God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade."

—*The Presbyterian.*

—Joseph Cook writes thus of his own conversion: "It was a discourse by Mr. Mattocks on the words (Rom. 12:1): 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,'" with emphasis on *mercies* and *reasonable*, that induced me to turn my face toward the cross of Christ. *It was the sight of the cross that made it no cross to bear the cross.*"

—A radical measure, looking to self-support, was adopted by the Japan Annual Conference at its session in July, 1894. The plan provides for the distribution by the Japan Conference of the lump sum granted by the General Committee for evangelistic work in Japan, and limits the amount of the sum which the home Church may be asked to grant, by giving it a fixed proportion to the amount raised for the same purpose on the field. This throws the native Church upon its own resources, and stimulates self-support.

—As one looks over the history of the Christian Church, he may well be surprised when he sees with what strange perversity the emphases has been placed upon unessential things. A large number of the sects are organized upon points of difference which belong to the circumference, not to the centre, of duty. It is as if one should take a sentence, and emphasize the commas, periods and colons, the things which divide it, instead of emphasizing the chief words which give it coherence and meaning.—*Christian Register.*

—Replying to an address of welcome, the Earl of Aberdeen spoke of his new position as Governor-general of Canada as one of high honors and grave responsibilities, and then added: Does the honor and the dignity exclude the holder from the common heritage of service? His great duties he defined as a watchful readiness to have a part in fostering every influence that will sweeten and elevate life; and he acknowledged his dependence on the one ever effectual source of strength and help.—*The Silver Cross.*

—Christianity conquered the ancient religions and philosophies of Greece and Rome. The religions and philosophies with which Christianity to day stands in contrast and conflict are everyone of them inferior to those of ancient Greece and Rome. If Christianity, when an infant, was not dazzled by the gods of Olympus, nor by Stoicism, nor by Platonism, nor by Eclectism, still less, now that it is a giant, will it be dazzled by any lights less brilliant than those of the ancient faiths and philosophies.—*Joseph Cook.*

—In Japan the neat walls of the house are kept bare, and in a special corner, above a raised platform, but one picture is displayed, changed every day, because, if a picture is beautiful, it should not be confused or paled by the company of other pictures. On the day that the cherry blossoms come out they hang up a cherry blossom picture; or if a friend is coming on a visit, who loves the works of a certain great artist, they hang up the best example of his work that they possess.—*Julian Ralph in Harper's Weekly.*

—The General Conference of the Methodist Church in Canada at its recent quadrennial meeting resolved to co-operate with Presbyterians, Baptists and Congregationalists in the formation of a federal court for the purpose of avoiding overlapping and waste in each of these bodies struggling to maintain a minister in fields where all are weak, by uniting to sustain one for all. The *Canada Presbyterian* welcomes this as an indication of a growing spirit of brotherliness and a good understanding among the bodies concerned.

—Rev. J. H. De Forest believes the new Anglo-Japanese treaty will have a wide effect on the manner in which Christian Churches think and speak and pray about the Japanese. Some will cling to the word *heathen* as an essential part of their creed; but a growing number will find it "out of taste" to lump a great nation with whom we have equal treaties under such a designation. They will regard the Japanese as a brother-race, sent into the world by the same heavenly Father, and will advise, as Mr. Moody does, the dropping of that offensive term.

—Let us foster the oecumenical spirit of prayer. Through this the humblest Christian may have a world-wide sphere. We may not be able to travel, we can give our thoughts no world-wide currency, but we can give our prayers a world-wide efficiency. By way of the throne we can teach the world. Realizing

that we belong to the fourteen hundred millions of the human race, we may pray with more intelligence and intensity than ever before: "Thy kingdom come: Thy will be done on earth, as it is in heaven." Broadened by the Spirit, we shall add one country after another to our devotional territory, and shall not rest until we can intelligently intercede for the world.—*The Chronicle.*

—The study of Christian missions is the study of the greatest problems of the world's civilization, as it is the study of the most sublime moral effort ever made by man. It is the study of the work of some of the world's greatest heroes, and some of the world's greatest conflicts. The history of Christian missions is the most thrilling part of the history of the nineteenth century. It is the great moral invasion of the world to bless it with gifts from God. Its study will awaken to new life every good thing in you. It will quicken your faith in God, and your hope for man, as nothing else can.—*John Paul Ebert, D. D., in St. Paul Presbyterian News.*

—Christ's favorite expression descriptive of Himself was: "The Son of Man." Born a Jew, and brought up amongst a people whose narrow patriotism prevented them from realizing their relationship to humanity generally, He chose a title in habitually speaking of Himself which emphasized that relationship. To Christ no man was a foreigner; and to Christians the more they enter into the spirit of their Master, the great race distinctions will be in no sense barriers to sympathy, prayer and action, but only convenient lines of demarcation. We are defrauding ourselves, our Lord, and the heathen, if our realized environment is measured by any circle smaller than the circumference of the globe.—*The Chronicle.*

—Rev. John Batchelor tells us in the *Journal of American Folk Lore* that when a person dies, among the Ainu, his name must die also. To apply the name of a deceased parent, friend, or ancestor, would grieve the soul of the departed and call forth his displeasure. Neither must one take the name of his living neighbor: that would be looked upon as a kind of theft, and treated accordingly. The parents of an Ainu child generally wait two or three years until some trait of character has developed, or the child has performed some peculiar act before they give a name. These circumstances decide what it shall be called, for the word used generally points to something which took place early in life, and is sometimes not at all a bad index to character.

## Book Notices.

**ANIMALS' RIGHTS** Considered in Relation to Social Progress, by Henry S. Salt, author of the *Life of Henry David Thoreau*, published by Macmillan & Co., 66 Fifth Avenue, New York.

We never doubted that animals have rights which all men are bound to respect. "A righteous man regardeth the life of his beast" is a moral axiom clearly enunciated in Holy Scripture. No reverent reader of the Bible needs an extended treatise to prove such an axiom.

We do not agree with Mr. Salt in regarding it as an "abstruse question, whether man is morally justified in utilizing animal labor at all," nor in denying or doubting man's rights to use the flesh of animals for food. But we do heartily agree with him in condemning all wanton or careless infliction of unnecessary pain and all needless privation of their natural pleasures in preparing animals for and subjecting them to these lawful uses. We also agree with him in condemning the cruel "sport" of killing these creatures which he names "amateur butchery," and that other cruelty which he significantly names "murderous millinery."

We think that the book would be more effective for abating these cruelties, if it were written in a more persuasive style, with less of the vehemence which approaches vituperation, and without its prevailing tone of contempt for those whom it needs to convince in order to persuade them.

**THE COLLEGE WOMAN** by Charles Franklin Thwing, L.L.D., President of the College for Women of Western Reserve University. New York: The Baker & Taylor Co.; price, \$1.00.

This is a duodecimo volume of 169 pages, neatly printed and bound. In a preparatory note the author says, "This book has grown out of my college work," and the reading of it convinces one that he has done his college work conscientiously, and is well fitted and equipped to go on doing it usefully. In this readable book, after stating "Some Problems Respecting Her" (the college woman) he treats, in successive chapters, of The Principle Content and Proportion of Her Studies; Her Environment; Her Health; Methods in Her Education; Demands made by the Community upon Her; and After Her Graduation.

College women, girls who are considering whether it is worth while to become college women, and parents who have the same question to consider for and with their daughters, will find this book helpful as well as interesting.

**REGINALD HEBER, BISHOP OF CALCUTTA**, by Arthur Montefiore, author of "David Livingstone, His Labors and His Legacy," "Henry M. Stanley," etc., pages 160, FLEMING H. REVELL CO., New York. A charming little book. The multitudes who have so often sung the sterling hymn, "From Greenland's Icy Mountains" will be happy to know something of its distinguished author. While on a visit to his

father-in-law, the Dean of St. Asaph, this hymn was published, and was first sung in the fine old church of that place.

**THE EARLY SPREAD OF RELIGIOUS IDEAS ESPECIALLY IN THE FAR EAST**, by the Rev. Joseph Edkins, B. A., D. D., author of "Chinese Buddhism," "Religion in China," etc., THE RELIGIOUS TRACT SOCIETY, 56 Paternoster Row, London, pages 140.

Among the chapters are The Pre-Mosaic Origin of the Book of Genesis, Primeval Monotheism in China and Persia, How Religious Ideas Spread in the Ancient World, Moral Ideas of the Chinese, etc. The author, Dr. Edkins, is well-known as a missionary of considerable scholarship and ability as a writer.

**AMONG THE TIBETANS**, by Isabella Bird Bishop, F. R. G. S., author of "Unbeaten Tracks in Japan," etc. FLEMING H. REVELL CO., New York.

Unbeaten tracks in many lands are the kind that Mrs. Bishop has loved to tread. It has been understood to be no easy matter to penetrate that inhospitable mountain country, Tibet. With all the pretensions of Madame Blavatsky and her plastic disciple, Mr. Sinnett, the simple truth is that Tibet is still a hermit land, so far as Europeans are concerned, at least the central and most important portions of it. Moravian missionaries have reached Khyang, but have not been allowed to reach Lhasa. A young woman of the China Inland Mission has made brave attempts to penetrate the country from the northeast, but with only partial success. Mrs. Bird appears to have reached Leh, the capital of Ladakh or Lesser Tibet. Her journey lay northward from Srinagar or Kashmir.

Her little book of 159 pages is exceedingly interesting as a record of travel, and gives much information in regard to the country, climate, customs, etc. The reader, however, is liable to be somewhat disappointed at the limited amount of information gained in regard to the religious beliefs and customs of the people.

If Mrs. Bishop is the English lady mentioned by Prof. Max Muller in his recent article in *The Nineteenth Century*, in which with her help he has utterly exposed the base fraud of the Theosophists in concocting a story of an alleged Life of Christ found in a Buddhist monastery of Tibet, she has certainly done good service to all sensible and truth-loving people of Christendom. The lady there referred to, after visiting the monastery in which this Russian claims to have found the said life of Christ, declares that no such book has ever been heard of in that monastery, and that "no Russian with a broken leg has ever been seen there."

Two or three other books have been received too late for us to examine them and prepare notices for this issue. They will be considered in the coming month.

# RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e. g., *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

## RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1894.

**BALTIMORE.**—*Baltimore*—Baltimore Broadway, 3. *New Castle*—Cool Spring, 1 75; Georgetown, 1 75; Rock, 5; St. George's, 5 03. *Washington City*—Clifton, 2; Hermon, 1. 19 53

**CALIFORNIA.**—*Bentonia*—Santa Rosa, 7. *Los Angeles*—Alhambra, 8; Pasadena Calvary, 4. *Oakland*—Oakland Brooklyn, 40 20. 59 20

**CATAWBA.**—*Southern Virginia*—Ogden Chapel, 1. 1

**COLORADO.**—*Boulder*—Yalmonth, 48 cts. *Denver*—Brighton, 5 30. *Pueblo*—Del Norte, 3 50. 9 28

**ILLINOIS.**—*Alton*—East St. Louis, 18 60; Salem German, 5; Woodburn German, 4; Zion German, 3. *Bloomington*—Bement, 17 31. *Chicago*—Chicago Covenant, 2 25; Fullerton Avenue, 16 93; Evanston 1st, 57 37. *Freeport*—Rockford 1st, 11 50. *Peoria*—Galesburg, 6 54. *Rock River*—Coal Valley, 80 cts. *Schuyler*—Hamilton Bethel, 4; Mount Sterling, 25 51; Oquawka, 5. *Springfield*—Mason City, 4 91; Pisgah, 93 cts.; Springfield 2d, 29 45. 311 79

**INDIANA.**—*Crawfordsville*—Beulah, 2; Delphi, 7 44; Newtown, 6. *Fort Wayne*—Fort Wayne 1st, 35 34; — 3d, 3 50. *Indianapolis*—Bainbridge, 2; Bethany, 3 40; Carpentersville, 1; Greenwood, 6 71; Rosedale, 2. *Logansport*—Brookston, 2 76; Chalmers, 2 33; Goodland, 8; Michigan City, 7 53. *New Albany*—Seymour, 8; Sharon Hill, 3. *Vincennes*—Evansville Grace, 18; Princeton, 11. *White Water*—Rising Sun, 4; Shelbyville, 39 75. 174 04

**IOWA.**—*Cedar Rapids*—Bethel, 2 25; Mechanicville, 6; Onslow, 5; Vinton, 30. *Corning*—Platte Centre, 1 65; Prairie Star, 1 50. *Des Moines*—Albia, 8; Jacksonville, 8; Leon, 3 70; Medora, 3. *Fort Dodge*—Carroll, 6. *Iowa City*—Washington (including Y. P. S. C. E. 33 cts.) 1 76. *Sioux City*—Vail, 13 81. 78 17

**KANSAS.**—*Emporia*—Arkansas City, 5 67; Cedar Point, 3 15; Cottonwood Falls, 2 25; Florence, 5 15; Winfield 9. *Highland*—Baileyville, 5 15; Effingham, 4; Huron, 2 80. *Larned*—Canton, 8; Galva, 4; Ninnekah, 5. *Neosho*—McCune, 3. *Topeka*—Baldwin, 2 67; Black Jack, 3 75. 58 60

**KENTUCKY.**—*Louisville*—Louisville 4th, 1 50; Pewee Valley, 6. 7 50

**MICHIGAN.**—*Detroit*—Mount Clemens, 6. *Grand Rapids*—Ewart, 5. *Kalamazoo*—Benton Harbor, 1 50. *Lake Superior*—Escanaba including sab-sch, 13. *Lansing*—Delhi, 7 73; Jackson, 12. *Monroe*—Adrian, 17; Erie, 5 45. *Saginaw*—Saginaw Immanuel, 8. 74 68

**MINNESOTA.**—*Duluth*—Barnum, 2; Lake Side, 8 89. *Manakato*—Le Seuer, 6. *St. Paul*—St. Paul 9th, 11 73. *Winona*—La Crescent, 3 11. 31 73

**MISSOURI.**—*Kansas City*—Drexel, 2. *Osark*—Ash Grove, 13. *Platte*—Cameron, 6; Parkville, 7 36. 28 36

**NEBRASKA.**—*Hastings*—Oak Creek German, 5. *Kearney*—Buffalo Grove German, 4. *Nebraska City*—Nebraska City, 3 50; Plattsmouth, 5; Tecumseh, 14 40. *Niobrara*—Randolph, 3; Wakefield, 4 30. *Omaha*—Columbus, 1 50; Omaha Blackbird Hill, 3 08; — Clifton Hill, 4; — Knox, 5; — Lowe Avenue, 2 61; Schuyler, 4 35. 58 72

**NEW JERSEY.**—*Elizabeth*—Woodbridge, 13 42. *Jersey City*—Passaic sab-sch, 5. *Morris and Orange*—Madison, 9 58; Rockaway, 46 50. *Newark*—Newark 5th Avenue, 13. 87 50

**NEW YORK.**—*Albany*—Albany 1st, 24 74. *Binghamton*—McGrawville, 3 27; Nichols, 6 50. *Cayuga*—Meridian, 4; Port Byron, 6. *Champlain*—Minerville, 4. *Geneva*—West Fayette, 3. *Hudson*—Good Will, 1 93; Montgomery, 13; Ridgebury, 81 cts. *Lyons*—East Palmyra, 3 59. *Nassau*—Huntingdon 2d, 15 61. *Niagara*—Lockport 1st, 37 90. *North River*—Marlborough, 34 30. *Rochester*—Caledonia, 10 33. *Steuben*—Arkport, 1 48; Corning, 6 43. *Syracuse*—Syracuse Fair Central, 22 80. *Troy*—Waterford, 7 99. *Ulster*—Sauquoit, 6 69; Turin, 3 03. *Westchester*—Greenburgh 2d, 101 88; New Rochelle 2d, 7 93. 535 65

**OHIO.**—*Athens*—Stockport, 1 12. *Bellefontaine*—Upper Sandusky, 3 84; Zanesfield, 3. *Chillicothe*—McArthur, 4. *Cincinnati*—Cincinnati 3d, 6; — Mount Auburn, 16 46; — Walnut Hills, 22 79; Madisonville, 3; Wyoming, 44 02. *Cleveland*—North Springfield, 1. *Columbus*—Greenfield, 1; Lancaster, 11; London, 3 57. *Dayton*—Belle Brook, 3 25; Blue Ball, 4. *Lima*—New Stark, 1 50. *Marion*—Jerome, 2 20; Ostrander, 2 80. *Mauves*—Erya, 5 04. *St. Clairsville*—Martin's Ferry, 13 69; Mount Pleasant, 4 61; Scotch Ridge, 3 70. *Steubenville*—Bakersville, 2; Carrollton, 9; Corinth, 10; East Liverpool 2d, 2; Minerva, 4; Unionport, 1. *Wooster*—Homesville, 1 73; Millersburg, 2 60. 197 09

**OREGON.**—*Portland*—Portland 1st, 22 13; — 2d, 1. 23 13

**PENNSYLVANIA.**—*Allegheny*—Allegheny 1st (including Bible School, 33 75), 100 93; — Bethel, 3 50; — Central, 29 86; Avalon, 7; Bellevue, 12 83; Fairmount, 4; Glasgow, 1; Hilland, 13 75; Plains, 2. *Blairsville*—Livermore, 3 05; Manor, 3; Plum Creek, 7. *Butler*—Harrisburgh, 3; Harrisville, 1 75; New Hope, 3; Pleasant Valley, 3 71. *Carlisle*—Dickinson, 3 01; Lebanon 4th Street, 24 16; Robert Kennedy Memorial, 2 33; Shippensburg, 20 00; Upper Path Valley, 4. *Chester*—Lilworthtown, 2 00; Great Valley, 6; Kennett Square, 4. *Clinton*—Bethesda, 4; Edenburg, 10. *Erie*—Fairview, 3; Garland, 6; Meadville Central, 5; Mount Pleasant, 3 06; Pittsfield, 3 06. *Huntington*—Fruit Hill (including Berwindale Chapel, 1), 3; Huntington, 29 28; Mount Union (including sab-sch, 7 21), 33 36. *Kittanning*—Apollo, 30; Black Lick, 3; Freeport, 9 35; Leechburg, 13. *Lackawanna*—Brooklyn, 5; Elmhurst, 3 31; Sayre 1st, 1; Scranton Green Ridge Avenue, 35 50. *Lehigh*—Portland, 3; Shawnee, 4; Upper Mount Bethel, 2. *Northumberland*—Berwick, 6; Bloomsburgh, 11 27; Mahoning (including sab-sch, 6 55), 34 34; Sunbury, 33; Williamsport 1st, 10; — Bethany, 1. *Philadelphia*—Philadelphia Westminster, 94 75. *Philadelphia North*—Germantown 1st, 129; Port Kennedy, 1. *Pittsburgh*—Craffon, 5 50; Fairview, 3; Forest Grove (including sab-sch, 3 and Ladies' Society, 5 75), 17 75; Hebron, 3 70; McKee's Rocks, 5; Middletown, 3; Shawnee, 4; 3 60; Mingo, 3; Montours, 3. *Pittsburgh* 4th (including sab-sch, 12 07), 38 40; — East Liberty, 15 93; — Mt. Washington, 2 50; Raccoon sab-sch 51 71; Sharon, 5 34; West Elizabeth, 10 41. *Schenango*—Elwood, 4 50; Little Beaver, 3 17; Transfer, 1 50. *Westminster*—Cedar Grove, 5; Chestnut Level, 13 75. 931 30

**SOUTH DAKOTA.**—*Central Dakota*—Howell, 1; Miller, 3. 6 09

**TEXAS.**—*Trinity*—Waskom, 2. 2 09

**UTAH.**—*Utah*—Hyrum Emmanuel, 2; Pleasant Grove, 9 24. 2 94

**WASHINGTON.**—*Puget Sound*—Ellensburg (including Y. P. S. C. E. 1 90), 7 25. 7 25

**WISCONSIN.**—*Chippewa*—Baldwin, 6; Rice Lake, 3 50. *Madison*—Cambridge, 6. *Winnebago*—Florence, 7 13; Westfield, 3 15. 26 15

Contributions from Churches and Sabbath-schools ..... \$2,634 44

### OTHER CONTRIBUTIONS.

Miss M. E. Brown, 100; Friends at Beloit, Wis., 3 35; C. Penna, 4; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Stephen Foreman, Society of Melvin, N. Y., 13 50; H. S. Sweeney, Amityville, N. Y., 80 cts.; Rev. W. L. Tarbet and wife, 80 cts.; Wm. Whitfield, 3..... 125 65

\$2,670 09

## MISCELLANEOUS.

Interest on Investments, 180; Partial loss recovered from Insurance Company, 39 06; Plans sold, 10; Premiums of Insurance, 286 45; Sales of Book of Designs, No. 8, 2 63; Sales of Church Property, 659 60..... \$1,147 69

## SPECIAL DONATIONS.

NEW JERSEY.—Elizabeth—Lamington sab-sch, 11.  
NEW YORK.—Utica—Kirkland, 7..... 18 00  
\$3,776 58

Church collections and other contributions,  
April—September, 1894..... \$18,843 65  
Church collections and other contributions,  
April—September, 1893..... 21,023 89

## LOAN FUND.

Interest..... 130 95  
Payments on Mortgages..... 140 00 \$270 95

## MANSE FUND.

NEW JERSEY.—Morris and Orange—Orange Central..... 5 00

## OTHER CONTRIBUTIONS.

Miss M. E. Brown, 100; Sarah E. McDonald, 5..... 105 00  
110 00

## MISCELLANEOUS.

Installments on Loans..... 519 00  
Interest..... 23 26  
Premiums of Insurance..... 6 50  
\$551 86

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.  
ADAM CAMPBELL, Treasurer,  
53 Fifth Avenue, New York City.

## RECEIPTS FOR EDUCATION, SEPTEMBER, 1894.

BALTIMORE.—Baltimore—Deer Creek Harmony, 9.  
Washington City—Darnestown, 5 10 14 19  
CALIFORNIA.—Benicia—Big Valley, 3; Petaluma, 5.  
Los Angeles—Coronado Graham Memorial, 11 70. 19 70  
CATAWBA.—Southern Virginia—Ogden Chapel, 1. 1 00  
COLORADO.—Boulder—Valmont, 30 cts. .30  
ILLINOIS.—Alton—Salem German, 5; Woodburn German, 4; Zion German, 2 41. Bloomington—Danville 1st, 24 50; — 2d, 2 55. Cairo—Metropolis, 4. Chicago—Evanston 1st, 47 73; Hinsdale, 3 68. Mattoon—Charleston, 5; Greenup, 1 68. Peoria—Brunswick, 2; Galesburg, 14 34. Rock River—Rock Island Central, 11 42. Springfield—Jacksonville 2d Portuguese, 3; Pisgah, 70 cts. 182 00  
INDIANA.—Crawfordsville—Delphi, 4 65. Fort Wayne—Fort Wayne 1st, 52 61; — 3d, 3 10. Indianapolis—Franklin, 8. Logansport—Valparaiso, 5. New Albany—Livonia, 3 08. 78 44  
IOWA.—Council Bluffs—Marne, 1 55. Fort Dodge—Armstrong, 3 22. Iowa City—Washington (C. E. Society, 20 cts.), 1 10. Sioux City—Alta, 7 70. Waterloo—Waterloo, 15. 27 57  
KANSAS.—Emporia—Mazon, 2 11; Quenemo, 2 60. Highland—Hiawatha, 11 50. Neosho—McCune, 2. 18 50  
MICHIGAN.—Detroit—South Lyon, 9. Lake Superior—Newberry sab-sch, 1 25. 10 25  
MINNESOTA.—Mankato—Winnebago City, 3 05. St. Paul—St. Paul Arlington Hills, 1. 9 05  
MISSOURI.—Kansas City—Kansas City 2d, 71 67. Ozark—Ebeneser, 5; Mount Vernon, 3; Ozark Prairie, 2. 80 67  
NEBRASKA.—Hastings—Hastings German, 2. Omaha—Omaha Blackbird Hills, 1. 3 00  
NEW JERSEY.—Elizabeth—Elizabeth 2d, 42; — Westminster, 11; Lamington, 7; Metuchen, 10; Springfield, 10. Jersey City—Englewood, 89 14; Jersey City 2d, 15; Passaic sab-sch, 5. Morris and Orange—Madison, 5 99; Orange Hillsdale, 22 50; Whippany, 1. Newark—Montclair 1st, 10. New Brunswick—Alexandria, 5; Dutch Neck, 40. 273 63  
NEW YORK.—Binghamton—McGrawville, 6 47. Boston—Boston 1st, 15; Boston 4th, 7 23. Geneva—Bellona, 3; Seneca, 12 53; West Fayette, 1 70. Hudson—Good Will, 1 20; Otisville, 13; Ridgebury, 50 cts. Niagara—Lewis-ton, 5; Lockport 1st, 24 86. North River—Newburgh 1st, 20 32. Oswego—Cherry Valley, 21 93. Rochester—Sparta 1st, 24 73; — 2d, 12 01. Steuben—Almond, 3; Arkport, 93 cts.; Corning, 4 05. Troy—Glens Falls, 88; Hoosick Falls, 15 37; Waterford, 57 47. Utica—Holland Patent, 13; Lyons Falls Forest Church, 6 47; North Gage, 3; Turin, 2 51. Westchester—Darien, 15; Thompsonville, 17. 412 23

OHIO.—Athens—Stockport, 70 cts. Bellefontaine—Forest, 2 70. Cincinnati—Delhi, 6 62; Wyoming, 50 75. Cleveland—North Springfield, 1. Dayton—Springfield 2d, 48 50. Portsmouth—Portsmouth 1st, 25; West Union, 5 50; Wheat Ridge, 4. St. Clairsville—Crab Apple, 3 27; Morristown, 3; Wheeling Valley, 2 40. Zanesville—Bladensburg, 3 01; Martinsburg, 4 12; Mt. Pleasant, 2 73. 179 41  
OREGON.—Portland—Portland 2d, 2. 8 00  
PENNSYLVANIA.—Blairsville—Blairsville, 50; Livermore, 3 13. Butler—Scrub Grass, 8. Carlisle—Carlisle 1st, 16 80; Upper Path Valley, 5. Chester—Honey Brook, 5 50. Clarion—Bethesda, 4; Edenburg, 30. Huntingdon—Pine Grove, 1 50. Kittanning—Slate Lick, 3 41. Northumberland—Buffalo, 5; Mahoning (sab-sch, 4 29), 51 64; Northumberland, 6; Williamsport 1st, 10. Philadelphia—Philadelphia North Broad Street, 100; — Trinity, 25. Philadelphia North—Falls of Schuylkill, 16; Germantown Wakefield, 30 49; Jenkintown Grace, 4 22. Pittsburgh—Pittsburgh East Liberty, 15 93. Shenango—Sharpsville, 1 14; Westfield, 14. Washington—Cora, 2. 408 75  
SOUTH DAKOTA.—Southern Dakota—Parkston, 6; Union Centre, 3. 9 00  
TENNESSEE.—Kingston—Bethel, 3. Union—Erin, 3. 6 00  
TEXAS.—Trinity—Terrell, 4; Waakom, 1. 5 00  
UTAH.—Utah—Pleasant Grove, 60 cts. .60  
WASHINGTON.—Puget Sound—Ellensburg, 3; White River, 1. 4 00

Receipts from Churches in September..... \$1,688 41  
Receipts from Sabbath-schools and C. E. Societies 10 84

## REFUNDED.

"D," 25..... 25 00

## MISCELLANEOUS.

Cash, 25; A Friend, 5; "J. B. H.," 5; Special for Student, 40; C. Penna, 2; Rev. W. L. Tarbet and wife, 60 cts.; H. L. Swezey, N. Y., 50 cts. 78 10

## INCOME ACCOUNT.

805 20; 106 75..... 906 95  
Total receipts in September..... \$2,711 20  
Total receipts from April 16th..... 23,043 27

JACOB WILSON, Treasurer,  
1234 Chestnut St., Phila.

## RECEIPTS FOR FREEDMEN, SEPTEMBER, 1894.

BALTIMORE.—Baltimore—Bel Air, 6 22. 6 22  
CALIFORNIA.—Benicia—Petaluma, 5. San José—Templeton, 2. 7  
COLORADO.—Boulder—Valmont, 30 cts. Pueblo—Monte Vista, 10 50. 10 90  
ILLINOIS.—Alton—Salem German, 5; Woodburn German, 4; Zion German, 2. Bloomington—Danville 1st sab-sch, 25. Chicago—Chicago 2d sab-sch, 27 63; — Covenant,

1 50; Evanston 1st, 57 27; Herscher, 1; Lake Forest, 4 80. Mattoon—Ashmore, 5; Peoria—Eureka, 16 03; Oneida, 3. Rock River—Coal Valley, 80 cts. Springfield—Mason City, 4 99; Pisgah, 1 40. 164 42  
INDIANA.—Crawfordsville—Dayton, 18; Delphi, 4 65. Logansport—Goodland, 6; Union, 2 80. New Albany—Charlestown, 10 20. White Water—Sparta, 1. 43 63  
IOWA.—Cedar Rapids—Cedar Rapids 3d, 4. Dubuque



—Lansing 1st, 5 45; Manchester, 4 50. *Iowa City*—Princeton, 8; Washington 1st, 90, C. E., 20, 1 10; Williamsburg, 7. 30 05

MICHIGAN.—*Grand Rapids*—Grand Rapids Westminster, 13 55. *Lake Superior*—Newberry, 2. *Saginaw*—Emerson, 5 22. 20 57

MINNESOTA.—*St. Paul*—St. Paul Westminster, 5 05. 5 05

MISSOURI.—*St. Louis*—Webster Grove, 23 55. 23 55

NEBRASKA.—*Omaha*—Craig 1st, 4. 4

NEW JERSEY.—*Elizabeth*—Plainfield 1st sab-sch, 25. 25

*Jersey City*—Englewood, 89 13. *Monmouth*—Burlington, 35 29; Plumstead, 2 43. *Morris and Orange*—East Orange Arlington Avenue, 35; Madison, 5 99; Morristown 1st, 81 35. *Orange Hills*, 28 10; Rockaway, 29 50; Whippany, 20. *Newark*—Montclair 1st, 41 10. *New Brunswick*—Dutch Neck, 40. *Newton*—Hackensack, 25. *West Jersey*—Salem 1st, 18 55. 476 55

NEW YORK.—*Albany*—Princeton, 7. *Boston*—Holyoke, 6. *Brooklyn*—Brooklyn 1st German, 8; Hopkins St., 2. *Cayuga*—Meridian, 3. *Geneva*—Geneva North, 70 25, sab-sch, 12 16, 83 41. *Hudson*—Good Will 1 20; Otisville, 7; Ridgebury, 1. *Nassau*—Freeport, 11 20; Islip, 23. *New York*—New York West Farms, 4. *Otego*—Oneonta, 23. *Steuben*—Arkport, 92 cts.; Campbell, 10; Corning, 4 05. *Troy*—Waterford 1st, 7 90. *Utica*—Ilion, 3, (sab-sch, 2), 5; New Hartford, 14 16; Sauquoit, 12 33. *West Chester*—Darien, 13 58; Yonkers 1st, 54 20. 816 45

OHIO.—*Athens*—Stockport, 70 cts. *Bellefontaine*—Gallion, 4. *Cincinnati*—Cincinnati Calvary, 7; Lebanon 1st, 9. *Cleveland*—North Springfield, 1. *Columbus*—Westerville, 5. *Mahoning*—New Lisbon, 11. *Marion*—Chesterville, 4; Marysville 1st C. E., 12 50. *Maumee*—Paulding, 5. *Steubenville*—Harlem, 13 79. 73 99

OREGON.—*Portland*—Smith Memorial, 1. 1 00

PENNSYLVANIA.—*Allegheny*—Tarentum, 8 73. *Blairsville*—Poke Run, 25. *Butler*—Sarverville, 2; West Sunbury, 16 75. *Chester*—Fairview, 6 59. *Clarion*—Clarion, 14 46; Edenburg, 10. *Erie*—Kerr's Hill, 4 87, (sab-sch, 63 cts.), 4 99. *Huntingdon*—Duncansville, 7. *Kittanning*—Elder's Ridge, 17 48. *Lackawanna*—Ashley, 25. 73 99

—Lansing 1st, 5 45; Manchester, 4 50. *Iowa City*—Princeton, 8; Washington 1st, 90, C. E., 20, 1 10; Williamsburg, 7. 30 05

MICHIGAN.—*Grand Rapids*—Grand Rapids Westminster, 13 55. *Lake Superior*—Newberry, 2. *Saginaw*—Emerson, 5 22. 20 57

MINNESOTA.—*St. Paul*—St. Paul Westminster, 5 05. 5 05

MISSOURI.—*St. Louis*—Webster Grove, 23 55. 23 55

NEBRASKA.—*Omaha*—Craig 1st, 4. 4

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NEW YORK.—*Albany*—Princeton, 7. *Boston*—Holyoke, 6. *Brooklyn*—Brooklyn 1st German, 8; Hopkins St., 2. *Cayuga*—Meridian, 3. *Geneva*—Geneva North, 70 25, sab-sch, 12 16, 83 41. *Hudson*—Good Will 1 20; Otisville, 7; Ridgebury, 1. *Nassau*—Freeport, 11 20; Islip, 23. *New York*—New York West Farms, 4. *Otego*—Oneonta, 23. *Steuben*—Arkport, 92 cts.; Campbell, 10; Corning, 4 05. *Troy*—Waterford 1st, 7 90. *Utica*—Ilion, 3, (sab-sch, 2), 5; New Hartford, 14 16; Sauquoit, 12 33. *West Chester*—Darien, 13 58; Yonkers 1st, 54 20. 816 45

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*Lehigh*—Hazleton, 25 88; South Bethlehem sab-sch, 4. *Northumberland*—Williamsport 1st, 10. *Philadelphia*—Philadelphia Evangel, 15. *Pittsburgh*—Pittsburgh Bellefield, 25; East Liberty, 29 82; Lawrenceville, 25 32. *Redstone*—Little Redstone, 7 07. *Schenango*—Pulaski sab-sch, 5 25. *Washington*—Wheeling 2d, 8. 307 45

SOUTH DAKOTA.—*Southern Dakota*—Canton, 5; 9 50

TENNESSEE.—*Holston*—St. Marks, 4. 4 09

TEXAS.—*Trinity*—Terrell, 2. 3 00

UTAH.—*Utah*—Pleasant Grove, 60 cts. 60

WASHINGTON.—*Puget Sound*—Sumner, 2 80. 2 80

WISCONSIN.—*Madison*—Platteville German, 5 15. *Milwaukee*—Beaver Dam 1st, 7 40; Manitowoc 1st, 1 50. 14 05

Receipts from churches during September, 1894..... \$1,523 22

## MISCELLANEOUS.

Good Will W. M. Soc., Mayesville, S. C., 60 cts. 60

McGranville N. Y. Presbyterial Soc., 2 95; "Jersey," 45; "A believer in missions, Pittsburgh," 25; John P. Jones, Terra Alta, W. Va., 20; Estate of Mrs. Eliza A. McAlpin, Hebron, Ind., 1,000; Estate of Mrs. Sarah Jane Evans, Youngstown, O., 500; "C. Penna," 8; Rev. W. L. Tarbet and wife, Springfield, 1 20; H. S. Swasey, Amityville, N. Y., 60 cts.; "Friends," Poughkeepsie, N. Y., 100..... 1,795 25

Woman's Executive Committee..... 1,443 33

Total receipts during September, 1894..... 4,670 13

Previously reported..... 24,224 44

\$28,894 57

JOHN J. BEACON, Treasurer.

516 Market Street, Pittsburgh, Pa.

## RECEIPTS FOR FOREIGN MISSIONS, SEPTEMBER, 1894.

ATLANTIC.—*Fairfield*—Good Will, 2. 2 00

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 245 80. Y. P. S. C. E., salary Mr. Silsby, 21; Crisp Memorial, 4; Westminster Y. P. S. C. E., 13 10; Piney Creek, 14 40. *New Castle*—Bridgeville, 6; West Nottingham, 24 17. *Washington City*—Washington City 1st Y. P. S. C. E., salary Mr. Woods, 5. 243 47

CALIFORNIA.—*Benicia*—Point Arena, 15 99. *Los Angeles*—Los Angeles Chinese, 1 70; Grand View, 4 65. Y. P. S. C. E., 5 50; Santa Monica, 3 20. *Oakland*—Danville, 6 60. *Sacramento*—Gridley, 2 50. *San Francisco*—San Francisco Japanese for work in Japan, 20. 59 95

CATAWBA.—*Catawba*—Poplar Tent, 2 24. 2 24

COLORADO.—*Boulder*—Valmont, 1 96. *Gunnison*—Lake City, 5. *Pueblo*—Caffon City Y. P. S. C. E., support of girls in Siam, 30; Quinta, 4. 40 98

ILLINOIS.—*Alton*—Salem, 10; Woodburn, 8; Zion, 3. *Bloomington*—Paxton, 12 50; Wayneville Y. P. S. C. E., salary W. P. Chalfant, 1 16. *Chicago*—Chicago 3d, 258 62; Railroad Chapel Jr. Y. P. S. C. E., 6; Evanston 1st, 238 63. *Peoria*—Deer Creek, 7. *Rock River*—Beulah, 7; Morrison sab-sch, 4 06. *Schuyler*—Mount Sterling Y. P. S. C. E., support Mr. Hyde, 13 35; Oquawka, 30. *Springfield*—Flagah, 3 25; Springfield 2d, 149 50. 723 27

INDIANA.—*Crawfordsville*—Colfax, 2; Delphi, 30 69; Frankfort Mr. James Smith, dec'd, 200; Rockville Memorial C. E., 1 25. *Fort Wayne*—Ossian for Mr. Eckels, 10. *Indianapolis*—Bloomington Walnut Street Y. P. S. C. E., 2 75; Edinburg, 7; Franklin, 41; Greenwood, 6 35. Y. P. S. C. E., 1 03; Hopewell Y. P. S. C. E., 3 50; Indianapolis 1st Y. P. S. C. E., 3 25. *Logansport*—South Bend 1st Y. P. S. C. E., 15. *Muncie*—Wabash Y. P. S. C. E., 1 71. *Vincennes*—Evansville Grace, 5. Y. P. S. C. E., 1 25; Walnut Street Y. P. S. C. E., 15; Princeton Y. P. S. C. E., 2. *White Water*—Rising Sun, 4 67. 253 47

INDIAN TERRITORY.—*Oklahoma*—Oklahoma City Jr. Y. P. S. C. E., 11 50. 11 50

IOWA.—*Corning*—Corning, 10; Villaca Y. P. S. C. E., support R. Irwin, 25. *Dubuque*—Prairieboro, 23 70. *Iowa*—Gook West Westminster sab-sch, 12 56. *Iowa City*—Washington, 5 95. Y. P. S. C. E., 1 33. *Sioux City*—Le Mars, 32 07. *Waterloo*—Ackley Y. P. S. C. E., 10; East Friedland, 49 57. 154 18

KANSAS.—*Highland*—Clifton, 15 75. *Neosho*—Chetopa, 3; Parsons 1st sab-sch, 5 38. *Solomon*—Salina, 28; Union Y. P. S. C. E., salary E. P. Dunlap, 2. *Topeka*—Black Jack Y. P. S. C. E., 4; Mulberry, 3 85. 71 98

MICHIGAN.—*Kalamazoo*—Edwardsburgh Y. P. S. C. E., 5 53. *Lake Superior*—Iron Mountain, 1 00. *Lansing*—Marshall, 6. *Petokey*—Boyne Falls, 2. *Saginaw*—Rev. and Mrs. J. G. Grabel, 5. 19 25

MINNESOTA.—*Minneapolis*—Minneapolis Bethlehem, 2 16. *St. Paul*—Goodhue, 7 60. 9 75

MISSOURI.—*Kansas City*—Mr. W. F. Matthews, 5. 52

*St. Louis*—St. Louis Clifton Heights, Band of Willing Workers, 15; St. Louis North, Y. P. S. C. E., support Mr. Drummond, 25 35. 43 18

MONTANA.—*Great Falls*—Armella, 4 75. 4 75

NEBRASKA.—*Hastings*—Beaver City, Jr. Y. P. S. C. E., for Sangli Boys School, 5; Bloomington, 3 67; Hastings German, 2. *Kearney*—Salem, 4 23; Shelton, 3 60. *Nebraska*—Fairmount Y. P. S. C. E., 61 cts. *Omaha*—Columbus, 5 50; Hunter Corbett, 3 50; Omaha 1st sab-sch, salary Dr. Bannerman, 100; Blackbird Hills, 4 25. 133 13

NEW JERSEY.—*Elizabeth*—Dunellen, 1 23; Elizabeth Madison Avenue sab-sch, 10; Westfield Y. P. S. C. E., support Mr. Clark, 15. *Jersey City*—Englewood, 123 25; Passaic sab-sch, 70. *Monmouth*—Atlantic Highlands, 9 18; Burlington, 56 26; Freehold, 19 59. *Morris and Orange*—East Orange Bethel Y. P. S. C. E., 5; Madison, 59 43; New Vernon, 37 44; Orange Central, Y. P. S. C. E., support native helper, 25; Summit Central, 60. *Newark*—Newark Roseville Bruce St. afternoon sab-sch, 10. *New Brunswick*—Lambertville, 70; New Brunswick 1st Y. P. S. C. E., 2. *Newton*—Andover sab-sch, 5; Belvidere 1st, 50 a member, 23. *West Jersey*—Atlantic City 1st Y. P. S. C. E., 25. 633 25

NEW YORK.—*Albany*—Albany State Street, support Mr. Hannum, 200; Schoenectady 1st Y. P. S. C. E., work of Mr. Silsby, 15. *Binghamton*—Cannonville, 5. *Boston*—Boston Scotch Y. P. S. C. E., 10. *Brooklyn*—Brooklyn 2d, 22 50; 1st German, 20; Lafayette Avenue, 31 17; South 4d Street, 26 26; Throop Avenue, 123. *Poughkeepsie*—Buffalo West Avenue Y. P. S. C. E., salary Mr. Jessup, 15. *Cayuga*—Sennett, 8. *Genesee*—Warren, 40. *Hudson*—Cochection, 13; Congers 1st, 30; Good Will, 7 92; Hopewell Y. P. S. C. E., salary Mr. Jones, 20; Monroe, 50; Ridgebury, 3. *Long Island*—Southampton, Y. P. S. C. E., support Mr. Campbell, 3 18. *Nassau*—Babylon sab-sch, salary Rullia Ram, 12; St. Paul's Mrs. Zimmerman, 2; A Pastor, 4. *New York*—New York West End, sab-sch, for special work, 4 60. *Niagara*—Lawton, 16; Lockport 1st, 48 67; Niagara Falls Pierce Avenue, 5; North Tonawanda North, 30. *North River*—Cornwall on Hudson, 10 23; Highland Falls Jr. Y. P. S. C. E., 5; 5 53

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NEW YORK.—*Albany*—Albany State Street, support Mr. Hannum, 200; Schoenectady 1st Y. P. S. C. E., work of Mr. Silsby, 15. *Binghamton*—Cannonville, 5. *Boston*—Boston Scotch Y. P. S. C. E., 10. *Brooklyn*—Brooklyn 2d, 22 50; 1st German, 20; Lafayette Avenue, 31 17; South 4d Street, 26 26; Throop Avenue, 123. *Poughkeepsie*—Buffalo West Avenue Y. P. S. C. E., salary Mr. Jessup, 15. *Cayuga*—Sennett, 8. *Genesee*—Warren, 40. *Hudson*—Cochection, 13; Congers 1st, 30; Good Will, 7 92; Hopewell Y. P. S. C. E., salary Mr. Jones, 20; Monroe, 50; Ridgebury, 3. *Long Island*—Southampton, Y. P. S. C. E., support Mr. Campbell, 3 18. *Nassau*—Babylon sab-sch, salary Rullia Ram, 12; St. Paul's Mrs. Zimmerman, 2; A Pastor, 4. *New York*—New York West End, sab-sch, for special work, 4 60. *Niagara*—Lawton, 16; Lockport 1st, 48 67; Niagara Falls Pierce Avenue, 5; North Tonawanda North, 30. *North River*—Cornwall on Hudson, 10 23; Highland Falls Jr. Y. P. S. C. E., 5; 5 53

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ryd sab-sch, 10; Marlborough Y. P. S. C. E., 5; New-  
ryh Calvary, 8 88. *Otsego*—East Guilford 4 75;  
adilla, 20 46; Worcester, 8 16. *St. Lawrence*. Gouver-  
ur, 29 53. *Steuben*.—Arkport, 6 12; Campbell Y. P. S.  
E., support Mr. Griswold, 10; Corning, 26 73. *Troy*—  
utensburg, 1 73; Waterford, 31 61; Self Denial, 1. *Utica*  
forth Gage, 5; Saranac, 23 94; South Trenton, 3; Turin,  
18. *Westchester*—Bedford, 44 37; Greenwich 1st, 18 12;  
w Rochelle 1st Y. P. S. C. E., support Mr. Phraner,  
1,128 87

**NORTH DAKOTA.**—Fargo—Lisbon Y. P. S. C. E., 2 80.

**OHIO.**—Athens—Stockport, 2 62. *Cincinnati*—Cincin-  
ti Walnut Hills, 8 05. *Cleveland*—Cleveland Wood-  
id Avenue Memorial Circle King's Daughters and Sons  
support J. J. Walsh, 12; North Springfield, 2. *Maumee*—  
yan Y. P. S. C. E. for Mr. Doolittle, 6 76; Hull's  
sirie Y. P. S. C. E., 2 65; New Rochester, 9. *Porta-*  
uth—Rome, 4. Y. P. S. C. E., 6. *Steubenville*—East  
erpool 1st, 26; Madison, 10 20. *Zanesville*—Fair-  
mont, 9; Muskingum Y. P. S. C. E., 5; Norwich Mr.  
aj. Wortman, 2. 170 28

**OREGON.**—Portland—Portland Chinese work in China,  
2. 5 53

**PENNSYLVANIA.**—Allegheny—New Salem, 12. *Blair-*  
le—Greensburg, 23 29; Plum Creek sab-sch, 45.  
rlisle—Carlisle 1st Y. P. S. C. E., 40; Harrisburgh  
rket Square Y. P. S. C. E. for Mission Boat, China,  
Upper Path Valley Dry Run Y. P. S. C. E., 10. *Chester*  
ryn Mawr Missionary Association, 567 80. *Clarion*—  
enburg, 50; Johnsonburg, 6 74; Wilcox, 13 04. *Erie*—  
rth Clarendon, 9. *Huntingdon*—Altoona 2d Y. P. S.  
E., 6 59; Milroy, 17 25. *Kittanning*—Jacksonville, 10.  
kawasena—Nicholson, 17; Scranton 2d Y. P. S. C. E.,  
ary Mr. Watson, 40; — Green Ridge Avenue, 88.  
tigh—Middle Smithfield sab-sch for Ningpo, 4 07;  
ountain, 15; Pottsville 1st sab-sch for Ningpo, 11 44;  
2d sab-sch for Ningpo, 20; Sandy Run sab-sch for  
ngpo, 10, Y. P. S. C. E. for Ningpo, 5; South Easton  
sch for Ningpo, 10; White Haven sab-sch for Ningpo,  
Northumberland—Williamsport 1st, 100. *Philadel-*  
ia—Philadelphia Cohocksink sab-sch, 4 70; — Mc-  
well Memorial Mr. Wm. White, 100. *Philadelphia*  
rth—Thompson Memorial, 5. *Pittsburgh*—Bethany  
sch, 37 68; Concord, 12 50; Long Island, 26; Pitta-  
gh 1st sab-sch, 114 41; — 6th Y. P. S. C. E. support Mr.  
ummond, 15; — East Liberty, 79 64. *Washington*—  
as Creek, 50, J. J. Lyle support Mr. Ewing, 6; Mill  
ek, 23 25; Pigeon Creek, 8 80. *Westminster*—Chan-  
ord, 23 26. 1,677 06

**SOUTH DAKOTA.**—Black Hills—Lead, 2. *Southern Da-*  
a—Parkston, 5. 7 00

**KANSAS.**—Holston—Timber Ridge Y. P. S. C. E., 2;  
ion—Erie, 15. 17 00

**NEBRASKA.**—Trinity—Waskom, 2. 2 00

**UTAH.**—Utah—Pleasant Grove, 2 96; Salt Lake City  
etminster, 5 12. 9 08

**WISCONSIN.**—Madison—Prairie du Sac, 24, sab-sch, 1 59;  
P. S. C. E., 10. 25 59

#### WOMEN'S BOARDS.

men's Board of Philadelphia, 1,015 29;  
omen's Board of Northwest, 2,800 00;

Women's Occidental Board of Missions,  
212 55... 28,827 84

#### LEGACIES.

Estate of John Longwell, deceased, 195 45; Es-  
tate of Mary Van Horn, deceased, 217 23;  
Estate of Sarah Jane Evans, 500; Interest on  
bequest of Robert Darling, 23 85..... 928 93

#### MISCELLANEOUS.

Mrs. Mary E. Palmer, for work in Laos, 5;  
A friend for work in Laos, 11 20.

Korea, 1,000; W. F. Buel, Brooklyn, N. Y., 5;  
Samuel B. Turner, Quincy, Ill., 100; Mr. A.  
S. Hopkins, Chicago, support of W. L. Swal-  
len, 20; From Ruth, 100; H. L. J., 100, Bertha  
B. Johnson, Middletown, O., 2; Calvary Bap-  
tist Church, New Haven, for work under Dr.  
Underwood, 2 36; John P. Jones, Terra Alta,  
W. Va., 40; Catharine S. Risk, Summit, N.  
J., 25; Mrs. S. C. Adams, Paris, France,  
4 50; J. Kenn, 2 75; E. M. Wright Kansas  
City, Mo., 1; E. Calvert, Seattle, Wash., for  
Chinese Missions, 2; Miss Edith Van Kuren,  
Clinton, Ia., for Peking Mission, 6 28; R. J.  
Richards, Guaymas, Mexico, 100; D. P. T.,  
10; C. Penna, 22; Rev. W. L. Tarbet and wife,  
2 80; Miss H. S. Swesoy, Amityville, N. Y.,  
2 30; A friend, 10; A friend, 2 50; James  
Leishman, 2 50; Rev. Samuel Ward, Em-  
poria, Kan., 5; Miss J. McKillican, for work  
in North China, 10; Rev. W. B. Boomer,  
Chill, for Mitchell Memorial Laos Fund, 6 68;  
Rev. C. H. Bandy, 10..... 1,960 96

Total amount received during September, 1904, \$12,451 82

Total amount received from May 1st to Sep-  
tember 30, 1904..... 178,828 54

Total amount received from May 1st to Sep-  
tember 30, 1903..... 181,113 47

WILLIAM DULLES, JR., Treasurer,  
55 Fifth Avenue, New York.

#### RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1904.

**ALTIMORE.**—Baltimore—Baltimore Brown Memorial  
2, 21; Fallston, 3; Franklinville, 5; New Windsor C.  
10. *New Castle*—Bridgeville, 6; Lower Brandywine,  
0. *Washington City*—Lewisville (sab-sch, 7 70).  
0; Vienna (sab-sch, 1 30) (C. E., 2), 15 50; Rev. W. H.  
ards and wife, 5. 20 40

**CALIFORNIA.**—Benicia—Shiloh, 5. *Los Angeles*—Los  
eles Grand View (C. E., 2 50), 6 06; Pacific Beach,  
Point Loma, 5. *Oakland*—Danville, 4 50; Oakland  
oklyn additional, 4 35. *San José*—Hollister C. E.,  
36 15

**COLORADO.**—Boulder—Valmont, 1 80. *Denver*—Central  
, 8 10; Denver Central Mrs. Josie W. Bissell and Miss  
rude A. Wells, 5; Platner German, 2. *Pueblo*—  
ry Ford, 5 40. 20 30

**ILLINOIS.**—Alton—Edwardsville, 10 50; Salem German,  
keelville, 1 50; Woodburn German, 10; Zion German,  
Cañero—Mount Olivet, 2. *Chicago*—Chicago 3d, 60;  
manuel, 10; Evanston 1st, 238 63; Libertyville sab-  
4. *Mattoon*—Moweaqua, 16 63; Pana 1st, 2 25.  
wa—Troy Grove, 10. *Peoria*—Deer Creek, 7. *Rock*  
r—Norwood, 73; Pleasant Ridge, 1. *Schuyler*—Elling-  
Memorial, 5; Pontoonac, 2; Warsaw, 1. *Springfield*  
sh Grove, 5; Plagah, 10 53; Springfield 2d, 149 51;  
st Water, 5; Rev. W. L. Tarbet and wife, 2 40. 645 29

**INDIANA.**—Logansport—La Porte C. E., 13; *New Albany*  
—Salem C. E., 5 70. 18 70

**INDIAN TERRITORY.**—Ottumwa—Purcell, 6. *Oklahoma*  
—Newkirk, 5. 11 00

**IOWA.**—Cedar Rapids—Cedar Rapids 2d C. E., 5.  
*Council Bluffs*—Adair, 1 50. *Des Moines*—Dallas Centre  
sab-sch, 5; Grimes Ridgedale C. E. Union, 2 63. *Dubuque*  
—Oswein, 23 50. *Fort Dodge*—Germania sab-sch, 5.  
*Iowa*—Keokuk Westminster sab-sch, 13 56. *Iowa City*—  
Malcolm, 24; Washington (C. E., 1 21), 6 69. *Sioux City*  
—Hooper's, 5; Plymouth Co., 5. *Waterloo*—Clarksville,  
5; Morrison in part, 25. 140 23

**KANSAS.**—Highland—Holton 23 41. *Larned*—Garden  
City, 20; Horace, 1 80. *Neosho*—Chatopa, 3; Garnett  
additional 50 cts.; Parsons sab-sch, 5 29; Yates Centre,  
17 10. *Osborne*—Colby, 12; Crystal Plains, 1 50; Oakley,  
3; Smith Centre, 2 50. *Topoka*—Mulberry Creek German  
Westminster Circle, 2. 96 30

**MICHIGAN.**—Detroit—Detroit Covenant sab-sch, 11 02;  
Ypsilanti 1st, 10 05. *Flint*—Bridgehampton, 3 17; Elk, 6;  
Flynn, 4; Sanilac Centre, 2. *Grand Rapids*—Grand  
Haven, 19 29; Grand Rapids Westminster, 12 51. *Lake*  
*Superior*—Hay Lake, 2. *Monroe*—Monroe, 19; Raisin, 6.  
*Saginaw*. Lafayette 2d, 1 20; Pinconning, 5. 92 54

**MINNESOTA.**—Duluth—Duluth Norwegian 5 25. *Man-*  
hato—Fulda, 4; Luverne, 13 20. *St. Paul*—St. Paul West-

minister, 16 50. 28 95  
 Missouri—*Kansas City*—Deepwater, 2 50. *Ozark*—*Lockwood*, 2 50. *Palmyra*—*Lingo*, 1; New Cambria, 5; *Platte*—*Bethel*, 8 25. *St. Louis*—*St. Louis Covenant*, 27. 42 29

NEBRASKA.—*Box Butte*—*Gordon*, 1 07; *Norden*, 2; *Rushville*, 9. *Hastings*—*Hastings German*, 2; *Oak Creek German*, 4; *Orleans*, 2. *Kearney*—*Buffalo Grove German* sub-sch., 8. *Nebraska City*—*Bennett*, 15; *Panama*, 8 05; *Sprague*, 1 08. *Niobrara*—*Niobrara*, 15; *O'Neill*, 3 55. *Omaha*—*Bancroft*, 2 48; *Omaha Blackbird Hills*, 2 65; *Omaha Agency Bethlehem*, 3 31. 73 14  
 New Jersey.—*Elizabeth*—*Basking Ridge*, C. E. 5; *Elizabeth Madison Ave.* sub-sch., 10. *Jersey City*—*Tonafay*, 18 50. *Monmouth*—*Beverly*, 5; *Freehold*, 16 06; *Shrewsbury* C. E., 5. *Morris and Orange*—*Dover* C. E., 10; *East Orange* *Bethel*, C. E., 5; *Madison*, 25 92; *Morristown* 1st, 56 81; —*South St.* sub-sch. for debt, 15 57; *Orange Central* "Special Donation", 50; *Whippany*, 30. *Newark*—*Newark Central*, 5; —*Roseville* *Bruce St. Mission* afternoon sub-sch., 10. *New Brunswick*—*Amwell* 2d, 10 37; *Hamilton Square*, 18; *Lambertville*, 35; *Trenton Bethany*, C. E., 5. *Newton*—*Andover*, 6; *Belvidere* 1st, (A Member, 32), 63; *Oxford* 1st, C. E., 3. *West Jersey*—*Atco* C. E., 2; *Green Creek* C. E., 1. 431 13

NEW MEXICO.—*Arizona*—*Clifton* *Zion*, 4 50; *Morenci* *Spanish*, 8; *Springerville*, 15 50; *Rev. H. A. Thompson*, 5; *Laguna*, 5. 28 3

NEW YORK.—*Albany*—*Albany West End* C. E., 5; *Jefferson*, 35; *Sand Lake* (sub-sch., 20 91), 32 91; *Schenectady* 1st C. E., 15; *West Galway*, 6. *Boston*—*Boston Scotch*, 13; *Windham*, 25 74. *Brooklyn*—*Brooklyn* 3d Mrs. A. L. Bulkley, 22 50; —1st *German*, 20; —*Mount Olivet*, 2; —*Throop* *Avenue*, 43. *Champlain*—*Fort Henry*, 45 63. *Chemung*—*Big Flats* sub-sch., 15; *Breesport*, 5; *Sullivanville*, 5. *Geneva*—*Geneva* 1st, 37 45. *Hudson*—*Good Will*, 7 90; *Greenbush*, 15 13; *Monroe*, 100; *Ridgebury*, 8 50. *Long Island*—*Bridgehampton*, 49 14; *Setauket*, 11. *Nassau*—*Huntington* 1st, 110. *New York*—*New York Faith* C. E., 25 03; —*Puritans*, 20. *Niagara*—*Carlton* C. E., 1 25; *Knowlesville*, 15; *North Tonawanda* *North*, 30. *North River*—*Highland Falls* 1st Jr. C. E., 5; *Lloyd* sub-sch., 10; *Marlborough* C. E., 5. *Otego*—*Laurens*, 4. *Rochester*—*Dansville* *Childrens* *Dan*, 17 09. *St. Lawrence*—*Gouverneur*, 29 50. *Steuben*—*Arkport*, 5 57; *Corning*, 24 30. *Troy*—*Hebron*, 5; *Waterford*, 15 30. *Utica*—*North Gage*, 4; *Rome*, 24 58; *South Trenton*, 3; *Turin*, 9 54. *Westchester*—*Darien*, 60; *Mahopac Falls*, 40; *Rye*, 140; *South Salem* sub-sch., 20. 1,158 83

NORTH DAKOTA.—*Fargo*—*Buffalo*, 2 75; *Hudson*, 1; *Lucca*, 5; *Tower City*, 3 40. 12 15

OHIO.—*Athens*—*Beech Grove*, 1 50; *Stockport*, 2 34. *Chillicothe*—*McArthur*, 10. *Cleveland*—*North Springfield*, 2; *Willoughby*, 17 70. *Huron*—*Postoria* sub-sch., 15. *Marion*—*Marysville* 1st C. E., 12 50. *Maumee*—*Bryan* C. E., 8 66; *Maumee* C. E., 6; *New Rochester*, 10. *Portsmouth*—*Eckmansville*, 10 19. *St. Clairsville*—*Bannock* (L. A. Society, 8 50), (C. E., 3 50), 12; *Bellaire* 1st sub-sch., 7 46; *Bridgeport*, 5; *Martin's Ferry* sub-sch., 38 66; *Nottingham*, 60 81; *Shrewsbury*, 3. *Steubenville*—*Island Creek*, 6 60; *Minerva*, 7; *Ridge* C. E., 28; *Urichsville*, 16. *Zanesville*—*Madison*, 21 14; *Muskingum* C. E., 5; *New Lexington*, 1 96; *Norwich* *Mr. Benjamin Wortman*, 2; *Roseville*, 8 50; *Uniontown*, 1 35; *Unity*, 7 68. 237 86

OREGON.—*Portland*—*Clackamas* 1st, 1; *Portland Westminster*, 19. *Willamette*—*Yaquina Bay*, 4. 24 00  
 PENNSYLVANIA.—*Allegheny*—*Bull Creek*, 5; *Fairmount*, 5 10; *New Salem*, 23. *Blairsville*—*Pine Run*, 15; *Plum Creek*, 50. *Butler*—*Scrub Grass* sub-sch., 14 15. *Carlisle*—*Carlisle* 1st C. E., 18 50; *Harrisburgh* *Pine Street*, 407 84; *Middle Spring*, 50; "A friend," 20. *Chester*—*Fagg's Manor*, 35; *Great Valley*, 11; *Wayne*, 205. *Clarion*—*Callensburg*, 23 13; *Concord*, 20; *Edenburg*, 50. *Erie*—*Greenville*, 3. *Huntingdon*—*Altoona* 3d C. E., 6 50. *Kittanning*—*West Glade Run*, 17; *Worthington*, 12. *Lackawanna*—*Ashley*, 12; *Herrick*, 8; *Honesdale*, 300; *Mechopony*, 7; *Mechoppen*, 10; *Mount Pleasant*, 5 53; *Rome*, 1 50. *Lehigh*—*Audensfeld* (sub-sch., 13 19) (C. E., 14), 59 05. *Northumberland*—*Berwick*, 10; *Chillisquaque* sub-sch., 6 80; *Jersey Shore*, 25; *Montoursville*, 6 15; *Williamsport* 1st, 60. *Philadelphia*—*Philadelphia Chockolsink* (sub-sch., 7 30) (Second Street Mission, 4 50), 11 80. *Philadelphia North*—*Abington*, 40 67; *Langhorne*, 4; *Morrisville*, 17 53; *New Hope*, 7 92. *Pittsburgh*—*Bethany*, 30 75; *Concord*, 12 50; *Fairview*, 9; *Pittsburgh* 1st sub-sch., 126 58; —*East Liberty*, 53 09; —*McCandless Avenue*, 14. *Shenango*—*Little Beaver*, 3 25. *Washington*—*New Prospect*, 81; *Pigeon Creek*, 9; *Wellsburgh*, 28 50. 1,983 84

SOUTH DAKOTA.—*Black Hills*—*Edgemont*, 3 75. *Central Dakota*—*Beulah*, 6; *Colman*, 2 55; *Pierre*, 5. *Southern Dakota*—*Parkston*, 5. 21 30

TENNESSEE.—*Kington*—*Enaley*, 55 cts. *Union*—*Cale-*

*donia*, 1 50; *Erin* C. E., 15. 7 5  
 TEXAS.—*North Texas*—*Jackboro*, 19. *Trinity-Dale* 2d, 4 25; —*Exposition Park*, 5; *Waskom*, 5. 24 5  
 UTAH.—*Boise*—*Boise City*, 5. *Kendall*—*Franklin*, 2. *Utah*—*Nephi* *Huntington*, 5; *Pleasant Grove*, 3 02. 22 2

WASHINGTON.—*Olympia*—*Buckley*, 5; *Emmuel* *Davenport*, 3 75; *Ridgedale* C. E., 4 96. *Spokane*—*Davenport*, 10; *Rathdrum*, 13; *Rockford*, 3. *Walla Walla*—*Kendrick*, 1 80; *Lapwai*, 13 60; *Moscow* C. E., 5. 59 6  
 WISCONSIN.—*Chippewa*—*Rice Lake*, 3 50. *Milwaukee*—*Milwaukee German*, 2 62. 6 2

Woman's Executive Committee ..... \$14,100 24  
 Total for Churches ..... 21,222 2

## LEGATIES.

Mrs. Mary Van Horn, deceased, late of Harlem Springs, O., 217 27; W. D. Johnson deceased, late of Clifton, Ohio, additional, 1,000; Mary E. Kilburne deceased, late of Newark, N. J., 55; Sarah W. Wallace deceased, late of Elmhurst, N. Y., 509; Mrs. H. A. Scott deceased, late of Lebanon, O., 300; Mrs. Sarah Jane Evans deceased, late of Youngstown, O., 560. 21,222 2

## MISCELLANEOUS.

A Friend, Canandaigua, N. Y., 24 03; A Home Missionary, 3 70; Amelie H. Burnle, Tansy, Md., 4; Rev. J. H. Edwards and wife, Mayville, N. D., for debt, 26; "Church Member," 10; "Cordelia," 75; "For Jesus Christ's Kingdom," 10; Mrs. S. C. Dickinson, Dunkirk, 10; Mrs. H. N. Byran deceased, Cal., 60 cts.; Geo. D. Rauch, Gaines, Mich., 5; "Mrs. McM., 50; "C. S. R." Summit, N. J., 10; John P. Jones, Terra Alta, W. Va., 30; Mrs. S. C. Adams, Paris, France, 4; E. Calvert, Seattle, Wash., 2; "C. Penna," 14; Miss H. B. Swzey, Amityville, N. Y., 3; A Friend, 2 50; James Leishman, 2 50; Rev. Thos. L. Sexton and family, 10; Interest on Johnson Bequest, 360; Interest on Permanent Fund, 120; Interest on Lyon Trust, 250 ..... \$1,000 2

Total received for Home Missions, Sept., 1894, 208,023 2  
 Total received for Home Missions, from April 1, 1894 ..... 208,100 2  
 Amount received during same period last year, 154,000 2

O. D. EATON, Treasurer

Box L, Station D.

53 Fifth Avenue, New York

## RECEIPTS FOR SUSTENTATION, SEPTEMBER, 1894.

COLORADO.—*Boulder*—*Valmont*, 6 cts. 6  
 ILLINOIS.—*Ottawa*—*Au Sable Grove*, 4 22. *Springfield*—*Flagah*, 46 cts.; *Rev. W. L. Tarbet and wife*, 46 cts. 5 15  
 IOWA.—*Iowa City*—*West Branch*, 2 78. *Scott*, 4 20; *Washington* 1st (C. E., 4 cts.), 23 cts. 7 6  
 KANSAS.—*Larned*—*Hutchinson*, 9 31. 9 31  
 KENTUCKY.—*Louisville*—*Pewee Valley*, 4 25. 4 25  
 MICHIGAN.—*Monroe*—*Balsin*, 2. 2 00  
 NEW JERSEY.—*Morris* and *Orange*—*Madison*, 1 20. 1 20  
 NORTH DAKOTA.—*Fargo*—*La Moure*, 5. 5 00  
 TENNESSEE.—*Kington*—*Thomas* 1st, 4 50. 4 50  
 UTAH.—*Utah*—*Pleasant Grove*, 13 cts. 13  
 WISCONSIN.—*Madison*—*Belleville*, 2. *Verona*, 2. 4 00

Total from churches ..... \$ 46 6  
 Less amount refunded to Baltimore Presbytery  
 Baltimore Park Church, 14 51, and amounts  
 transferred to Home Missions, 10 ..... 24 5

Total received for Sustentation, September, 1894 ..... \$ 21 5  
 Total received for Sustentation from April 1, 1894 ..... 243 5

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Avenue, New York

## RECEIPTS FOR NEW YORK SYNODICAL AID FUND, SEPTEMBER, 1894.

*Albany*—*Amsterdam* 2d, 100. *Binghamton*—*Cannonsville*, 5. *Brooklyn*—*Brooklyn* *Throop* *Avenue*, 5; —

5th German, 19. *Champlain*—Presbyterian Popular Meeting, 4 10. *Chemung*—Newfield, 7. *Genesee*—Gorham, 6 90; *Romulus*, 15 10; *Seneca Falls* 1st, 28 03. *Hudson*—Hopewell, 13; *Good Will*, 24 cts. *Long Island*—Middletown, 7 85. *St. Lawrence*—Hammond, 10; *Rosale* 1st, 14 50; *Oswegatchie* 1st, 50. *Steuben*—Corning, 81 cts.; *Andover*, 4; *Arkport*, 19 cts. *Troy*—Argyle 1st, 8 10; *Waterford*, 39 39. *Utica*—Rome 1st, 11 17; *North Gage*, 5; *South Trenton*, 2. *Westchester*—Greensburgh, 12; *Rye*, 26; *Mount Kisco C. E.*, 5; *South Salem*, 7 64.

Total from churches..... \$ 473 89

## MISCELLANEOUS.

Miss H. S. Swasey, Amityville, N. Y., 10 cts.... 0.10

\$ 473 89  
Less amount transferred to Home Missions... 4 00

Total received for New York Synodical Aid

Fund, September, 1894..... \$ 468 89

Total received for New York Synodical Aid  
from April 1, 1894..... 2,509 58

O. D. Eaton, Treasurer,

Box L, Station D.

58 Fifth Avenue, New York.

## RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1894.

**BALTIMORE.**—*Baltimore*—Lonsconing, 11. *New Castle*—*New Castle*, 213 22; *Perryville*, 89 cts. 235 11

**CALIFORNIA.**—*Benicia*—Two Rocks, 9. *Los Angeles*—*Arlington*, 34 16. 43 16

**COLORADO.**—*Boulder*—Valmont, 54 cts. *Gunnison*—*Grand Junction*, 5. *Pueblo*—*Alamosa*, (3 03 from sub-sch.) 8 63; *Mesa*, 24; *Pueblo* 1st, 57 05. 75 23

**ILLINOIS.**—*Alton*—*Ebenezer*, 2; *Edwardsville*, 9 50; *Jerseyville*, 31; *Salem German*, 4 55; *Woodburn German*, 4; *Zion German*, 2. *Cairo*—*Fairfield*, 2 40; *Mount Vernon*, 4 89; *Murphysboro*, 7; *Tamaroa*, 11. *Chicago*—*Chicago Covenant*, 64 57; *Du Page*, 24; *Evanston* 1st, 57 23; — *South*, 23 22; *New Hope*, 14 14; *Oak Park* 1st, 39 07; *Peotone* 1st, 28 77; *River Forest* 1st, 5. *Freeport*—*Cedarville*, 5 16; *Foreston Grove*, 28; *Galena* 1st, 20; *Rockford* 1st, 17 56; *Willow Creek*, 30 33; *Woodstock*, 15. *Mattoon*—*Mattoon*, 19 30; *Taylorville*, 7. *Ottawa*—*Mendota*, 27; *Waltham*, 5. *Peoria*—*Elmira* 1st, 15 20; *Galesburg*, 14 10; *Prospect*, 13 28; *Washington*, 4. *Rock River*—*Edgington*, 12; *Morrison*, 26 67; *Rock Island Broadway*, 18 80. *Schuyler*—*Chili*, 67 cts.; *Fountain Green* (sub-sch., 80 cts.), 4; *Plymouth*, 1 23. *Springfield*—*Mason City*, 5 03; *Pisgah*, 46 cts.; *Springfield* 2d, 23 09. 696 11

**INDIANA.**—*Crawfordsville*—*Bethany*, 7; *Beulah*, 3; *Darlington*, 5; *Delphi*, 5 27; *Newtown*, 14. *Fort Wayne*—*Hopewell*, 4; *Salem Centre*, 2. *Indianapolis*—*Franklin*, 11; *Hopewell*, 20 21; *Indianapolis* 18th, 5 80; *Southport*, 4 04. *Vincennes*—*Evansville Grace*, 20; *Vincennes sub-sch.*, 4 80; *Worthington*, 3 20. 111 59

**INDIAN TERRITORY.**—*Cimarron*—*Purcell*, 11. 11

**IOWA.**—*Cedar Rapids*—*Anamosa*, 2; *Mechanicsville*, 9; *Monticello*, 2. *Council Bluffs*—*Avoca*, 3. *Des Moines*—*Grimes*, 4; *Medora*, 4; *Ridgedale*, 5 30. *Fort Dodge*—*Carroll*, 7 25; *Glidden*, 8 50; *Spirit Lake*, 2 50. *Iowa*—*Martinsburg*, 8 25; *Mediapolis*, 5 08; *Mount Pleasant German*, 9; *Troy*, 2 20. *Iowa City*—*Brooklyn*, 5 57; *Davenport* 1st, 41 03; *Herman*, 3; *Le Claire*, 1 50; *Marengo* 1st, 5; *Mount Union*, 2; *Princeton*, 2 50; *Washington (C. E.)*, 27 cts.) 68 23. *Sioux City*—*Ogghorn*, 3; *Meriden*, 3; *Vall*, 11 50. *Waterloo*—*East Friesland German*, 19; *Greene*, 5; *Janesville*, 3. 234 16

**KANSAS.**—*Emporia*—*Arkansas City* 1st, 5 30; *Cottonwood Falls*, 2 75; *Council Grove*, 11; *Mulvana*, 6 20; *Oxford*, 1 59; *Vernon*, 3 07. *Larned*—*Hutchinson*, 15 84; *Klingman*, 4. *Neosho*—*Oswatomie*, 2; *Princeton*, 4; *Richmond*, 2. *Solomon*—*Olyda*, 4 85; *Culver*, 10; *Lincoln*, 6; *Wilson* 1st, 3. *Topeka*—*Idana*, 3 16; *Manhattan* 1st, 13 78; *Wamego*, 2 40. 101 84

**KENTUCKY.**—*Ebenezer*—*Frankfort* 1st, 43 57; *Sharpsburg*, 2 70. *Louisville*—*Pewee Valley*, 12. 57 27

**MICHIGAN.**—*Detroit*—*Mount Clemens*, 8. *Grand Rapids*—*Ewart*, 5. *Kalamazoo*—*Richland*, 6 25. *Monroe*—*Erie*, 6 30; *Monroe*, 8 52; *Palmyra*, 9 52. 46 59

**MINNESOTA.**—*Duluth*—*Duluth Lakeside*, 9 28; *West Duluth Westminster*, 5 50. *Mankato*—*Tracy*, 6 25. *Minneapolis*—*Buffalo*, 5 54; *Minneapolis Bethlehem* (sub-sch., 2 24), 19 59; — *Highland Park*, 12 47. *Winona*—*Preston*, 6 15. 68 58

**MISSOURI.**—*Kansas City*—*Butler*, 9; *Sedalia Central*, 24. *Osark*—*Carthage Westminster*, 7 20; *Mount Vernon*, 2; *Neosho*, 10; *Osark Prairie*, 2. *Platte*—*Lathrop*, 3 40; *Parkville*, 10 77. *St. Louis*—*Rolla*, 7 20; *St. Charles*, 71; *St. Louis Cote Brillante*, 16 67. 175 54

**NEBRASKA.**—*Hastings*—*Bethel*, 2 50; *Hastings German*, 1; *Holdrege* 1st, 12. *Kearney*—*Buffalo Grove German*, 2; *Genoa* 1st, 3; *St. Paul*, 3. *Nebraska City*—*Diller*, 5; *Fairbury*, 4 50; *Hopewell*, 3 68; *Hubbell*, 3; *Lincoln* 1st, 25; *Nebraska City* 1st, 11 70; *Pawnee*, 8 51; *Seward*, 3 63. *Nebraska*—*Marsland*, 2 15; *Osmond*, 1. *Omaha*—*Omaha Blackbird Hills*, 1 70; — *Knox*, 5 15; *Schuyler*, 4 35; *Tekamah*, 8. 120 17

**NEW JERSEY.**—*Elizabeth*—*Cranford* (sub-sch., 11 70), 25 03; *Elizabeth Marshall Street*, 26 75; — *Westminster*, 50 25; *Lamington*, 10; *Metuchen*, 15; *Woodbridge*, 15 73. *Jersey City*—*Paterson Westminster*, 4. *Monmouth*—*Beverly*, 29 41; *Burlington*, 26 69; *Moorestown* 1st, 15;

*Mount Holly*, 20; *Phmstead*, 1 25. *Morris and Orange*—*Madison*, 10 78; *Rockaway*, 43 50; *Succasunna*, 15 53. *Newark*—*Montclair Grace*, 17 16; *Newark Central*, 2; — *Fewsmith Memorial*, 8. *New Brunswick*—*Alexandria*, 5; *Dutch Neck*, 40; *Lambertville*, 20. *Newton*—*Belvidere* 1st (a member), 84; *Newton*, 200; *Oxford* 1st, 5; *Phillipsburgh Westminster*, 7; *Yellow Frame*, 4 50. *West Jersey*—*Bridgeton* 2d, 23 70; *Cedarville Osborn Memorial*, 2; *Salem*, 73 63. 787 66

**NEW YORK.**—*Albany*—*Albany* 1st, 25; *Jefferson*, 10. *Binghamton*—*Bainbridge*, 10. *Boston*—*Roxbury*, 23 12; *Windham*, 4 52. *Brooklyn*—*Brooklyn Mount Olivet*, 2. *Cayuga*—*Auburn Westminster*, 2; *Meridian*, 2 50. *Chemung*—*Hector*, 4. *Columbia*—*Catskill*, 21 27; *Durham* 1st, 4 50; *Windham Centre*, 15. *Genesee*—*Romulus*, 15 22; *Hudson*—*Chester*, 19 75; *Good Will*, 2 16; *Hamptonburgh*, 18; *Monticello*, 55; *Monroe*, 25; *Ridgebury*, 20 cts. *Long Island*—*Bridgehampton*, 27. *Nassau*—*Freeport*, 14; *Northport*, 12; *Whitestone*, 4. *North River*—*Newburgh Calvary*, 42 54. *Rochester*—*Brockport*, 12 03; *Livonia* 1st, 4 70; *Piffard*, 1. *St. Lawrence*—*Gouverneur* 1st, 25; *Heuvelton*, 2; *Ox Bow*, 11 25; *Rosie* 1st, 5 04; *Watertown* 1st add'l, 10. *Steuben*—*Arkport*, 1 67; *Corning*, 7 29; *Jasper*, 4. *Syracuse*—*Mexico* 1st, 20; *Onondaga Valley*, 5; *Syracuse Park Central*, 48 07. *Troy*—*Cambridge*, 21 25; *Hoosick Falls*, 17 03; *Troy Woodside*, 57 45; *Waterford* 1st, 112 77. *Westchester*—*Bridgeport* 1st, 54 25; *South East Centre*, 5; *White Plains*, 56 27. 997 41

**NORTH DAKOTA.**— *Fargo*—*Lacca* 1st, 2. 2 00

*Clure Avenue*, 27; *Aspinwall* 1st, 4 48; *Freedom*, 6; *Leedsdale*, 194 19; *Pine Creek* 1st, 5; *Vanport*, 2. *Blairsville*—*Greensburgh* 1st, 58 02; *Latrobe*, 79; *Livermore*, 4 21; *Manor*, 2; *New Alexandria* (3 79 from sub-sch.), 15 67. *Butler*—*Buffalo*, 4; *Harlansburgh*, 5; *Mount Nebo*, 2; *Plain Grove*, 9. *Carlisle*—*Bloomfield*, 13 77; *Harrisburgh Olivet*, 1 40; *Mercersburgh*, 21 22; *Monaghan*, 15; *Silver Spring* additional, 5. *Chester*—*Avondale*, 13 20; *Great Valley*, 6; *Honey Brook*, 16 15; *Kennett Square*, 8; *Toughkenamon*, 1 19. *Clarion*—*Academia*, 2 62; *Edenburgh*, 15; *Rockland*, 1 50; *Scotch Hill*, 1; *Shiloh*, 2; *Tylersburgh*, 1. *Erie*—*Concord*, 2 20; *Cool Spring*, 3 35; *Erie Chestnut Street*, 10; *Fairview*, 2; *Franklin*, 49 53; *Girard* (1 61 from Miles Grove Branch), 10 84; *Meadville Central*, 14; *North East*, 26; *Oil City* 1st, 22; *Pleasantville*, 21 55; *Salem*, 2. *Huntingdon*—*Alexandria*, 20; *Altos* 1st, 20; — 2d, 10 23; *Bedford*, 18 50; *Birmingham* (Warriors Mark), 18 25; *Logan's Valley*, 9; *Lower Spruce Creek*, 5; *Pine Grove*, 1 50; *Spruce Creek*, 22 50. *Kittanning*—*Black Lick*, 8. *Lackawanna*—*Camptown*, 4; *Carbondale* 1st, 55 45; *Great Bend*, 8; *Hawley*, 12; *Kingston*, 42 41;

**SOUTH DAKOTA.**—*Southern Dakota*—Scotland, 8. \$ 00  
**TENNESSEE.**—*Holston*—Mount Bethel, 5 62. *Union*—  
 Erin, 4 37; Hebron, 5; Hopewell, 2 17 98  
**TEXAS.**—*North Texas*—Denison, 17. 17 00  
**UTAH.**—*Utah*—Pleasant Grove, 1 08 1 08  
**WASHINGTON.**—*Puget Sound*—Snodhomish, 7; White  
 River, 1. 8 00  
**WISCONSIN.**—*Madison*—Baraboo, 7; Cottage Grove,  
 2 08; Kilbourne City, 5 75. *Milwaukee*—Milwaukee  
 Immanuel, 42 08; Waukesha, 15 12. *Winnebago*—  
 Stevens Point, 28 40; Westfield, 8 80. 108 08

From the churches and Sabbath-schools..... \$ 4,098 81

#### FROM INDIVIDUALS.

Rev. and Mrs. E. Thompson, Taylorville, Ill.,  
 5; Mrs. W. S. Opdyke, Alpine, N. J., 25; Miss

5; M. P. Ely,  
 T. D. Bartholomew,  
 2; Miss Anne E.  
 Del., 26; Mrs. E. J.  
 D. C., 5; Winslow  
 J. H. Gowing, Sym-  
 ph., 20; "A friend,  
 E. G. Moore, Her-  
 rington returned, 30;  
 Ita, W. Va., 20; "C.

Tarbot and wife,  
 Pingah, Ill., 40 cents; H. S. Sweeney, Anky-  
 ville, N. Y., 90 cents; Rev. Samuel Ward,  
 Emporia, Kan., 2..... \$ 2.  
 Interest from the Permanent Fund, including  
 \$311 81 from the Roger Sherman Fund,..... 10

#### PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Sarah Jane Evans, Young-  
 town, O., 500; Donation of Newtown church,  
 Crawfordville Presbytery, 1..... \$ 1

Total receipts for September, 1894..... \$312

Total for the Current Fund since April 1, 1894 \$3,250

Total for the Current Fund for the same period  
 last year..... \$4,000

WM. W. HANSTON, Treasurer.

1334 Chestnut Street, Philadelphia.

#### RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1894.

**ATLANTIC.**—*East Florida*—Crescent City, sab-sch, 11 00.  
*Fairfield*—Mt. Sinai, 2 33; Nazareth sab-sch, 1. *Knox*—  
 Ezra sab-sch, 17 cts.; New Hope sab-sch, 1. 16 19

**BALTIMORE.**—*New Castle*—Bridgeville sab-sch, 11;  
 Lewes sab-sch, 2 30. 13 30

**CALIFORNIA.**—*Los Angeles*—National City, 2 45. *Oak-  
 land*—Concord sab-sch, 1 45; Hayward church and sab-  
 sch, 6; Oakland 1st, 2 43; — Brooklyn, 14 50; Valona, 6 10.  
*San Francisco*—San Francisco Westminster sab-sch,  
 (3 60), 20 80. 87 73

**CATAWBA.**—*Cape Fear*—Ebenezer, 2. *Catawba*—Law-  
 rence Chapel sab-sch, 1. *Southern Virginia*—Mt. Zion  
 sab-sch, 80 cts. *Yadkin*—Freedom East sab-sch, 2 40;  
 5 30

**COLORADO.**—*Boulder*—Valmont, 18 cts. *Denver*—Little-  
 ton sab-sch, 5. 5 18

**ILLINOIS.**—*Alton*—Salem German, 4; Zion German, 2.  
*Caico*—Metropolis sab-sch 5 58. *Chicago*—Chicago 2d  
 sab-sch, 40; — 8th (sab-sch, 21 83), 58 81; — Covenant, 11;  
 Evanston 1st, 19 09. *Freeport*—Linn and Hebron sab-  
 sch, 18. *Mattoon*—Shobonier sab-sch, 2. *Ottawa*—Earl-  
 ville sab-sch, 3 50; Morris sab-sch, 10. *Paw Paw* sab-sch,  
 9 12. *Peoria*—Lewistown, 5 55. *Schuyler*—Plymouth  
 sab-sch, 4 10. *Springfield*—Decatur sab-sch, 25; Jackson-  
 ville 2d Portuguese, 37; Petersburg sab-sch, 22 04; Pis-  
 gah, 70 cts. 278 49

**INDIANA.**—*Crawfordsville*—Boulah, 1; Crawfordville  
 Centresab-sch, 30; Delphi, 2 79; Newtown (sab-sch, 6), 11.  
*Fort Wayne*—Decatur sab-sch, 2 43; Fort Wayne 2d,  
 2 85; Goshen sab-sch, 24 51. *Muncie*—Peru sab-sch,  
 18 83; Wabash sab-sch, 15. *New Albany*—Livonia sab-  
 sch, 9. *Vincennes*—Washington sab-sch, 22. 129 40

**INDIAN TERRITORY.**—*Oklahoma*—Muthall sab-sch, 3. 3  
*Iowa.*—*Corning*—Clarinda (sab-sch, 31), 43 30. *Dubu-  
 que*—Pleasant Grove sab-sch, 1; Walker sab-sch, 1 15.  
*Fort Dodge*—Hancroft sab-sch, 2 25; Rolfe 2d sab-sch,  
 5 15; *Iowa*—Bloomfield, 4; Morning Sun, 25; Shunam,  
 2 25. *Iowa City*—Brooklyn sab-sch, 3 10; Washington  
 (C. E. S., 12 cts.), 66. 89 46

**KANSAS.**—*Emporia*—Eldorado sab-sch, 20; Mayfield  
 sab-sch, 2 31. *Highland*—Washington, 3 25. *Solomon*—  
 Bashan sab-sch, 27 cts.; Beloit, 13 42; Herrington sab-  
 sch, 5 42. 45 47

**KENTUCKY.**—*Louisville*—Louisville 4th (sab-sch, 13),  
 15 75. 15 75

**MICHIGAN.**—*Detroit*—Brighton sab-sch, 4; Detroit Cove-  
 nant sab-sch, 23 01; Ypsilanti, 10 51. *Grand Rapids*—  
 Grand Rapids Westminster sab-sch, 16 25. *Kalamazoo*—  
 Kalamazoo North sab-sch, 6. *Lake Superior*—Iron  
 River, 1. *Monroe*—Adrian, 18. *Saginaw*—Alpena sab-  
 sch, 1 42. 80 20

**MINNESOTA.**—*Mankato*—Kasota, 1 12; Le Seuer, 4;  
 Mankato 1st sab-sch, 25. *Winona*—Le Roy, 6; Rochester  
 sab-sch, 9. 45 12

**MISSOURI.**—*Kansas City*—Butler sab-sch, 1 (over-  
 Mount Vernon, 5; Ozark Prairie, 1. *Platte-Texas*—  
 sch, 6), 11.

**MONTANA.**—*Helena*—Helena Central sab-sch, 1;  
*Great Falls*—Kalispoll sab-sch, 10; Lewistown C. E.,

**NEW MEXICO.**—*Arizona*—Tombstone, 2 20

OREGON.—*East Oregon*—Monkland sab-sch, 4. *Portland*—Portland 3d, 14 50. *Willamette*—Spring Valley, 10. 98 50

PENNSYLVANIA.—*Allegheny*—Allegheny Westminster sab-sch, 50. *Blairsville*—Johnstown Welsh Calvinistic, 5. *Butler*—Buffalo, 4; North Liberty, 3 08. *Carlisle*—Chambersburg Falling Spring, 19 44; Steelton sab-sch, 14 63. *Chester*—Fagg's Manor, 16; Great Valley (sab-sch, 7), 12; New London, 57 68. *Clarion*—Du Bois, 25 15; Scotch Hill, 3; Shiloh, 4; Tyersburg, 3. *Erie*—Cochran, 4; Cool Spring, 10 50; Fairfield C. E. S., 10. *Huntington*—Lewistown, 28 04; Lower Spruce Creek, 8 50; Williamsburg sab-sch, 9 40. *Kittanning*—Kittanning 1st, 35. *Lackawanna*—Warren sab-sch, 6 25; Wilkes Barre 1st, 71 63; —Westminster sab-sch, 43 83. *Lakely*—Ashland sab-sch, 10; Audenreid sab-sch, 15; Mahanoy City sab-sch, 28 70; Pottsville 2d sab-sch, 23 80. *Northumberland*—Northumberland (sab-sch, 5 00), 8. *Philadelphia*—Philadelphia Gaston sab-sch, 8 67; —Mariner's, 4; —Northern Liberties 1st sab-sch, 50; —Westminster sab-sch, 89. *Philadelphia North*—Chestnut Hill C. E. S., 10; Jenkintown Grace, 3 68; Langhorne, 41 Port Kennedy (sab-sch, 4 73), 6 63. *Pittsburgh*—Forest Grove sab-sch, 57; Pittsburgh East Liberty, 7 98. *Redstone*—Brownsville, 9; Rehoboth, 9. *Shenandoah*—Transferrer, 1. *Washington*—Fairview, 4. *Wellboro*—Knoxville sab-sch, 4. *Westminster*—York 1st sab-sch, 64 43, 200 92

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 87 cts. *South-ern Dakota*—Scotland, 6 25. 7 18

TENNESSEE.—*Holston*—Johnson City sab-sch, 1 75. 1 75

TEXAS.—*Trinity*—Dallas Bethany sab-sch, 4; —Exposition Park, 5; Glen Rose sab-sch, 4 75; Terrell, 2. 15 75

UTAH.—*Kendall*—Montpelier sab-sch, 6 65. *Utah*—Hyrum Emmanuel, 3; Logan Brick sab-sch, 6 53; Pleasant Grove, 36 cts. 16 53

WASHINGTON.—*Olympia*—Tacoma Westminster, 2 65. *Puget Sound*—Ellensburg, 4 05; Everett sab-sch, 3 30. *Spokane*—Rockford sab sch, 3; Spokane Centenary sab-sch, 4 50. 17 50

WISCONSIN.—*Chippewa*—Cadotta, 2. *Madison*—Dodgeville, 2. *Milwaukee*—Beaver Dam 1st (sab-sch, 18 04), (C. E. S., 10), 28 04; Cato sab-sch, 2; Mayville sab-sch, 5 18. 57 14

Total contributions from Churches..... \$ 1,331 87  
Total contributions from Sabbath-schools..... 1,696 01

#### MISCELLANEOUS.

Mrs. Caleb S. Green, Trenton, N. J., 100; West Cape May sab-sch, 5 73; Rockwood sab-sch,

Oregon, 1 73; Colton sab-sch, Oregon, 1 26; Catawba Junction sab-sch, S. C., 1; M. H. S., for Forest Fires, 10; E. L. Metzger, Philadelphia, for chapel, 900; Mrs. Dr. W. F. Wilson, Ironton, Ohio, 5; Foxville sab-sch, Illinois, 6; D. A. McHugh, New Ponca, O. T., 68 cts.; O'Kee sab-sch, Wis., 2 94; Clifton sab-sch, Oklahoma, 1; Fair View Union sab-sch, Okla., 75 cts.; Bottle Run sab-sch, Pa., 2 27; M. H. Wills, Lambertville, N. J., (Fires), 5; T. G. Sellow, N. Y., (Fires), 100; "Cash," (Fires), 1; Rev. W. A. Yancey, 7 51; Buenna sab-sch, Wash., 2; Miss Eliza Hunter, Penna., 10; Millbrook sab-sch, Ontario, 4; Rock Spring sab-sch, S. C., 1 30; Leslieville sab-sch, Ontario, 10; C. W. Higgins, Neb., 1; C. W. Higgins, Neb., 78 cts.; Mrs. J. B. Woodward, Pa., (Fires), 5; E. P. Pratt, Poughkeepsie, N. Y., 50 cts.; John P. Jones, Terra Alta, W. Va., 10; Mrs. M. C. Adams, Paris, France, 4; J. B. Clapp, Boone, Iowa, 10 36; H. K. Bushnell, Neb., 1 50; Helena Olivet sab-sch, Mont., 5; Big Sandy sab-sch, Mont., 2; Rinnit sab-sch, Mont., 5 75; Castle Butte sab-sch, Mont., 2; Lewistown sab-sch, Mont., 5; E. M. Ellis, 1; Yale sab-sch, Iowa, 45 cts.; Pine Grove sab-sch, 1 10; J. G. Harris, Va., 4 03; Weldon sab-sch, Ark., 1 10; Gregory sab-sch, Ark., 1; Wm. H. Long, N. C., 3 70; Lead City, No. Dak., 2; Fribble sab-sch, Iowa, 3 37; Cannon Lea sab-sch, Iowa, 2 67; King's Creek sab-sch, S. C., 1 15; R. Mayers, S. C., 1 88; M. E. Chapin, So. Dak., 2 78; Rosedale sab-sch, Wis., 50 cts.; Augusta sab-sch, Wis., 1; Glenwood sab-sch, Wis., 2; Dryden sab-sch, Wis., 1; Willow Glen sab-sch, Wis., 50 cts.; Ithaca sab-sch, Wis., 1; Hastings Westminster sab-sch, Neb., 12 20; Geo. Dunlap, Ill., 8; "C. Penna." 1; Rev. W. S. Tarbet and wife, 60 cts.; H. S. Szezy, N. Y., 30 cts..... \$ 585 35

\$ 3,613 09  
Amount previously acknowledged..... 69,807 43

Total receipts since April 2, 1894..... \$78,420 46

C. T. McMULLIN, Treasurer,  
1324 Chestnut St., Phila., Pa.

### CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM JULY 1, 1894, TO OCTOBER 1, 1894.

*Elizabeth*—Basking Ridge additional, 10; Bayonne City 1st additional, 5; Clifton additional, 20 50; Young Peoples' Society, 3 25; Cranford, 59 50, sab-sch, 11; Dunellen additional, 11 40; Elizabeth 1st additional, 16 07; Murray Missionary Society, 25; Elizabeth 2d sab-sch additional, 25; Elizabeth 3d additional, 49 39; Youth's Missionary Society, 10; Elizabeth 1st German additional, 10; Elizabeth Madison Avenue, 13 84; Elizabeth Marshall Street, 71 50; Elizabeth Siloam, 5; Elizabeth Westminster additional, 25; Liberty Corner, 30; Lower Valley (Calif.), 53 50; Maier German, 2; Metuchen additional, 5; Perth Amboy, 100; Plainfield additional, 75 55; Plainfield Crescent Avenue additional, 50; Rahway 1st, 105 60; Rahway 2d, 135 60; Roselle, 100; Springfield additional, 23; Westfield, 168 60; Woodbridge, 45 07. 1,280 37

*Jersey City*—Carlsbad German, 5; Englewood additional, 168 71; Hackensack 20; Jersey City Scotch, 5; Kingsland Mission Chapel, 5; Newfoundland (Oak Ridge), 15; Norwood, 5; Passaic 1st sab-sch additional, 30; Paterson 2d, 350; Paterson East Side, 29; Rutherford additional, 41 32; Weehawken, 3. 571 03

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